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CENTRAL ASIA

PART IV.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

TOPOGRAPHY, ETHNOLOGY, RESOURCES, & HISTORY

OF

PERSIA.

COMPILED

(FOR POLITICAL AND MILITARY REFERENCE)

BY

LIEUTENANT-COLONEL C. M. MacGREGOR,

ASSISTANT QUARTER-MASTER-GENERAL.

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PREFACE.

THIS work does not pretend to be a complete account of Persia, but a compilation from information contained in the records to which the compiler has had access.

It is hoped that it will be much improved and added to hereafter as more information becomes available.

C. M. MACGREGOR, LIEUT.-COL.,
Asst. Quarter-Master-General.

SIMLA,
1st September 1871.

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A.

ABĀD—Lat. Long. Elev.

A village in the province of Fārs, Persia, about 28 miles from Būshahr. It has 150 houses, inhabited by a tribe called Abādehī with an annual revenue of 350 tomams. (*Pelly.*)

ABADAN—Lat. Long. Elev.

An island in Khūzistān, Persia, formed by the Hafar canal joining the Shatt-ūl-Arāb and the Bahr-es-Mashīr rivers, and bounded north by the former, west and east by the latter respectively, and south by the Persian Gulf. Its shape is triangular, two sides having a length of about 30 miles, and the third or base of not more than 10 miles. There are many villages on the island, and it is covered with date trees and swamps filled with high reeds and rank vegetation of all sorts. There was formerly a village on it of this name, but now it is a mass of ruins.

Kinneir distinctly states that the Bahr-es-Mashīr is the outlet of the Kārūn river, but Sir Henry Rawlinson exposes this error, and says it is the east arm of the delta of the Shatt-ūl-Arāb. From this error the whole island of Abadan was surrendered to Persia by treaty.

During the Persian campaign of 1856, the Persians erected five batteries on the north side of the island, some of which were intended to prevent the British passing up the Shatt-ūl-Arāb or Bahr-es-Mashīr to Mohamra. (*Chesney—Rawlinson—Kinneir—Holland.*)

ABADEH—Lat. Long. Elev.

A walled town in Fārs, Persia, 122 miles south-south-east of Ispahān, and 116 miles north of Shīrāz. Morier says the first appearance of Abādeh announces a large place, but on a nearer inspection the town exhibits only a great extent of ruined walls without inhabitants. The present population is enclosed within a square fort defended by a turret at each angle and three in the intervening sides. The town is surrounded by many gardens from which much good fruit is sent to Shīrāz. There are also many other gardens in the vicinity, and the soil is generally fertile, but it is not well irrigated. Provisions are abundant here, and the water is good and is procured from 'kanats.' (*Morier—Ouseley—Pelly—Taylor—Gibbons.*)

ABADEH—Lat. Long. Elev.

A village in the district of Sirjān, Persia, 42 miles west from Kūm, on the road from Kirmān to Shīrāz. (*Abbott.*)

ABĀDIEH SŪRNIERI—Lat. Long. Elev.

A district of Fārs, Persia, situate north of Shīrāz. It produces wheat, barley, and raisins, and possesses some gardens, and is celebrated for the manufacture of wooden spoons, and as having been the hunting place and summer residence of Baerām-i-Gōr. (*Pelly.*)

ABĀDIEH TASHTAK—Lat. Long. Elev.

A village in Fārs, Persia, situate north-east of Shīrāz. It produces wheat, barley, and almonds, and has some gardens. (*Pelly.*)

ĀBANDANAN—Lat. Long. Elev.

A river of Khūzistān, Persia, which rises in the hills of the Lūr tribe of Sagwand, and falls into the Dawārij in the lower part of the small plain of Patak. *(Layard.)*

ABAREK—Lat. Long. Elev.

A village in Kirmān, Persia, on the both banks of the Rūd Khāneh Palo, Teh Rūd river, district of Bam, and 16 miles north-west of that place, 130 miles south-east from Kirmān. It has about 25 miserable huts situated near a mound crowned by the mud walls of a fort, on the skirts of a vast plain, stretching south-west to north-east. There are some hot springs, less than 2 miles from Abarek in a direction north-east by north enclosed within a building; the water is clean and nearly tasteless, but leaves a lime deposit, and with a temperature of 96°. *(K. Abbott.)*

ABBĀS-ĀBĀD—Lat. north 36° 23′; east Long. 56° 22′; Elev.

A village in Khōrasān Pass of Persia, 385 miles north-east of Ispahān, 170 miles west of Mashad, on the high road from that place to Tehrān. It is situated in a wretchedly desolate country on the edge of a salt desert, and about 1½ hour's journey from some hills which lie between it and village of Miāndasht, but an attempt is made to raise any sort of vegetable here, all supplies for the inhabitants and travellers being brought from Sabzvar, 80 miles, and Mazīnan, 22 miles. It contains about 50 houses, and a high mud fort with a good spring of water inside. The village and caravanserai were erected by Shāh Abbās for the benefit of caravans crossing the desert; he carried off 12 Georgian families and settled them here under the severest penalties if they attempted to desert the place, and their descendants continue to inhabit the village to this day, and have still a marked Georgian cast of countenance. The whole of the desert in the vicinity of this village is infested by Tūrkmans, and the inhabitants are often forced to traverse the desert in order to procure provisions for their own consumption and for sale to the caravans, and thus fall a prey to these kidnappers; nevertheless these people appear far more clean and comfortable both in their houses and dress than the generality of Persian peasants; this may be accounted for by their paying no taxes and by the profit they make by selling provisions to travellers.

The Tūrkmans have often attempted, but never succeeded, in the capture of the little fort. *(Gibbons—Clerk—Eastwick—Pelly.)*

ABBĀSĀBĀD—Lat. Long. Elev.

A village in Mazandarān, Persia, situated about 200 yards from the south coast of the Caspian, about 95 miles east from Resht. It is a very insignificant place, consisting of 50 or 60 wretched little mud hovels, but is pleasantly situated on a fine open space covered with green sward.

The scenery towards the mountains is remarkably pretty, and the country around is open. It is surrounded with rice-fields, which makes its neighbourhood almost impracticable for the movements of animals. *(Holmes.)*

ABBĀSĀBĀD—Lat. Long. Elev.

A village in Sirjān, Kirmān, Persia, about 230 miles east of Shīrāz and 21 miles north of Kūm. *(K. Abbott.)*

ABBĀSĀBĀD—Lat. Long. Elev.

A village in Khūzistān Pass, Persia, on the left bank of the Dizfūl river, near Dizfūl. It is inhabited by the Bakhtiārī tribe, and is celebrated for its gardens and the rich arable land in its vicinity. *(Layard.)*

ABD KHŌR—Lat. 29° 53′ 33″. Long. 50° 14′ 10″. Elev.
A small creek on the south coast of the Persian Gulf between Bandar Dilam and Kā Haldar. It has a depth of 1½ fathoms. (*Brucks.*)

ABDŪLĀBĀD—Lat. Long. Elev.
A village in Khorasān. Persia, on the high road from Tehrān to Mashad, and 120 miles east of the first, and 12 miles west of Lāsgird, 38 miles from Semnūn. It is situated in the open, barren, stony plain, and has a small mud fort. (*Holmes.*)

ABDŪLĀBĀD—Lat. Long. Elev.
A village in Khorasān, Persia, 67 miles south-east from Mashad. It is situated in the midst of an open plain, and has gardens, cultivation, and good water. (*Clerk.*)

ABDŪLĀBĀD—Lat. Long. Elev.
A village in Savé district, Persia, 65 miles south-west of Ṭehrān, and 1 mile east of the town of Savé. (*K. Abbott.*)

ABDŪLA GAO—Lat. Long. Elev.
A village in Khōrasān, Persia, on the road from Sabzawar to Mashad. It is inhabited by Amarlī Kūrds, and is situated in a beautifully fertile and well wooded valley. The inhabitants have large herds of cattle, horses, and a great number of sheep. (*Fraser.*)

ABDŪL MALIKĪS.
A tribe of Persia, an offshoot from the Lak tribe (which see). They reside partly near Shīrāz and partly in Mazandarān. Regarding the latter, Fraser has the following information. They are said to number 3,000 to 4,000 families, and to live chiefly round Sarmī Kala. They are known and professed thieves living on the plunder of passengers or small caravans. They seldom murder but only strip people, and they never attack a strong party. They now inhabit villages, but are constantly moving about from one to the other. They keep cattle, but also are employed in cultivation. They are liable to furnish about 500 mounted for the Shāh's service in lieu of being subject to taxation. (*Fraser—Holmes—Morier.*)

ABDŪĪ—Lat. Long. Elev. 4,200.
A valley in Fārs, Persia, 13 miles east of Kāzirūn. It is a well wooded, pleasant spot, surrounded by barren mountains, and lies between the Kotal-i-Dūkhtarān and the Kotal Pīr-zan, on the high road from Būshahr to Shīrāz. The valley is thickly wooded with oaks of the narrow-leaved species. (*Morier—Monteith—Ouseley—St. John.*)

ĀB GARMAYEH—Lat. Long. Elev.
A valley in Khūzistān, Persia, situate to the north of Masjīd-i-Sūlimān. (*Layard.*)

ABHER—Lat. Long. Elev.
A large village in Azarbījān, Persia, 220 miles on the main road from Tabrez to Kasvīn, 32 miles from the latter, and 32 miles from Sūltānieh. It is situated near a winding river of the same name in the midst of numerous gardens, handsome trees, and much cultivation. The green dome of a mosque on which storks have built their nests, surrounded by trees and backed by purple mountains, embellishes the village of Abher. In the winter this valley becomes a perfect bog from the overflow of the numerous water-courses, which are all stopped up and distracted with ice. Close to this village is the castle of Kala-i-Darāb (which see). This place was

formerly of some importance, and is said to have been surrounded with a rampart. *(Ouseley—Morier—Stuart.)*

AB-I-ALISHTAR—Lat. Long. Elev.

A river of Khūzistān, Persia, so called from the plain of Alishtar, which is a level flat of great extent, bounded east by a noble chain of mountains named Chehl Na Bālighān (40 infants), which divides it from the territories of Nihavand and Būrūjard, and west by another very lofty range called Sarkūshtī, where the Lūrs suppose the ark of Noah to have rested after the flood. The skirts of Chehl Na Bālighān are covered with villages, and around them is much cultivation. The great body of the plain, however, is pasture ground, and Ilyat encampments are scattered over its whole surface. It extends for a distance of about 18 miles. *(Rawlinson.)*

ĀB-I-BALĀRŪD—Lat. Long. Elev.

A river in Khūzistān, Persia, which rises in the hills of Māngarah and Shāhzāda Ahmad, and after a course of about 40 miles flows into the river of Dizfūl, a short distance below that town. In the dry season it is a mere rivulet, containing scarcely a foot's depth of water, but when there is any heavy rain in the hills, it comes down in a torrent of tremendous force. On one occasion when the Shāh of Persia was crossing it with an army, 50 horsemen are said to have been swept away, and the force was delayed on its banks for two days. The bed of this river is covered with pebbles filled with little fossil shells called Sang-i-Biring (fire-stone) from their resemblance to grains of rice. These are much in request by Persians for the head of their pipes, which is scarcely ever composed of anything else but this stone set in silver. There was formerly a brick bridge over this river on the road from Khūzistān to Kirmānshāh, but it is now destroyed. (*Rawlinson.*)

ĀB-I-BORS—Lat. Long. Elev.

A river of Persia rising in the Bakhtiāri mountains in the Province of Lūristan, and formed from the junction of the Kersan and Ābigarm rivers south of Felāt and falling into the Karūn, a few miles above Sūsan. At its junction it is almost equal in size to the Kārūn, being a broad rapid stream forcing its way through a succession of precipitous ravines, and being only fordable in one or two places with much difficulty during the autumn. It is crossed on the road between Kūmishāh and Kala Tūl in the valley of Bors. Artillery and heavy baggage must be taken across on rafts. (*Layard.*)

ĀB-Ī-DĒRA—Lat. Long. Elev.

A river of Ardelān, Persia, which joins the Holwān river at a place called Mūla Yakūb, about midway between Kasr-i-Sharīn and Sar-i-pūl. In general it is a mere brawling rivulet, but when swollen by rain becomes a furious rapid torrent. Rawlinson was detained for two days on its banks on one occasion. Even the bridges of woven boughs which are thrown across in several places from bank to bank to afford a passage in case the fords should be impracticable are swept away at times. At the point of its junction with the Holwān, it is said to be spanned by a natural arch of rock which is called in consequence Pūl-i-Khūdā (God's bridge). In the narrow valley which opens into the plain of Dēra are the winter pasture grounds of the Kirmānshāh Stud. This spot has been selected as well on account of its excellent herbage as for the security of its position, shut in between the hills on one side and the river on the other, and the horses reared in it are celebrated

through Persia. The plain is about four miles in length and two miles in breadth. It was formerly included in the pashalik of Zohāb, but after the conquest of that district by the Persians, it was purchased by the Kalhūr chiefs from its Turkish owners. There are 150 resident families of Kalhūrs at Dēra, and it also affords winter quarters for 400 more who are nomadic. (*Rawlinson.*)

ĀB-I-GARGAR—Lat. Long. Elev.

A canal which issues from the river Karūn in province Khūzistān, Persia, immediately above the town of Shūstar. At the point of its separation from the main body of the river, a large and massive dam has been thrown across its entrance. This dam in the autumn and summer is perfectly dry and may be traversed on foot, six narrow openings being left for the passage of the water. It is constructed of massive blocks of hewn stone firmly and closely united. It was repaired by Mahamad Alī Mirza, and has since retained the name of Band-i-Shāhzādā (Prince's dam), having been formerly called Band-i-Kaisar (Cæsar's dam). Beyond this dyke the canal flows between very lofty cliffs of sandstone. The rock has been cut through, and although the sandstone is easily excavated and does not offer much resistance, yet this is a very gigantic work. Half a mile beyond this dam is a second, built almost to a level with the cliffs on both sides. It forms a complete barrier to the water, which, escaping through numerous passages cut laterally through the rocks, falls on cataracts into the bed beneath. The level of the canal's bed below this dam is considerably lower than above it. A bridge or communication is thus formed between Shūstar and the village of Boleiti on the opposite side of the Āb-i-Gargar. The massive structure of this dam renders its destruction by the inhabitants in case of the approach of an enemy almost impossible, even if some weeks were devoted to the attempt. Beyond this which is called the Pūl Boliti, the canal flows with a broad and deep stream between steeps and lofty banks, till its junction with the Karūn at the Band-i-Kīr, about 30 miles below Shūstar. About five miles below Shūstar the canal is nearly traversed by a dam called Māhībazān, which partly natural and partly artificial prevents the ascent of vessels to the town. The cliffs to the right and left of the Āb-i-Gargar are of equal height. This canal is well adapted for steam navigation, its banks are well wooded, its current sluggish, until, as it approaches the hills, the current gradually increases, until at about two miles from Shūstar it runs at a rate of about five miles an hour; its depth is from 12 to 18 feet in the lowest season, and cannot vary much throughout the year, and its breadth from 60 to 120 yards. This capability of navigation for steamers extends from Band-i-Kīr to the village of Khasamābād, where boats to and from Shūstar load or unload; though Lieutenant Selby ran a steamer to within one mile of the town, where the passage was finally closed by a natural ledge of rocks reaching right across the river with only a small opening about 10 yards wide through which, however, boats of 20 tons can and do pass into the very heart of the town, to which therefore troops or goods from England could be transported. Good wood for steaming purposes is plentiful along the banks and on the small islands in the centre of the stream, but as the distance between Band-i-Kīr and Shūstar is so short (only about eight hours), no intermediate wooding station would be necessary. This canal has been mistaken for the main stream of the Karūn on account of its greater width and depth, but

Layard remarks with reference to this mistake—"It is difficult to conceive how any person who had examined the entrance of this branch could suppose it to be the natural bed of the stream."

This canal is navigable at all seasons for vessels drawing six feet of water. (*Layard.*)

ĀB-I-GARIN—Lat. Long. Elev.

A river of Khūzistān, Persia, which joined with the Kersān river forms to the south of Falāt the Āb-i-Bors. (*Layard.*)

ĀB-I-GARM—Lat. Long. Elev.

A halting place in the Nūrmashīr division of the Province of Kirmān Persia, 228 miles south-east Kīrmān, on the road by Bampūr to Chobar in Makrān. There is no village or house of any kind here and but few traces of inhabitants. Drinking water is procurable from hot springs, which are not tepid but actually warm, almost hot, and the water of which when cooled is sweet and drinkable. (*Goldsmidt.*)

ĀB-I-GARM—Lat. Long. Elev.

A village in district of Mazandarān, Persia, on the border between that province and Ghīlān, and a short distance south of the shore of the Caspian. It is known on account of three hot springs, one abundant, two less copious; the former the hottest of the three; the water is clear and colorless, and is used by the natives for bathing. The hills just beyond the village come quite close down to the sea. (*Fraser—Holmes.*)

ĀB-I-KASHGHĀN—Lat. Long. Elev.

A river of Lūristān, Persia, which rises in the Bakhtīārī mountains, and flows south-west for over 100 miles to its junction with the Kerkhah. It is a deep and impetuous stream and apparently not fordable. It is crossed 7 miles from the village of Rabāt at a point where it divides into a number of narrow branches by Iliyat bridges of woven boughs. Higher up on the direct road from Khōramābād to Kirmānshāh, it is crossed by the Pūl-ī-Taskān, a magnificent Sassasian bridge now in ruins. (*Rawlinson.*)

ĀB-I-LARDAGĀN—Lat. Long. Elev.

A river of Khūzistān, Persia, rising in the Bakhtīārī mountains in the province of Lūristān in Janiki Sardisar, near the village from which it derives its name. It is fordable in many places, but is generally narrow and deep with well-wooded banks. With the Āb-i-Bors, it forms the Karūn a few miles above Susan. (*Layard.*)

ĀB-I-RAMŌZ—Lat. Long. Elev.

A large stream in Khūzistān, Persia, formed by the junction of the waters of the Ābiālā and Ābi Zard (elsewhere described), and which joins the Jarahī on the plain of Rām Hormaz near the village of Kala Shēkh. Ramōz is an abbreviation of Rām Hormaz. (*Layard.*)

ĀB-I-SARD—Lat. Long. Elev.

A village in Persia, 40 miles north of Tehrān, near Demāvand. It is situate at the opening of a beautiful little green valley. (*Stuart.*)

ĀB-I-SHIRĪN—Lat. Long. Elev.

Vide Hindiān.

ĀB-I-SHIRĪN—(Sweet water).

A small village in Irāk Ajami, Persia, 24 miles north-north-west of Kashān. Notwithstanding its name, the water here is extremely brackish. (*Gibbons.*)

ĀB-I-SHĪRWĀN—Lat. Long. Elev.

A river of Kirmānshāh, Persia, which rises on the north side of the Kōh-i-Sangar, about 40 miles east of Hamadān, nearly as many north-east of Kirmānshāh and at nearly two degrees east of Sūlimānia. Its direction is west inclining to north for about 40 miles, then north-west for about 40 more, that is as far as the ruins, and it receives in this part of its course numerous petty streams from the mountains of Shāhī and Avromān. About 10 miles beyond Darnah in the same direction, it takes a west course of 20 miles through the mountains to Gūndar, where it receives the river of Āb-i-Zemkān which rises near Gahwarah in the Gūran country at about 70 miles distance towards south-east. Immediately after this increase the Āb-i-Shīrwān forces its way through a narrow gorge (without even sufficient space for a footpath along its bank) into the plain of Semoran, where it is joined by a considerable affluent formed by the waters of the Taj rūd and Salm. It now takes a south-west direction still preserving the same name. Below the junction of the Sūlimānia river it receives from the Zagros, on the east side, two considerable streams, the first at 35 miles from that junction, and the second at 25 miles further on.

The Āb-ī-Shīrwān now runs nearly south for about 30 miles when it receives the Holwān near Khānikin, whence the united waters take the name of Diāla (which see).

On the road between Sūlimāniā and Kirmānshāh there is a ford at Banah Kalān, which is practicable in summer, but in the winter it is wholly impassable. There was formerly a substantial brick bridge over the river at this point.

It is not navigable at any part of its course, but timber is frequently floated down to the Tigris from the mountains of Kūrdistān.

From near the town of Gūndar to the plain of Shirwāneh, this river forms the boundary between Persia and Turkey. (*Rawlinson—Jones.*)

ĀB-I-SHŌR—Lat. Long. Elev.

A large stream in Khūzistān, Persia, which enters the Karūn above Loli. It is nearly always fordable unless when swollen by rain, when it becomes a most impetuous and dangerous torrent. The water of this stream has a decidedly brackish taste. It is also called the Darav and Mūrdafil. (*Layard.*)

ĀB-I-SHŌR—Lat. Long. Elev.

A river in Persia, which rises in the mountains of the Mamaseni tribe, and joined with the Āb-i-Shīrīn forms the Hindiān River.

ĀB-I-SHŌR—Lat. Long. Elev.

A river of Fārs, Persia, which rises in the snowy mountains of Ardekān to the east and north-east of Kala Sūfēd, and passes through the whole length of the valley of Shab-bevan winding from east to west. It then forces its way through the hills to the west of Fahliyān, and having joined the river of Baerām crosses the wild tracts called Mohar and discharges its waters into the Persian Gulf at Bandar Rēg. It is not fordable everywhere, and the ruins of a bridge over it are still to be seen near Kala Sīāh. Its water is brackish. (*DeBode.*)

ĀB-I-VALERŪD—Lat. Long. Elev.

A river of Irāk Ajami, Persia, which rises in the south slopes of Mount Demāvand. The valley of this river is a favorite cold weather resort of the tribes, and its waters are beautifully clear and contain many fine trout. Fraser gives no clue as to where this river goes. (*Fraser.*)

ĀB-I-ZĀL—Lat. Long. Elev.

A river of Lūristān, Persia, which rises high up in the fastnesses of Kala Aspēd and Anarahrūd, and after a course of perhaps 50 miles falls into the Kerkhah, 3 miles below the point where it is crossed on the road to Dizfūl. It is an impetuous mountain torrent, and is filled with immense masses of rock brought down by the strength of the current from the neighbouring mountains; and the force of the water is at the same time so excessive that accidents frequently occur in crossing. The water is salt from the bed of gypsum which it traverses; it is however of the most pellucid clearness whence its name from the Arabic, Zalal (pure). A bridge by which Timūr crossed still exists, but the pathway along its banks to it is said to be impassable for artillery. There is a very difficult and dangerous ford about 1½ mile below the bridge, about 3½ miles from the ruined fort of Kala-i-Reza.

This river has been confounded by geographers with the river of Dizfūl, but Rawlinson points out that they are totally different streams, and moreover that the Āb-i-Zāl is not now, nor ever was, called the Āb-i-Dizfūl. (*Rawlinson.*)

ĀB-I-ZARD—Lat. Long. Elev.

A river of Khūzistān, Persia, which rises in the mountains of Mangasht near the village of Malagai. Passing through a difficult gorge, it traverses Abūl-Abbās and enters the small plain of Bāgh-i-Malik, and is here joined by a small stream which rises near Kala Tūl. Leaving this plain it forces its way through the precipitous range of limestone and gypsum hills, and joins the Āb-i-Ālā on the plain of Rām Hormaz near the village of Manjanik. Its water is of the most exquisite transparency, and is celebrated for its purity throughout the country; near the point of its junction with the Āb-i-Ālā are several bitumen springs. This river varies much in volume, in April it is a rapid torrent between 2 and 3 feet deep, and about 40 yards in breadth; in the month of May it is said to be often impassable, but towards autumn it becomes again much diminished. (*Layard.*)

ĀB-KŪZAT—Lat. Long. Elev.

A river of Khūzistān, Persia, crossed by the road from Badrae to Mandālī. It is salt and is said to fall into the river of Mandālī. (*Layard.*)

ĀBLAH—Lat. Long. Elev.

A village in the Bakhtiārī mountains, Lūristān, Persia, on the left bank of the Halegūn river, and about 4 miles north-north-west of Kala Tul.

ĀBNEH—Lat. Long. Elev.

A small village in Fārs, Persia, situate west of Shīrāz. It produces grapes and is celebrated for its syrups. Wheat and barley are also cultivated here but in very small quantities. (*Pelly.*)

ABREH—Lat. Long. Elev.

A district in Fārs, Persia, situate in the hills north of Shīrāz. It has two divisions, one called Dashtak containing many gardens and springs of water and a fort which is considered tho coolest spot in Fārs. The other division is called Shahrek, and consists of 2 or 3 villages producing only wheat and barley. (*Pelly.*)

ABRENDĀBĀD—Lat. Long. Elev.

A village in province of Yezd, Persia, 17 miles west-north-west Yezd. It has a small square fort enclosed by a double wall. (*Imperial Gazetteer.*)

ABRKŌH—Lat. Long. Elev.

A village in Fārs, Persia, situate about 130 miles from Shīrāz on the road to Mashad. It is a large place and has a fort. Supplies are plentiful, and there are some villages situated round it. This village is celebrated as having been the place of assembly of the adherents of Lūtf Alī Khān Zand before the last attack of that chief on Shīrāz in 1793. (*Pelly—Malcolm.*)

ĀB-SHĀH—Lat. Long. Elev.

A village in Persia on the south and almost adjoining the town of Yezd. (*K. Abbott.*)

ĀBTURSAK—Lat. Long. Elev.

A river of Khūzistān, Persia, crossed by the road from Badrāe to Mandālī. It is said to fall into the river of Mandālī. (*Layard.*)

ABŪ-BESHA—Lat. Long. Elev.

An old tomb on the river of Dizfūl in Khūzistān, Persia, 5 miles above which is the highest point attained on that river by Lieutenant Selby in the steamer *Euphrates*. That officer, however, was of opinion that with a more powerful vessel, this river could be navigated higher. (*Selby—Layard.*)

ABŪL-ABBĀS—Lat. Long. Elev.

A large village in Lūristān, Persia, on the bank of the Āb-i-Zard at the point where it descends from the mountains by a tremendous gorge into the plain of Bāgh-i-Malik; at this place are the ruins of a town of some extent. These remains consist chiefly of roughly hewn stones united by cement. (*Layard.*)

ĀBŪ-SHAHR—

See Būshahr.

ADAMITES—

A religious sect in Persia, who are described as meeting, both men and women, in a cave by night, and the lights being extinguished promiscuous and often incestuous intercourse follow. In these extraordinary rites may be recognized those which accompanied the worship of Mylitta of the Assyrians, the Alitta of the Arabs, and the Mitra of the Persians. (*Chesney.*)

ADHAR—Lat. Long. Elev.

A river of Persia which rises in the mountains north of Tabrez, and after a lengthened course falls into the Kārāsū a few miles above the junction of the latter with the Aras river. (*Chesney.*)

ADHŪMIĀN—

A sect of Sūfīs in Persia who take their name from Sūltān Ibrahīm Adhūm, who resigned the royal dignity to become a mendicant. They are always travelling and are companionless. This sect continually move their lips in devotion. (*Malcolm.*)

AFRA KŌT—Lat. Long. Elev.

A village in Mazandarān, Persia. It is a large straggling place beautifully situated at the foot of the hills between Sārī and Mashad-i-Sar. (*Holmes.*)

AFSHĀRS—

A tribe of Persia who are spread over Kirmān, Fārs, Lūristān, and Khūzistān, and round the lake of Ūrūmīa. I have seen no good account of them. They are said to be of Turkish origin and to speak a dialect of that language. Morier says their two principal branches are

Shamlū and Karklū, and they number 20,000 families. They principally reside in towns and are to be found in great numbers at Abiverd, the birth place of Nādar Shāh, who was of the Karklū branch of this tribe, and at Kalāt, the place so carefully peopled and strengthened by that conqueror. The Afshārs are looked on with great suspicion by the present dynasty of Persia. They were one of the seven Turkish tribes to whom Shāh Ismail owed much of his success, and to whom in consequence he gave the name of Kazl Bāsh.

Layard says the tribe of Gūndūzlū of Khūzistān is a branch of the Afshār tribe. They were found here by Nādar Shāh and compelled by him to return to the north of Persia, but on his death they again went back to their former pastures. Before their deportment by Nādar, the Afshārs occupied the greater part of the province of Khūzistān to the foot of the great chain of mountains, and even the country now inhabited by the Chab Arabs, where Dorak was their principal settlement. The Bakhtiārīs were confined to the mountains, and the Afshārs were generally sufficiently powerful and united to oppose them with success if they ventured into the plain. The Gūndūzlū now number 1,500 fighting men, and acknowledge the supremacy of the Bakhtiari chief.

The Afshārs are also found round lake Urūmīa and in the district of Saīn Kala in the south-east of the province of Azarbijān. In the latter their title was disputed by the Chārdaorī tribe, with whom they are in consequence in a constant state of feud.

Sheil who commanded a regiment of Afshārs of Ūrūmīa says they are the wildest and most turbulent lot in Persia, always quarrelling, robbing, and getting drunk. Nevertheless they had fine physiques, and had the making of very excellent soldiers in them.

They have the character in Persia of being officious and loquacious flatterers.

Abbott mentions coming across encampments of Afshārs at several places on his route from Bam to Shīrāz. (*Morier—Malcolm—Layard—Sheil—Abbott.*)

AGAJIK—Lat. Long. Elev.

A village in Azarbijān, Persia, 60 miles north-west of Khoī on the road from Tabrez to Arzūm. It is a miserable village consisting of huts surrounding an old square mud fort on a hill and inhabited by Armenians. It is 3 miles from the frontier of Turkey. There is a small district so called which consists of a little cluster of mud hovels built almost underground and of the most wretched description. (*Morier—Fraser.*)

AGHDA—Lat. Long. Elev.

A village in the district of Yezd, Persia, 45 miles west by north of that place, and 75 miles east by south of Ispahān. It is a very ruinous mean-looking place, and has a few date trees around it. It contains about 300 very poor families, but the adjacent ruins proclaim it to have been a place of more importance in former times. It lies nearly 2 miles north of the mountains bounding the south of the plain. It possesses a few gardens and fields, but the plain is so ill supplied with water that cultivation cannot be carried on to a greater extent, and the aspect of this little place and its environs is wretched in the extreme. The district of Aghda appears to contain only two other places entitled to the name of village: these are Shamshābād and Syad Mahamad near Aghda on the east, and it has about 12 inhabited 'megrallis' (?) The productions are wheat, barley, cotton, excellent pomegranates, figs, grapes,

peaches, plums, apples, water and musk melons, and cucumbers. Its revenue is 500 tomams. It is much subject to raids from Bakhtiāri and Bilōch marauders. (*K. Abbott.*)

AGHLABER—Lat. Long. Elev.

A village in Ghīlān, Persia, on the banks of the Kargan Rūd, on the road from Enzelī to Ardabīl. It consists of a number of houses in detached clusters, which are surrounded by wooded clumps and large cornfields. The hills here approach within a mile of the Caspian Sea, which is bordered by a thick belt of forest. (*Fraser.*)

ĀGHRI-TĀGH.

See Mount Ararat.

AH—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 20 miles from Lārijān, 30 miles from Tehrān. It is a flourishing place, the verdure of the surrounding vegetation having given the name of "Tāk-i-Zamarūd," or the emerald palace, to a ruined chateau of Fateh Ali Shah close by. This is composed of a gateway with a room above and a house built under the shade of some ancient and spreading plane trees, rising upon four successive terraces. The village is in the jurisdiction of the governor of Demāvand. (*Morier—Stuart.*)

AHAK—Lat. Long. Elev.

A village in Persia, about 16 miles from Sabzawar, in Khōrasān, on the road to Nishapūr. The village is situate in a small plain surrounded by hills.

AHAN Lat. Long. Elev.

A village in Mazandarān, Persia, about 10 miles from Sārī, on the road to Farahābād. It is inhabited by Sambeglū and Modānlū Kūrds. (*Holmes.*)

AHAR—Lat. Long. Elev. 3,300.

A town in Azarbijan, Persia, 52 miles north-east of Tabrez. It is the principal town of the district of Kārādāgh, and is situated in a wide vale surrounded by lofty mountains, and is encircled by a decayed mud wall, flanked by numerous round towers. It contains about 700 houses and from 5 to 6,000 inhabitants. It has four mosques, a public bath, a spacious caravanserai, and a good bazaar. Its streets are narrow but apparently clean, and some of its houses are plastered with Persian inscriptions bearing the date of their erection. Holmes, who visited it in 1843, states the greater part of the place is in ruins, notwithstanding its being the residence of one of the Persian princes, its governor. The trade of the place is limited to the supply of the town and adjacent villages, and the town is said to yield a revenue of only 1,000 'tomams' per annum. In addition to the cultivation of wheat and barley, the gardens around the town produce apples, pears, plums, cherries, apricots, grapes, and several other fruits. On the south side of the town on an elevated spot is the tomb of Shēkh Sāb-ūl-Dīn, the teacher of Shēkh Safi, the founder of the Safavean family. The mausoleum is of brick with a foundation of stone, and faced by a portico flanked by two pillars encrusted with green tiles. The whole form a decoration to the town and is in good taste. Iron is said to exist in the mountains surrounding this place. (*Holmes—D'Arcy—Todd.*)

AHĀR—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises in the Kashka Dāgh mountains, north of Tabrez, and flows east for 55 miles, then turns north for 15 and flows past Ahar into the Kārāsū, a tributary of the Aras at Verguhan, 22

miles east Ahar. It runs nearly east and west, and is extremely narrow. It undergoes a variation in its depth during the year, but this is irregular as there are no periodical rains. It, however, generally rises in spring from rain and in autumn from the melting of the snows. It flows through a broad fertile valley, extremely well cultivated and with several water mills.

In November it is fordable, being about 20 yards broad, but when Mignon crossed, it was 5 feet deep and extremely turbid. (*Mignon.*)

AHL—Lat. Long. Elev.

A village in Lāristān, Persia, 51 miles from Mogū Bay, 75 miles from Lār on the road to Shīrāz. There is a small fort here and some date groves. Water is procured from wells. Thence a road leads to the village of Bastek. (*Pelly.*)

AHMADĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 14 miles north-north-east from Sabzawar on the road to Nishāpūr, from which it is 80 miles distant. It is situate in a small valley. (*Gibbons.*)

AHMADĀBĀD—Lat. Long. Elev.

A village in the district of Save, Persia, south-west of Tehrān. It is situated in a small valley, embosomed in a grove of fruit and other trees. (*Keith Abbott.*)

AHMADBEGLŪ—Lat. Long. Elev.

A village in Azarbījān, Persia, about 40 miles on road from Ahar to Ardebīl, situated on a plain in the Mishkīn district. (*Morier.*)

AHMADĪ—Lat. Long. Elev.

A village in Fārs, Persia, 19 miles from Būshahr, 10 from Būrāzjūn on the road to Shīrāz. It is surrounded with cornfields and date gardens, and there are several other villages at no great distance from it.

AHMADĪ—Lat. Long. Elev.

A fort and village in Kirmān, Persia, about 180 miles south of Kirmān in a direct line, and 270 miles east by south of Shīrāz. It is a small square mud built fort with three towers on each face, a deep but narrow ditch, a gateway and drawbridge, situated near the south side of a small plain, the soil of which is partly stony and partly light sandy and poor. Water is very scarce, and is raised from deep wells, and being emptied into troughs is conducted into the fields for irrigation. There is little field cultivation, but groves of palm trees are numerous. It is said to contain about 60 families scattered about under huts made of date trees and boughs. When Abbott visited it in 1849-50, it boasted three old iron guns without carriages as its ordndnce. This place is much subject to raids from Lārīs with whom the inhabitants are on bad terms. The district attached to the fort extends about 24 miles on all sides of it, and the whole population may be about 1,000 families. A great quantity of dates is produced in the district, also figs, oranges, and other fruits. (*Keith Abbott.*)

AHMADIA—Lat. Long. Elev.

A plain lying to the west of the city of Tabrez in Azarbījān, Persia. It is visible from the citadel and is covered with villages and gardens. (*Chesney.*)

AHR—Lat. Long. Elev.

A village in the extreme north of Persia, at the source of the Atrak river between Shirwān and Kala Khān. It is very beautifully situated, and has a stream of delicious water. (*Fraser.*)

AHRAM—Lat. Long. Elev.

A village in Fārs, Persia, 30 miles east Būshahr on the Firōzābād road to Shīrāz. It consists of 500 houses inhabited by "Doweroonees," "Khurgestanees," and "Dehmegoomees," but is a miserable looking place. Its water is procured from a brackish spring. There is a large date plantation here. A good supply of cattle is procurable, as well as fruit, fuel, rice and coarse felts, it being a mart for the sale of the produce of the wandering tribes in the vicinity. Near it are some hot and sulphurous springs, which are believed to be very efficacious for the cure of all diseases by the Persians. From the sulphur which is procured from them some gunpowder is manufactured in the village. The springs are so warm that it is with difficulty one can bear one's hand in them. (*Pelly—Monteith—Jones—Ballard.*)

AHŪWĀN—Lat. Long Elev.

A small village in Khōrasān, Persia, 22 miles north-east of Semnūn, situated in a small plain on road from Tehrān to Mashad. It is nearly destitute of water, rain-water being carefully collected in a reservoir for the use of travellers.

There is here a well-built burnt brick serai, 80 yards square; a reservoir of water and a post-house, besides a sort of hollow fortified square for cattle and a few shepherds' huts. The mountains around are of unusually barren aspect, and the county is deserted and sterile. The Tūrkmans sometimes lie in wait for caravans at a spot some miles to the west of this place. To the east of the caravanserai are the ruins of a square structure built of stones and mortar, with walls in many parts 9 feet thick and 80 yards long each way, and flanked by fine round towers on each side.

Eastwick, who visited this place in August, mentions the severe cold experienced, and says that the cold here and on the passes leading to it is often so intense that people are often frozen to death in winter, and caravans are detained for many days together by the snow. (*Eastwick—Holmes—Clerk.*)

AHWĀZ—Lat. 31° 18′ 30″. Long. 49°. Elev.

A small town in Khūzistān, Persia, 48 miles south of Shūstar on the left bank of the Kārūn. It is situated in a flat uncultivated country, and occupies a portion of the site of the old city of Aginis being built with its materials. It has a mean appearance, being a collection of hovels rather than houses. It now contains not more than 6,700 inhabitants, Arabs, subject to the Chab Shēkh. Many of the inhabitants are the owners of the small boats which trade between Mohamra and Shūstar, or are used for the transport of merchandise between these places, as the owners themselves do not trade.

The country on the town-side of the Kārūn is a bare plain with very slight patches of cultivation here and there, and on the south-east side of the town is a range of sandstone hills perfectly bare. The other side of the river is a bare desolate plain without a tree. A few hundred yards above the town is a ridge round which the river passes, rendering it a very strong position.

Here is the celebrated 'band' of Ahwāz, consisting of four ridges of rock which cross the Kārūn here. The first immediately above the castle and below a large island in the river has an opening which admits of vessels without any difficulty, and has nine fathoms of water; the second, which traverses the river below the castle, is the most important of the four; it has two openings through which the river in the dry season rushes with great impetuosity. The chief channel, which is that near the right bank, has about nine fathoms

of water and is of considerable breadth. The second channel, which is nearly in the centre of the river, is considerably smaller, but has about the same depth of soundings. This ridge of rocks has been taken advantage of in constructing the 'band' across the river, the interstices being filled up with massive masonry much of which now remains. The third ridge not traversing the river offers no obstacles to the ascent of vessels, and the fourth is of the same description. The river at Ahwāz is between a quarter and half a mile in breadth, and has a continuous channel of above eight feet deep in the driest season of the year. Layard is of opinion that the 'band' which causes the chief obstruction in the river at Ahwāz, might easily be removed to such an extent as to admit of the passage of steamers and to diminish the velocity of the current.

The difficulties of passing this 'band' induced Major Estcourt with the steamer *Euphrates* to desist from any further attempt to ascend the river higher, but Lieutenant Selby, of the Indian Navy, with the steamer *Assyria* successfully ascended beyond it without much difficulty.

There was once a large and flourishing city here, as the numerous ruins in its vicinity testify, and it is certain it might again rival its former glory, as, except the government, nothing is changed. Of the ruins of the ancient city, the most worthy of attention are an old bridge and the remains of a palace, on part of the site of which the present village has been erected. That part of the wall of this palace now standing is about 300 feet in length, in some parts 14 feet high and is built of hewn stone, many pieces being 6 feet long and 3 feet in height. There are in the vicinity of the ancient city excavated to a great extent on the west side, where the face of the hill is abrupt, numerous hollows, some in the form of "sardābs," and probably used by the former inhabitants as such, whilst others have exactly the shape and dimensions of a coffin.

On the occasion of the advance of a British detachment up the Kārūn in pursuit of the Persian troops from Mohamra in the war of 1857, the Persians took up a position behind the ridge above the town, but they did not defend it after all. Ahwāz during this war was recommended as favourable site for a depôt in the case of advance towards Shūstar, but it was never used as such in the war of 1857. (*Layard—Selby—Wray.*)

AINĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia.

AINEH VARZŪN—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 7 miles east from Demāvand. It is a large village, and has round it to the distance of 1 mile in length and half mile in breadth cultivation of wheat, barley, and cloves, which yields 2 to 300 "khurwars" of grain. It is irrigated by a stream which comes from a spring in the neighbouring mountain. (*Eastwick—Stuart—Morier.*)

AJARAB—Lat. Long. Elev.

A fertile plain and fine grazing ground on the banks of the Shawar river in Khūzistān, Persia. (*Layard.*)

AJĀRĪ—Lat. Long. Elev.

A sub-district of Maragha in the province of Azarbījān, Persia. It is situated on the right bank of the Jagatū, and contains a great number of villages along its banks and those of the numerous streams which descend from the hills to the east and empty themselves into it. Kashawar is the chief place in it (which see). (*Rawlinson.*)

AJARLŪ—

A tribe inhabiting the district of Khalejistān, Persia, about 60 miles south of Tehrān. (*Abbott.*)

AJĪCHAI.—Lat. Long. Elev.

A river in Persia rising in the south slopes of the Savalān Dāgh near Ardebīl, and flowing west and north to within three miles of Tabrez; after making many windings, it flows over a bed of sand and gravel, and continuing its course through the plain of Tabrez, falls into the Lake of Ūrūmīa. In the spring, on the melting of the snows, it is a rapid and considerable river; later in the season most of its water is lost in irrigation, and in the summer its bed near the lake is frequently dry. The water is clear but extremely salt, and becomes more and more so on its approach to the lake, owing to the extensive saline marshes surrounding it. At the point where the road from Tabrez to Tehrān crosses, it is (in November) very shallow and not more than 30 yards broad. It is crossed on the road to Constantinople from Tabrez by a bridge, which is described as a structure consisting of "16 arches of all sizes and ages, and in a state of decay." The river in August is usually dried up. From this bridge the roads to Constantinople and Georgia separate. It is also called Aigīchai or Adgeechai. (*Holmes—Morier.*)

AJISTĀN—Lat. Long. Elev.

A town in Irāk Ajamī, 170 miles south-east of Tehrān, 100 miles north-east of Ispahān, and 85 miles east of Kashān. It is a large straggling place surrounded by gardens producing celebrated fruits, pomegranates, &c. The Shāh of Persia has a palace here which is said to be in a dilapidated state. (*Gibbons.*)

AJŪMĪAN.—

A sect of the Sūfīs of Persia. They chiefly dwell in mountains, are very abstemious, and wear no dress, but what is barely sufficient to cover their nakedness. They attach themselves to animals and birds with which they form friendships. (*Malcolm.*)

ĀKDA—Lat. Long. Elev.

A small walled town in the province of Yezd, Persia, 134 miles east of Ispahān, 67 miles west of Yezd. It has a somewhat picturesque appearance, and is provided with a good posthouse and new serae. Abbott says the district of Ākda, though mountainous, abounds with fruit groves, of which the pomegranate, almond, pistacho nut, grape, and figs are the principal. The habitations of the district are of mud and stone. (*R. M. Smith—K. Abbott.*)

ĀKDĀGH—Lat. Long. Elev.

A mountain in Azarbījān, Persia, south of Ardebīl, north of Herro. It is so called from being always covered with snow. (*Morier.*)

ĀK-GADŪK—Lat. Long. Elev.

A pass in the district of Khamseh, Persia, over a spur of the Elbūrz, which separates the valley of Zanjān from that of Tarom, or the Sūfed Rūd. From the village of Team on the south side, the road ascends very steeply indeed for 4 miles to the summit which is probably 7 to 8,000 feet in elevation. The descent on the north side follows the stream of Lewan Chai. In the early part the road dips down abruptly from the top of the ridge to a little dell where a small ruined caravanserai still affords shelter to travellers, who may be benighted or weather bound, it then follows the course of the stream sometimes winding along the steep hill side, but more generally in the rough rocky bed of the torrent, which it crosses and re-crosses 100 times,

till at length it reaches a huge craggy ridge, formed by a vertical projection of the strata, which serves as a sort of outer rampart to the chain, and through which the stream forces its way by a tremendous chasm bent almost perpendicularly in the naked rock; this is the key to the pass, and a few resolute men might defend it successfully against thousands. The road has been built up round the bluff edge of the precipice, and is so narrow that two horsemen can barely pass each other. Beyond the gorge again there is a very steep winding descent down the face of the hill to regain the bed of the torrent, and the pass then gradually opens on valley of the Sūfēd Rūd. There are other passes, the Khamchai and Terechai, but the Akgaduk is considered by far the easiest and is the one generally followed. When in a state of repair, there is no obstruction whatever to laden mules in the lower part of the pass; but during the winter, there must always be difficulty in crossing the snowy ridge at the summit; indeed it frequently happens that this is blocked up for weeks together in a severe season. The length of the descent is nearly 12 miles with a general direction north, 60° east. This pass is indifferently named the Akgadūk, or the defile of Lewan Chai. (*Rawlinson.*)

AKHIYAN—Lat. Long. Elev.

A village in Khōrasān, Persia, 44 miles from Lāsgird and 36 miles from Damghān. It is situated in a gloomy uninhabited valley surrounded on every side by high and barren hills. The supply of water is from two springs. It is exposed to the raids of the Tūrkmans. This is probably the same place as Ahūwān of other authorities. (*Gibbons.*)

AKHŪRD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 52 miles from Ispahān, on the road to Yezd. It consists of a few huts and gardens or trees. It is near the spot where the waters of the Zeindarūd are lost in the desert. (*Abbott.*)

AKĪLĪ—Lat. Long. Elev.

A village in Khūzistān, Persia, situate 14 miles north of Shūstar. It is situated in a fertile plain, 10 miles in breadth, which is described as presenting, as far as the eye could reach, one vast cornfield studded with numerous villages and date and orange gardens. In it are the remains of a very large canal cut from the Kārūn, which is upwards of 80 yards broad. Modern canals of great extent and in good repair intersect the plain and serve to make this one of the most fertile spots in the province. The Kārūn at this point has been blocked up with a dam to insure a supply of water to the lands of Akili. (*Jones—Layard—Rawlinson.*)

ĀK-KALĀH—Lat. Long. Elev.

A valley in Khūzistān, north of Shūstar, situated between the first range of hills under which that town is placed, and the second or east where the Kārūn first emerges from the mountains. It is watered by the river of the same name and numerous canals, and presents, as far as the eye can reach, one vast cornfield, studded with villages and date groves and numerous gardens amongst which, though orange is the most abundant. There are also the remains of a very large canal leading from the river close to the second range of hills, and which, though centuries must have passed since it was made, is even now above 80 yards broad. Modern canals of great extent and in good repair with which the whole plain is intersected, serve now to irrigate the country and assist nature in rendering this one of the most fertile spots in the whole province. This valley is about 40 miles long and from 10 to 15

broad, and from its position receiving all the rich sôil washed down from the mountains necessarily most productive; and it is from here that Shūstar and a vast extent of adjacent country are supplied with corn of all descriptions.

ĀKKAMĀL—Lat. Long. Elev.

A caravanserae in Persia, 48 miles from Ispahān, on the road to Tehrān. There is a little cultivation round it, and a few poplars, but otherwise the site is quite desert. There are two caravanseraes of this name, the first as above is called Paīn, and the other, 13 miles further, on the road to Tehrān, Bālā; near the latter is a fine stream of water. (*Morier—Ouseley*).

ĀK-KAND—Lat. Long. Elev.

A village in Khalkal district, Persia, on the high road from Tabrez to Tehrān, 28 miles south-east from Miāna, 54 miles north-west from Zanjān. It is situated high. A spring and stream in the vicinity afford excellent water. This village was at one time considered to belong to Azarbījān, but it is really in Khalkal. (*Morier—Ouseley—Stuart.*)

ĀK-KOTAL—Lat. Long. Elev.

A pass in the Kūrd district in the north of Khōrasān, Persia, on the road between Shirwān and Būrjnūrd. The ascent from the east is said to be sharp, and the descent on the west winding among wavy hills. (*Fraser.*)

AKLĪD—Lat. Long. Elev.

A village in Fārs, Persia, situate north of Shīrāz. It produces wheat, barley, and Indian corn, and is celebrated for its good apples, and it possesses many gardens. (*Pelly.*)

AKLĪD—Lat. Long. Elev.

A village in Fārs, Persia, north of Shīrāz, on the high road to Ispahān. It is situated in a beautiful valley surrounded by hills, and watered by clear rivulets, the gardens and groves around it giving it a most inviting appearance.

ĀKSŪ—Lat. Long. Elev.

A river of Persia, which rises in the district of Lahijān, and eventually joins the Tigris after passing Sara-Dasht, on the road from Sūj Bolāk to Sūlimānīah, it is crossed by a sharp and difficult ford, though there is an unsafe wood and wicker-work bridge also at the same spot. (*Fraser.*)

ĀKTA—Lat. Long. Elev.

A sub-district of Kirmān, Persia, between Kūm and Kirmān. It is said to be mountainous, but nevertheless to abound with fruit groves, of which the pomegranate, almond, pistacheo, grape and figs are the principal productions. The habitations are of mud and stone.

ĀLĀ-DĀGH—Lat. Long. Elev.

A portion of the range of mountains which runs north of the province of Khōrasān in Persia, and is so called south of Kala Khān and south-west of Būrjnūrd. (*Fraser*).

ALAHĀBĀD—Lat. Long. Elev.

A village in Kirmān, Persia, 55 miles from Sabristān and 16 from Nahīmābād. It has a kind of fort with court and out-buildings, which are usually occupied by non-cultivators and herdsmen. The cultivation round is sparse, but not wholly wanting, and water is abundant. (*Goldsmith.*)

ALAHĀBĀD—Lat. Long. Elev.

A fort in Kirmān, Persia, 14 miles from Daolatābād, 6 miles from Kala Khān Mahamadi. (*Abbott.*)

ALAH-HO-AKBAR—Lat. Long. Elev.

A pass in the Kūrd district, in the north of Khorasān, Persia, leading to Daragaz. It is described as very lofty and terrible. (*Fraser.*)

AL-AJAK—Lat. Long. Elev.

A post in Khōrasān, Persia, about 5 miles from Abbāssābād, on the main road from Shāhrūd to Nishāpūr. There is a guard of 50 militia here kept up for the protection of the road. This probably is the same village as Clerk calls Alhak. (*Eastwick*).

ALAMRŪD—Lat. Long. Elev.

A river in Mazandarān, Persia, which joins the Caspian to the west of Amōl. It forms the boundary between the districts of Nūr and Amōl. It is deep, rapid, and very dangerous from quicksands, and though fordable is only so at times and at certain spots. It is called the Allishrūd further inland. (*Holmes.*)

ALĀMŪT—Lat. Long. Elev.

A sub-district of Irāk Ajamī, Persia, north-west of Tehrān. It is enclosed by a high range to the north, which separates it from Ghīlān and Mazandarān, on the south is the Pūsha Koh range, on the east are Elbūrz and Siyalān, on the west is Rūdbār, and it is about 30 miles in length, by 20 miles in breadth.

The famous rock of Alamūt is situated 32 miles from Kasvīn and about 63 miles north-west of Tehrān. It is celebrated as having been the castle of Hasn Sabāh, the redoubted chief of the assassins. It stands alone about 2 miles north of the village of Gaser Khānī. The ridge on which the castle is placed is about 300 yards in length from east to west, and very narrow not 20 yards at the top. The height is about 200 feet on all sides except the west, where it may be 100. It is a bare rock exceedingly steep. There are no habitations in the vicinity nearer than Gaser Khānī, nor are there any traces of ruins. Within a short distance of the rock, there is a burial ground. There are several remains of walls belonging to apartments at the top of the rock, besides two or three cisterns or reservoirs for water. It must have been a place of great strength; and its capture would seem almost impossible by an army unprovided with the modern weapons of war. There are several excavations or pits in the side of the rock, which probably were used as store rooms as described by Von Hanmer. The vicinity of the rock is a most dreary solitude excepting eagles and lizards, not a living thing is to be seen nor even a single tree. The view from the summīt of the rock is very fine, embracing nearly the whole of the valley of Alamut, and all the high mountains by which it is enclosed. It is sometimes called "Al-mowut" and Allahamout, which latter signifies "eagle's nest" in the language of the province in which it is situated. (*Sheil—Malcolm.*)

ALANJAK—Lat. Long. Elev.

A fort in Azarbījān, Persia, the exact position of which I cannot make out, as Monteith does not mention where it is, and Morier merely says it is north of the Ilān Dāgh Mountain. Monteith calls it an impregnable fortress. It was surrendered to the Russians in the war with Persia in 1828 through the treachery of its commander. (*Monteith—Morier.*)

ALARŪD—Lat. Long. Elev.

A valley in Persia, 138 miles south-west of Kirmān. There are no villages in it, but only tents of nomads with, however, some cultivation, and a stream of water. (*Gibbons.*)

ALBĀZIĀN—

A division of the Sūfi sect of Persia, who takes their name from Albāz, a teacher who was invested with the mantle by Abdūl Wahīd. They affect solitude, and have neither wives nor children. They profess not to solicit alms, but to spend freely what comes unsolicited. (*Malcolm.*)

ALBŪ-ALĪ—

A tribe of the Chāb Arabs who reside in the province of Khūzistān, Persia. They number 2,500 adult males. (*Pelly.*)

ALHAK—Lat. Long. Elev.

A village in Khorasān, Persia, about five miles from Abbāssābād, on the main road from Shahrūd to Nishāpūr. It is walled and has a caravanserae, and water is procurable. (*Clerk.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 20 miles north of Tūrshez. It is a small place situated in a plain, but with strong walls and ditch. (*Clerk.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in Mazandarān, Persia, 12 miles south of Bārfarōsh. It is said to contain 400 houses; but only a few stalls forming a bazaar surrounded by some miserable huts are visible. At this place the roads from Bārfarōsh and Sārī meet. Ouseley however says of it:—"There are many large and handsome houses here, reminding one of Brabant and Flanders, some of them being roofed with very good red tiles" and Stuart seems to agree with him.

Eastwick says it is surrounded with thickets of the box tree from 10 to 15 feet high. It is a village of mendicants who are eternally saluting every traveller with the cry of 'hakk'! 'hakk'! The only healthy place is the cemetery in Imāmzadeh, a building not inferior to, and with very much the air of, a county churchyard in England. The gateway of this building is where travellers usually rest. (*Ouseley—Eastwick—Holmes—Stuart.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 8 miles north of Kashān, on the Tehrān road. It is described as a most flourishing village with fine gardens and a clay built castle. (*Ouseley.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in the Veramīn district of Irāk Ajami, Persia, 50, south-east Tehrān, and 120, north-east Kashān. (*Gibbons.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in Fārs, Persia, 156 miles from Shīrāz on the road to Yezd. It has a small fort and some gardens, and there are some other villages in the vicinity but beyond is desert. Water is procured from springs. (*Pelly.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in Kirmān, Persia, 140 miles from Kirmān, 110 from Bandar Abbās, 280 from Yezd. There is a large round tower here and some huts. (*Keith Abbott.*)

ALĪĀBĀD—Lat. Long. Elev.

A village in Irāk Ajami, Persia, in the Savē district, about 8 miles west of Savē. (*Keith Abbott.*)

ALĪĀBĀD—Lat. Long. Elev.
A village in the Hasht Rūd of Azarbījān, Persia, situate 4 miles south-east Seraskand. It consists of a knot of two or three villages in a rich country among undulating hills. (*Morier.*)

ALĪĀBĀD—Lat. Long. Elev.
A village in Mazandarān, Persia, 36 miles west of Amōl on the coast of the Caspian. The inhabitants usually desert it for the mountains in the hot weather. (*Fraser.*)

ALĪĀBĀD—Lat. Long. Elev.
A village in the district of Tālish, Persia, on the west coast of the Caspian. It is most unhealthy on account of the low country in which it is situated not being drained.

ALĪ BAKARD—Lat. Long. Elev.
An Arab tribe who inhabit the plain of Rām Hormaz in Khūzistān, Persia. Deh Yar is their principal village. They are not nomadic, and are said to have good matchlockmen and a few expert horsemen. (*Layard.*)

ALĪ BĒGLĪ—Lat. Long. Elev.
A large village in Azarbījān, Persia, on the river Gader in the district of Soldūz, south of Lake Ūrūmīa. (*Rawlinson.*)

ALĪCHANGĪ—Lat. Long. Elev.
A village in Fārs, Persia, 16 miles north-east of Būshahr. The water here is good; brushwood and some forage also are to be procured, but no supplies. No fuel but date trees and dung is procurable. (*Monteith—Clerk.*)

ALĪ HARĀMĪ—Lat. Long. Elev.
A pass leading from the Soldūz district of Azarbījān, Persia, into the Ūshnāe district of Kūrdistān. (*Rawlinson.*)

ALĪ ILĀHĪ—
A religious sect of Persia who are said to regard Alī as God. Their belief would appear to be an exaggeration of Shīāhism, of which the foundation is an excessive devotion to Alī and his descendants. The votaries of this creed are very numerous, though chiefly confined to the genuine Persian tribes of Lak descent. They are also found among the Guran Kūrds, and around the higher parts of Zagros. Rawlinson considers them to be of Jewish origin, from their features having a decided Jewish cast. It is said that their religion enjoins that at certain periods, they shall congregate at night in a particular spot. At these times the greatest license is said to prevail, and the promiscuous intercourse of the sexes to form part of the ceremonies prescribed by their singular creed. It is certain that a more than masonic secrecy is maintained among them in regard to the mystical rites and ceremonies connected with their religion, and that they are exceedingly jealous of curious enquiries on the subject. The Alī Ilāhī, says Jones, when journeying in Mahamadan cities, outwardly conform to the ceremonies of the established faith. They also adopt the deportment and dress of their Mahamadan rulers, so as not to excite the prejudices of the fanatic people. This probably is applicable to the sect in South Turkey, but in Persia. Sheil says that though their tenets are perfectly well known, not the slightest attempt is made to disturb their opinions, though they do not openly proclaim their dissent from the prevailing religion of the country. The Alī Ilahī in their own villages do not deny themselves the use of wine and spirits, nor do they abstain from the prohibited food of the Koran; on the contrary they indulge freely both in swine's

flesh and intoxicating liquors. (*Sheil—Malcolm—Jones—Rawlinson—Chesney.*)

ALĪ MAEDĀN—Lat. 29°46′ to 29°55′. Long. 48°46′30″ to 49°5′.

An extensive flat of mud and sand on the shore of the Persian Gulf, west of Khōr Bameshīr and east of Abadān. From the shore the soundings are from seven fathoms on the south part to two fathoms at five miles off-shore. The soundings on this flat are regular, which have got it the name of Maedān; they scarcely vary except at the edges in the same parallel all over the bank. The pilots always try to cross the bank on four or five fathoms when bound to the river. (*Brucks.*)

ALĪ MAHAMDĪ.

One of the largest sub-divisions of the Dinārūnī tribe of Khūzistān, Persia. (*Layard.*)

ALĪSHĀH—Lat. Long.

A village in Azarbījān, Persia, 24 miles west of Tabrez. It is clebrated as the place where Abbās Mirza surrendered himself a prisoner to the Russians after the capture of Tabrez by them in 1827. (*Morier—Monteith.*)

ALĪ SHEKH—Lat. Long.

A village in Azarbījān, Persia, 25 miles north-west of Khoi, 50 miles south-east of Bayazīd. It is prettily situated close to a rapid stream which bursts through precipitous rocks, and then flows through cornfields between a fringe of green bushes. (*Stuart.*)

ALISHRŪD—Lat. Long. Elev.

A village in Mazandarān, Persia, 15 miles south of Amōl. Here are iron mines which are worked on account of Government during the four winter months. The ore is found scattered on or near the surface of the soil, and each workman takes it from the spot and in the manner he finds most convenient, no restrictions being imposed as to the mode of mining. The iron is converted into horse shoes, nails, and cannon balls, which latter and part of the former are sent to Tehrān, and the remainder used in the province. The metal is said to be inferior to Russian, and the quantity produced not so great as formerly. It is said that some years ago 100,000 cannon balls were annually cast here. (*Holmes.*)

ALĪ TEĪR KHĀN KALA—Lat. Long.

A fort in Fārs, Persia, miles west of Kala Sūfēd, on a road from Hindiān to Shīrāz. (*MacIntosh.*)

ALKU—Lat. Long. Elev.

A village in Azarbījān, Persia, six miles north-west of Maraga. It is situated on an eminence from which the Lake Shāhī is seen. (*Morier.*)

AL KŪNAFERAH—

A tribe of Chāb Arabs who are located on the road from Mahamra to Dorak in Khūzistān, Persia. They number 5,000 adult males. (*Pelly.*)

ALVAD—Lat. Long. Elev.

A village in Tālish district, Persia, on the west shores of the Caspian. From its imperfect drainage, it is considered unhealthy. (*Chesney.*)

AMALAH—

A sub-division of the Peshkōh division of the Lūri Kūchak tribe in Khūzistan, Persia. The ancestors of this tribe were originally employed by the Valīs of Lūristān as their immediate servants. Several of its sub-divisions are still called after the services that their members used to perform. They inhabit fixed dwellings about Khōramābād and Terhan in summer,

and Saemara and Kōhdasht in winter. They number 2,000 families, and their sub-divisions are as follow :—Khūshki, Zowahdār, Umrai, Mīr-Akhor, Katirjī, Gholam, Motimad, Rūkh Rūkh, Zulah, Chigoni. (*Layard.*)

AMĀNABAD—Lat. Long. Elev.

A district in Irāk Ajamī, Persia, on the confines of Fārs. Yezdikhāst is the principal village in it. (*Chesney.*)

AMARGHANEH—Lat. Long. Elev.

A village in Irāk Ajamī, 130 miles north-west of Kasvīn, on the road to Tehrān. The country in the vicinity is well cultivated, considering the strong nature of the soil. It is intersected by deep hollows watered by cleared streams. There is a fort here.

AMBEH—Lat. Long. Elev.

A village in Persia, 45 miles from Lingah, on the Persian Gulf, on the road to Shīrāz by Bestek. Water is procurable from reservoirs and wells. There are a few date groves here, and a little cultivation. (*Pelly.*)

ĀMDŪI—

A village in Fārs, Persia, 17 miles south-west of Būrazjūn, 21 miles north-east of Būshahr.

AMIL—Lat. Long. Elev.

A village in Mazandarān, Persia, about 10 miles from Sārī, on road to Farah-ābād. It is inhabited by the Jāmbeglū and Modānlū Kūrds. (*Holmes.*)

AMĪNĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 9 miles from Yezdīkhāst, 75 miles from Ispahān, on the main road from Shīrāz. There is a caravanserae and a fort here, and the ruins of a large town. Water is procured from "kanats," and some supplies are procurable. (*Morier—Pelly.*)

AMĪNĀBĀD—Lat. Long. Elev.

A small village in Irāk Ajamī, Persia, about 45 miles from Tehrān, and 10 miles from Fīrōzkōh. It is described as a pretty hamlet of six houses on the banks of the Delīchai. (*Eastwick.*)

AMĪRĀBĀD—Lat. Long. Elev.

A town in Irāk Ajamī, Persia, 124 miles from Hamadān, 63 miles from Tehrān, on the road between them. It is a small town, but is strongly fortified, and its gates and walls are in good order. (*Taylor.*)

AMĪRĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 40 miles from Mashad, in the district of Chinarān. There is a strong fortress here, which once belonged to the chief of Khabūshān, but was taken from him by the prince governor of Khōrasān. (*Fraser.*)

AMŌL—Lat. 36° 30′; Long. 52° 23′; Elev.

A town in Mazandarān, Persia, 22 miles south-west of Bārfarōsh, on the left bank of the Harāz. It is without walls or defences of any kind, it was once regarded as the capital of Tabristān, and celebrated for its beauty, extent, and numerous population, but is now fallen much below its original importance, and wears an array of poverty, gloom, and progressive decay: yet several good shops still remain, and the bazaar is generally crowded with people. Most of the inhabited houses are constructed of wood, and either roofed with boards or thatched with straw. In the vicinity are 10 or 12 small towers (their forms various, but chiefly square and octagonal with high pyramidical roofs) attributed to the Guebres. There is also a spacious mausoleum, said to have been built by Shāh Abbās over the remains of Syad

Kavan-ū-dīn, a saintly monarch of Mazandarān, who in the 14th century raised himself to the throne by his virtues and abilities. The number of houses is about from 4,000 to 5,000. The bazaars are large and well supplied, but beyond mere local traffic, there is little or no trade. The inhabitants cultivate rice and cotton, or are employed in the iron fuzes or cannon foundries of the district. In summer they retire to their summer houses in the mountains which approach to within 5 or 6 miles of the town. In winter when it is fullest, Amōl is supposed to contain a population of from 35,000 to 40,000 souls. There is here a handsome bridge of 12 arches over the Harāz.

The revenue derived from Amōl according to Fraser amounted in 1822 to from 12,000 to 15,000 tomams. Of this amount not above 3,500 was derived from the town, the rest arising from the country and villages annexed to the district. Holmes, however, who visited the place 20 years after, says the revenue did not amount to more than 800 tomams, and there is no doubt that between the two above-mentioned visits the place fell off greatly; when Fraser visited it, the governor was a prince of the blood, but Holmes only found a Hakīm appointed by the governor of the province of Mazandarān. The decay was owing chiefly to the desolation caused by the plague of 1831-32. (*Fraser—Ouseley—D'Arcy—Todd—Holmes.*)

AMŪR—

A tribe of Chāb Arabs, who wander about in the southern part of the Khūzistān, Persia. They number 10,000 adult males. (*Pelly.*)

ANAFIJAH—

A powerful tribe of Arabs in the province of Khūzistān, Persia, who are in a measure dependent upon Shūstar, and occupy the right bank of the Karūn below Band-i-Kīr. They possess large flocks of sheep and camels, and are entirely nomadic. They are under the authority of a Shēkh (chief), who has about 300 horse and 400 foot. They are a branch of the large Arab tribe of Maedān. The country inhabited by this tribe is reckoned safe for travellers unless they are at war, and they are said to be extremely well disposed towards the English. (*Layard—Jones.*)

ANĀR—Lat. Long. Elev.

A village in Kirmān, Persia, 100 miles from Yezd, 140 miles from Kirmān, and on the road between these towns. It is a large village with a mosque, a new serae, and post house, and is supplied with water by "kanats" from the Nār Koh Range. (*Goldsmid.*)

ANĀRAH RŪD—Lat. Long. Elev.

A place in the Lūristān mountains, Persia, near the source of the Āb-i-zāl river.

ANDAKAN—Lat. Long. Elev.

A winter quarter of the Lūr tribe, among the hills of Lālī in Khūzistān, Persia. (*Layard.*)

ANGAR—Lat. 26°37′; Long. 55°54′; Elev.

A small island in the Persian Gulf at the south side of the island of Kishm. It is 5 miles long, 2½ miles broad, and something over 12 miles in circumference, very barren and now quite uninhabited, though it must have once been well peopled, for there are the remains of a considerable town at the north side, and many reservoirs for water. There are several wells, the best in a valley one-fourth mile north-north-west of the south-east point of the island, and a stream, with good water, which, however, becomes dry in the hot weather. It is covered with pits of salt and metallic ores, as also a soft

rocky substance resembling lava; and the hills which are overspread with shells of oysters and other fish abound with wild goats, rabbits, and partridges. Between this island and that of Kishm is a most excellent harbour, which from its admirable situation was recommended in the year 1800 by Sir John Malcolm to Lord Wellesley, as well situated for a settlement. It is so completely encompassed by these two islands, which are not above 3 miles distant from each other, that a ship can anchor close to either shore at all seasons, there being sufficient depth of water to allow of a line of battle ship lying within half a mile, and small craft within a hundred yards of the shore. No pilot is required, and a vessel of the greatest burthen can always come in and go out with the greatest facility. The following are Bruck's instructions for entering or going through this channel:—"Steer in about mid channel with soundings from 6 to 12 fathoms until you get Rās Khargū north-east by east ½ east, when keep most towards Angar, steering towards Mosque point, which round at a distance of quarter of a mile, having good soundings close to it. After rounding the Mosque, keep in mid channel and steer through when the mosque on Angar bears S. 32, W. true. There is a hard bank with 3 fathoms on it three-fourths over the channel towards Kishm to work through. Do not approach the Angar shore at the entrance nearer than ⅓ mile in 5 fathoms, nor the Kishm shore under 5 fathoms, until you get Ras Khargū, east-north-east, when you may work to a quarter of a mile of either shore until past the Mosque point, when you ought not to come nearer than ¾ mile to Angar or Kishm. The sound at this part is 3 miles wide clear working ground, and 4½ from shore to shore." (*Kinneir—Malcolm—Bruck.*)

ĀNGŪRĀN—Lat. Long. Elev.

A district of Azarbījān, Persia, on the extreme south-east frontier next Khamseh. It occupies all the east face of the range which stretches up to the north as far as the Kāfilan Kōh, and is broken by innumerable ravines, generally running in an east by south direction, each of which conveys its little stream to swell the waters of the Kizl Ozan; in the beds of these ravines are situated the villages of the peasantry smiling and happy. The district contains about 55 villages, and pays an annual assessment of 3,000 tomams to Government, besides furnishing nearly 200 men for the army. This revenue is mainly realised from the produce of lead, large quantities of which are received by government in lieu of money. The mountains of Angūrān are celebrated for the richness of their metallic ores, though it is not found of advantage to work them, for there are vast quantities of ore remaining at all the old furnaces throughout the district, from which the lead has been but half extracted, and the re-smelting of this ore affords full occupation at present for all the peasantry that can be spared to attend to it. The produce of grain in the district is very limited, and does not suffice for the wants of the population. The Angūrānīs are Turks, and consider themselves to be part of the great tribe of Afshārs. The government is hereditary in the family of a particular chief, subject, however, to the approval of the provincial governor appointed from Tehrān. The village of Ghanjābād, situated about 6 miles north-east of Yenijāh, is considered the chief place in the district.

Angūrān seems to be the place which, in oriental geography, is known by the name of Anjerūd or Anjereh, and which was included under the Jangezian dynasty, among the dependencies of Sojās and Sohriverd.

In common with the surrounding districts, it suffered greatly in the harassing conflict of plunder and devastation, which was kept up all along this frontier between the Kūrds and Kizlbāshes, preceding the rise of the Safavean dynasty. Towards the close of the sixteenth century, when the Turks had overrun Azarbījān, Khamseh and the dependent districts as far as Hamadān were confided to the care of a chief, named Daolat Yār Khān, of the Kūrdish tribe of Sīāh Mansūr; and as the safety of Irāk depended upon the defence of this frontier government, the power of the chief was strengthened with all the disposable means of the empire. Daolat Yār Khān, elated with this power and relying on the natural strength of his country, now took occasion to assert his dependence; he built a very strong fort in these mountains of Āngūrān, defeated the first army that was sent against him, and it was not until Shāh Abbās the Great undertook in person the siege of his stronghold that this dangerous rebellion was finally crushed. The remains of Daolat Yār's castle are still shown upon a high peak north of Yenijāh. (*Rawlinson.*)

ANNABAR—Lat. Long. Elev.

A small river of Irāk Ajamī, Persia, which is said to rise in the Kōhīzard, and passing Dadehak flows north-east past the town of Kūm, and is lost in the desert. It is also called Nālbār. (*Abbott.*)

ARABISTĀN—Lat. Long. Elev.

A portion of the Persian Province of Khūzistān. It consists of Hawīzah, Shūstar, and Dizfūl, with the tribes of Arabs dependent on them, and was formerly under the authority of the chief of Hawīzah, who was called Valī of Arabistān, but at present the country pertaining to him comprises only the deserts to the right and left of the Kerkhah, commencing about 24 miles below Shūstar and extending to Suweib, a village situated near the junction of that river with the Shat-ūl-Arāb. Five thousand men is probably the largest number the Valī could now raise, and these but indifferently armed. (*Layard.*)

ARA DŪN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 50 miles south-east from Tehrān. There is a castle here, said to have been built by the Guebres in former times, and the inhabitants speak the Pehlevī language.

ARA DŪN—Lat. Long. Elev.

A large village in Irāk Ajamī, Persia, in the plain of Deh-i-nimak, 68 miles west by south of Tehrān.

There is extensive cultivation round it, and produces 2,500 'kharwars' of wheat. There are miles of cotton and "chiltak" ground, though there are only about 100 families in the village, who get among other things 15 "kharwars" of wheat, each for their own share. The castle at this place is worth a visit. It stands on a mound 60 feet high, and on the steepest side the parapet at the top is 130 feet from the ground. From this there is a fine view over an immense plain. The walls of the castle are immensely thick, and the legend ascribes its construction to demons. (*Clerk—Eastwick.*)

ARAJĀN—Lat. 30°23′; Long. 50°40′; Elev.

An ancient town of Khūzistān, Persia, on both sides of the Kūrdistān river, about 1 mile north-west of Bebahān, and 135 miles north-west of Shīrāz. The ruins, which consist of the remains of stone and brick buildings, are scattered along the lofty banks of the river, mostly on the left shore; but also on the declivities of the bank, and partly along a narrow strip of land, which

separates the beds of the stream from its south embankment. The houses appear to have been but of one story with vaulted roofs. Both sides of the town were united by two bridges of magnificent dimensions, as their remains and eulogiums of ancient Arab travellers would indicate. (*Imperial Gazetteer.*)

ARATEH—Lat. Long. Elev.

A village in Mazandarān, Persia, between Sārī and Mashad-i-sir. It is a large straggling place beautifully situated at the foot of the hills. (*Holmes.*)

ARBĀ—Lat. Long. Elev.

A small sub-district of Fārs, Persia, situated close to Fīrōzābād, and consisting of four villages, *viz.*, Hanjam, celebrated for its gardens and fruits, Abaderun Rūd, Bālā Ūlia Rūd, Bālā Siflia. (*Pelly.*)

ARDEBAL—Lat. Long. Elev.

A small sub-district attached to the government of Kūm, Irāk Ajamī, Persia, and lying south of that town. It contains a good deal of detached cultivated land and seven villages,—Marhad, Kulejar, Armak, Kermak, Shunak, Sinehghan, Muzvesh. The revenue amounts to about £6,000 in cash, and grain worth about £4,000 more. The production of the villages around consists of various fruits, among which is a melon of superior quality, barley, wheat, rice, cotton, sesame seed, palma christi, tobacco of inferior quality, and a little good opium, but none of these are largely produced. Rice is not from every year, but in seasons when much rain having fallen there is a prospect of a sufficiency of water, it is said to be of as good quality as is the cotton. A variety of small tribes are found in this country, but their number are inconsiderable. (*Keith Abbott.*)

ARDEBĪL—Lat. 38°14′. Long. 48°21′. Elev. 5,000.

A town in Azarbījān, Persia, left bank of the Kārasū, 100 miles east of Tabrēz, 40 miles west of Caspian Sea. It is situated near the south side of the great plain of Ardebīl, which is about 40 miles long by 40 miles broad, and 5,000 feet elevation. It is a large straggling place, built from the ruins of a former city, surrounded by a ruinous mud wall, flanked by towers in a like state of decay. The houses are mean and small, built of mud or sun-dried bricks with flat roofs. The fort is situated 500 yards east-south-east from the town, and was constructed according to the European system of fortification. It is 180 yards square, built of mud with ditch, drawbridge, and glacis (by the French engineers of General Gardanne's embassy in 1809). There are no gardens in the vicinity of Ardebīl, the strong north-east winds from the Caspian being very prejudicial to certain kinds of vegetation, especially fruit trees. The climate is cold and not considered healthy, yet in many localities around, more especially on banks of the Kārāsū, abundant crops of rice, wheat, and barley are raised. Ardebīl is one of the places of pilgrimage enjoined on Mahamadans of the Shīāh persuasion on account of its containing the tombs of Shēkh Safi-ū-dīn and of his descendent Shāh Ismaīl, the founder of the Saffavean dynasty.

The following description of the tomb of Shēkh Safi is from Morier:—

"The first approach to the tomb is by the gate at the north-west angle of the town, which leads into a street composed of a brick wall on the left side, and of the habitations of the priests attached to the foundation on the right. It then passes through a smaller gateway, faced with slabs of Tabrēz marble, which leads into a court filled with tombstones. The whole exterior of the tombs, as seen from this court, exhibit the approach of ruin.

The small cupola which covers the mausoleum of the Shēkh has given way in several places, and has already lost a great number of its varnished tiles, whilst the rents and fissures in the walls do not announce a much longer duration to them.

"On entering the first large hall, visitors are stopt by a silver grating, where they are obliged to take off their shoes. The large hall is beautifully painted and ornamented, and from its ceilling are suspended silver lamps and lanterns made of talc, whilst its floor is covered with carpets upon which, placed upon reading boards, are several copies of the Koran, but which time and use have rendered almost unserviceable. At the furthest end of this hall is the tomb of Shēkh Safī, and the approach to it is by one high step, which is bounded by a second silver grating, and then a gateway plated with gold, beyond which visitors are not permitted to advance. Through this gate is discovered the tomb, covered with brocades and shawls, and upon the summit of which are placed bunches of feathers, ostriches' eggs, and other ornaments. Among the offerings a golden ewer, set with precious stones, is the most conspicuous having been presented by Hamāūn Shāh.

"Close to the tomb of the Shēkh are those of his sons, who are said to have commenced these different buildings, but which were completed, beautified, and endowed by the great Shāh Abbās. To the left, in a small dark room, is the tomb of Shāh Ismaīl, the first king of the Safīs, which is overlaid by a very beautiful casement of fine work like mosaic, composed of ivory, tortoise shell, and turquoises, inlaid with passages from the Koran, and which is probably the most valuable, as well as the most curious object to be seen in this place. This also was a present from Hamāūn Shāh.

"From the tombs the visitor is led to a saloon of large dimensions, painted and ornamented in a beautiful style, and upon the floor of which are placed a great variety of China bowls, vases, &c., besides several curious wrought cups of jade and agate, apparently not Mahamadan workmanship. A collection of manuscript books, the gift of Shah Abbās, are here preserved in two large closets inserted in the wall. The books are in excellent preservation, and consist of the best Persian works, some of which are beautifully written and highly illuminated. Most of them are stamped with the seal of Shāh Abbās, and on the blank page at the beginning of each it is inscribed that they were left for the use of those who would read them on the spot, but that a curse would fall upon whomsoever should take them from it. Such donations as these are called 'wakf' (a bequest), and it is a general belief amongst this people, that whoever shall steal or violate any such property will sooner or later be visited by heavy misfortunes. To this persuasion we may attribute the preservation of the library—a feeling which we found to be strong in the breasts of its present administrators, as they decidedly refused to dispose of any one of the books, although large prices were offered to them.

"The last curiosities brought to our notice were a Koran, 600 years old, made of the thick silky paper of khatai, so large and heavy that two men could scarcely lift it; and a book in the 'Cuffick' character, containing several chapters of the Koran, as we were assured, written by the hand of Ali, seven years after the Hejra."

The original endowment of the whole establishment was of 18,000 tomans per annnm, which, like the endowments of mosques, consists in unalienable

grants of land, the revenues of which are assigned for the maintenance of the mollahs or priests.

The library of Ardebīl was carried off by the Russians in 1828, notwithstanding that the place had surrendered without fighting to Count Sutchelen.

The revenue of the town formerly amounted to 14,000 tomans per annum, but the king remitted 3,000 tomans of this; and the present revenue is taxes on cattle 4,000, on shops and trade 4,000, from the customs 3,000, total 11,000. The trade of Ardebīl is principally with Russia through the port of Astara. The imports from thence, chiefly of iron, steel, paper, and earthenware and hardware, are usually packed in painted boxes. The imports from the interior of Persia are mostly in transit for Russia, and amount during the year to about 3,000 horse loads of galls, dried fruits, Persian manufactures, and some native cotton twist from the Hamadan. Almost all goods from Russia come by way of Astara. The population of the province of Ardebīl is said to be classed as follows:—

3,000 for the town.
1,000 for the villages.
5,000 Shāhsewūnds; total 9,000 families.

The plain of Ardebīl is situated high, and the fruits common to the warmer parts of Persia are not produced here, although apples, pears, and cherries are in abundance. The climate is cold and healthy. (*Fraser—Morier—Holmes—Sheil—Imperial Gazetteer—Monteith—Stuart.*)

ARDEKĀN—Lat. Long. Elev.

A town in Yezd, Persia, 40 miles north-west of Yezd. It is a small but flourishing place, protected by a strong wall, and it contains a good bazaar and some 600 houses. It is situated near the borders of the great salt desert which is said to be gradually encroaching southward. Snow does not remain long in winter, but a dry cold of considerable intensity is experienced, and from the aridity of the climate the heat in summer is also very oppressive. Henna is much cultivated in the neighbourhood, and the town has considerable manufactures of the cotton cloth used for the tents of the royal household and carpets checked blue and yellow. (*Keith Abbott—Gibbons.*)

ARDEKŪM—Lat. Long. Elev.

A village in Fārs, Persia, situate to the west of Shīrāz, the soil around is very fertile, and produces grapes and mud used for washing known as Gil-i-Sershor. (*Chesney—Pelly.*)

ARDELĀN—

A province of Persia, forming the east division of Kūrdistan. It is 200 miles long from the little river Sharūk to the Turkish district of Zohāb, and nearly 160 miles in breadth. It is divided from the plain of Hamadān by a small range of hills, and its west boundary is 100 miles beyond Sehna, the capital, situate in latitude 35°12′, longitude 45.° From the river Sharūk which separates it from Azarbījān to Sehna, the face of the country is everywhere the same. It presents to the view either progressive clusters of hills heaped as it were upon each other, or great table-lands covered with flocks and the tents of the Iliats. The valleys are narrow strips at the foot of the mountains where the villages are commonly built in situations which protect the few inhabitants that remain in them from the inclemency of the weather. The soil is good and would yield abundance, but the Kūrds prefer a pastoral

life. The oil plant is everywhere common, and tobacco is cultivated in small quantities. Wooded mountains separated by narrow valleys and occasional plains, producing excellent pasture, cover the north portion of Ardelan. The woods yield excellent oak and fine gall apples, the latter of which are chiefly exported to India. The Valī of this district, who is also the principal Kūrdish chieftain subject to Persia, maintains feudal state at Sehnah. Between Kala Shāh Khanī and Kazīr Iliās the nature of the country entirely changes, and instead of a succession of verdant hills, intermixed with deep glens, there are here extensive cultivated plains bounded by bleak and barren mountains.

The Valī of Ardelām claims descent from the celebrated Salāh-ū-Dīn or Saladin, the famous enemy of the Crusaders. (*Malcolm—Kinneir—Chesney.*)

ARDISTĀN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 99 miles from Yezd, 177 miles from Tehrān. It is a large village and has abundance of water from "kanats," and supplies are plentiful. It is situate at the base of some hills. There are many pomegranate gardens here. (*Pelly.*)

ARGART—

An iron mine in Azarbījān, Persia, 12 miles north of Ahār. "The ore is very rich and abundant, and was once worked under the superintendence of Sir Henry Bethune, but was given up from want of money, though the Persian Government is obliged to buy all the iron it wants from the Russians." (*Holmes.*)

ARISTĀN—Lat. Long. Elev.

A village in Yezd, Persia, 2 miles from the town. It is situated near an utterly sterile plain, but is itself in the midst of gardens. (*Keith Abbott.*)

ARJAMAND—Lat. Long. Elev.

A river of Persia which apparently rises on mountain Demāvand, north of Tehrān. There is no further information of its destination. (*Stuart.*)

ARMAGHANEH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, situate 25 miles from Zanjān, 50 miles from Mīana. The country around is well cultivated, though the soil is very stony. It is intersected by deep hollows, watered by clear streams. (*Ouseley—Stuart.*)

ARMANI BOLĀKI—Lat. Long. Elev.

A village in the province of Azarbījān, Persia, situated on the bank of the Jaghatū river in the Bezi district, 13 miles south of Mahamadjik. It is inhabited by Mikrī Kūrds. (*Rawlinson.*)

ARMEK—Lat. Long. Elev.

A village in the Kūm, district Irāk Ajamī Pass, Persia, south of the town of Kūm and in the sub-district Ardebal.

ARSINJĀN—

A town in Fārs, Persia, 58 miles east of Shīrāz. It is a large place encompassed by extensive gardens. It is situated in a valley encircled by hills that are in the highest degree cultivated and abundantly stored with running streams, one of which turns 10 or 12 water mills in the course of half a mile. The defile of Arsinjān, which is on the road just east of this town, in some place does not exceed 50 yards in width, and is nearly one league in length. The mountains on each side ascend perpendicularly to a great altitude, and were its natural strength aided by artificial improvements, it might be rendered tenable by a very small division against the largest army. (*Pottinger.*)

ASADĀBĀD—Lat. Long. Elev.
A town in Persia, 78 miles from Kirmānshāh, on the road to Hamadān, from which it is distant 25 miles. It is a small walled town of 3,000 inhabitants, surrounded by gardens and well watered by streams from the hills, which flow through the streets of the town. In the valley about 3 miles higher up is a strong fort on a high mound with a village at its foot called Karez. (*Tayler.*)

ASAR KIRAH—
A tribe of the Chab Arabs who reside near Oushar near Būziah in the Falāhiyah District of Khūzistān, Persia. They number 4,000 fighting men. (*Pelly.*)

ASFERJAN—Lat. Long. Elev.
A town in Irāk Ajamī, Persia, 70 miles south of Ispahān on the road to Persipolis, from which it is 120 miles. It is described as "a pleasant town."

ASHĀKIĀH—
A division of the Sūfi sect of Persia. (*Malcolm.*)

ASHAKABAH—
The name of a branch of the Kajar tribe of Persia. It signifies the "lower," and is that of the present dynasty of Persia. (*Malcolm.*)

ASHDARKOH—Lat. Long. Elev.
A hill in Khōrasān, Persia, on which is built the fort of Kalāt-i-Nādar. It is very high, and is accessible only by two narrow paths. (*Malcolm—Kinneir.*)

ASHIRET—
A term applied to the wild tribes on the Turko-Persian frontier who do not pay any tribute. (*Stuart.*)

ASH-KEZER—Lat. Long Elev.
A large village in Yezd district of Persia, 10 miles north-west of the town. It is situated amid sand-hills, and possesses extensive walled gardens, but little other cultivation. The sand has encroached on one side of this village.

ASHRAF—Lat. Long. Elev.
A ruined palace in Mazandarān, Persia, on the south shore of the Astarābād bay of the Caspian. It was the favourite residence of Shāh Abbās, and consists of a series of beautiful gardens of orange trees and sycamore, with pleasure houses, streams of water running through it, and commanding a fine view of the Caspian about 5 miles distant. It is now a ruined town with 1,200 families. (*Ouseley—Holmes—Eastwick.*)

ASHTABONAT—See Savonat.

ASIĀBEG—Lat. Long. Elev.
A village in Irāk Ajamī, Persia, about 65 miles south-west of Tehran. It is used as a foraging quarter of the Persian cavalry and artillery.

ASILŪ—Lat. 27° 27′ 42″. Long. 52° 33′ 45″. Elev.
A town on the coast of Lāristān, Persia, situated at the north-west entrance of the Bay of Assīlū. It is nearly a mile in length, and contains about 900 men of the Al Aram and Bosamat tribes. They have a number of trading vessels and take a share in the pearl fishery. The only export is tobacco brought down from the interior. "The town is fronted by a reef about 1,000 yards off the shore, within which is a basin with 1½ to 2 fathoms water, where their boats lay. The anchorage before the town is

good before a south-easter, but a very heavy sea rolls in on a north-wester. About 2½ miles up the Bay with Asīlū Notch bearing north 12° to north 15° west in 3½ or 4 fathoms you lie pretty well secured. Supplies of fresh provisions and water are procurable here. The ruins of a Portuguese town with two fortified hills belonging to it are situated near this town.

"The Bay of Asīlū or Naband is formed by Nakle Takī and Asīlū on one side and Cape Naband on the other. It is 5 miles wide and rather more in length. Several villages are situated round it. The depth of water is from 11 to 2½ fathoms. In the middle is a rocky bank with 3½ fathoms least water in it. In towards the bank that runs off the shore all round to the distance of 1,000 yards, the ground is generally clay or mud, but in the middle of the Bay hard sand with patches of rock. There is no danger whatever within it or at the entrance. The shore abreast of Nakle Takī and Asīlū should not be approached under 7 fathoms. After the Notch bears north you may keep many depths to 3½ fathoms, and with the Notch from north 10° to north 15° west is the best anchorage for a ship in a north-wester, from 3 to 4 fathoms round. In a south-easter you are sheltered in all parts of the Bay. Asīlū Notch is a remarkable hill on high land nearly over the town. The extreme point of hill is in latitude 27° 33′ 6″, longitude 52° 42′ 30″. A pass into the interior winds round near it." (*Brucks.*)

ASK—Lat. 36°. Long. 52° 8'. Elev. 5,900.

A village in Persia, about 50 miles south of Amōl, in Mazandavān, and north of Tehrān, on the right bank of the Harāz river. It is the capital of the mountain chiefship of Lārījān, is said to contain about from 900 houses and 1,500, to 2,500 inhabitants and is the chief of 72 villages. It is an extraordinary place situated on one side of a great mountain, and excepting where the river Harāz has formed an opening, surrounded by other immense mountains, pre-eminent among which is the hoary Demāvand. Darcy Todd says of its situation. "Its position is remarkable. The Harāz runs below the town through a deep and narrow channel of rock crossed by a wooden bridge. From the water's edge the town is built on natural steps rising to the height of several hundred feet upon the south-east side of Demāvand which forms one of the natural impassable barriers of the place. A chain of lofty mountains shuts in the valley on ever side, the only ingress and egress to which is at the points where the river enters and leaves the narrow basin on the south side of which Ask is situated." (*Sheil—Stuart—D'Arcy Todd.*)

ASKERĪ—Lat. Long. Elev.

A village in the Būshahr district of Fārs, Persia, 45 miles from Būshahr. It contains 100 houses of Arabs and pays a revenue of 200 tomans. (*Pelly.*)

ASLANDŪS—Lat. Long. Elev.

A village in Azarbijān, Persia, just below the junction of Kārāsū and Aras. It is a collection of huts made of reeds and mats tenanted by a few miserable nomads. Here is an artificial hill in the shape of a cone which has been fortified by the Persians to defend the adjacent fords of the Aras, which are very practicable. Here the Persian force under Abbās Mirza was encamped in the war of 1828, when a Russian detachment under Major Kustlerousky surprised it, and inflicted an immense loss, among which was 12 guns. Major Christie, a gallant English officer of the Persian Army, refusing to desert

his men, was killed after a most desperate resistance, and notwithstanding the generous efforts of the Russian General to spare him. This ford is of some importance, and has been repeatedly used by troops operating in this direction, notably so by Prince Madatoff, who crossed on the February 28th, 1828, with a body of Russian troops, and carried dismay into the Persian territory as far as Miskīn. (*Monteith—Morier.*)

ASMĀRĪ—Lat. Long. Elev.

A spur of the Bakhtiārī mountains in the province of Khūzistān, Persia, to the east of Shūstar. (*Layard.*)

ASPAS—Lat. Long. Elev.

A ruined fort in Fārs, Persia, 91 miles from Shīrāz on road to Ispahān, from which it is distant 160 miles. It is situated at the foot of a range of mountains and has a large swamp on its west.

ASSASSINS—

The name of a military and religious order, formed in Persia by a sect of Mahamadans in the ninth century, who, in process of time, obtained possession of 10 or 12 cities, and chose a leader or king to whom they gave the name of the 'Old Man of the Mountain,' who resided in the hill-fort of Alamūt, north of Kasvīn in Irākajanū, and surrounded himself with a devoted band, dressed in a peculiar manner and armed with sharp daggers, who paid the most implicit deference to his commands, esteemed assassination meritorious when sanctioned by his mandate; and who believed that the highest joys of paradise awaited them, should their lives be sacrificed in his service. Secret assassination against which no precaution could prevail, was the tremendous instrument of his vengeance. The greatest monarchs stood in awe of him, for his was a power which they could not guard against, and many princes fell under the daggers of their followers, assassins who had succeeded in getting into their service for the purpose of destroying them. About the middle of the 12th century, however, the assassins were themselves exterminated by the great Mongol conqueror, Mangū Khan, their haunts all taken one after another, and their inmates massacred without distinction. (*Imperial Gazetteer.*)

ASTABANEH—Lat. Long. Elev.

A village in Fārs, Persia, situate east of Shīrāz. It produces wheat, barley, opium and saffron, and possesses some gardens. The inhabitants are mostly Mūlās. It is celebrated for having a large poplar tree said to be 400 years old. Good crockery is manufactured here. (*Pelly.*)

ASTĀNĀ—Lat. Long. Elev.

A village in Khōrasān, Persia, about 10 miles from Daolatābād, on the road to Shāhrūd. (*Eastwick.*)

ASTANEK—Lat. Long. Elev.

A village in Khōrasān, Persia, situated on the road between Chasmah Alī and Damghān. (*Morier.*)

ASTAR—Lat. Long. Elev.

A river of Persia on which the town of Astarābād is situated, and to which it gives its name. It is a considerable river, and is navigable for a short distance from its mouth in the Caspian. (*Kinneir.*)

ASTARA—Lat. 38° 20′. Long. 48° 20′. Elev.

A district on either bank of the Astara river, 45 miles north-east of Ardebīl, 130 miles east by north of Tabrez, one mile from its debouchment into the Caspian, and which forms the boundary between the Russian province of Tālish

and that of Persia, consisting of several villages, each village is said to contain 50 or 60 houses. The river at this point is about 40 yards broad, and on the Persian side there are two ranges of store-houses for the reception of merchandise, and a good natural quay alongside of which boats of three tons burden can lay. Across the mouth is a bar of sand partly above water, leaving only a narrow shallow passage on the north side by which these boats enter: they are employed along the coast to land the cargoes of vessels which are obliged to lie a couple of miles out at sea.

Astara is merely a landing place, and there is no bazaar or market, and nothing is disposed of here, but what arrives is immediately transported to Ardebīl. The iron in landing is thrown on the beach, where the bars are cut into convenient lengths for land carriage. On the Russian side of the river immediately opposite is the village of Gulehkeran, containing about 400 houses. It is inhabited by Mūsalmans, and except a commandant and a guard of 15 Cossacks, no Russians are settled there. No duties are taken on goods entering the Russian territory, but an officer seals the packages which proceed to Lenkoran where the customs are levied.

The climate here is said to be milder than in the districts more inland. (*Holmes—Abich—Sheil.*)

ASTARĀBĀD—Elev.

A province of Persia, between latitude 36°-20′ and 38°, longitude 53°-40′ and 57°-55′, bounded north by the desert of Khīva, south by the Elbūrz, west by Caspian, and east (not clearly defined) by the river Ashor. It is divided into the following districts under their respective governors: Anazon, Seddem, Rūstāk, Astarābād, Astarābād Rūstāk, Katūl, Kabūt Jameh. The two former lie west of Astarābād, Kabūt Jameh along the south, Astarābād Rūstāk to the north, and the remainder to the east. The south portion is lofty and mountainous, but immediately below an extensive plain of surpassing beauty and richness stretches out to the north, east and west. Towards the Caspian, however, the country, though still remaining level, has its beauty and fertility, and exhibits the well-known characteristics of a steppe. Great part of the surface both towards the south slope and throughout the rich plain is covered with magnificent forests, so close and tangled as not only to be often impassable, but to exclude the proper circulation of the air and generate pestilential vapours. The diseases thus spread over the province have repeatedly made fearful ravages, and are so much dreaded by the roving Tūrkmans, of whom the rural population chiefly consists, that when rain sets in and begins to form stagnant pools and swamps, they retire beyond the Atrak and prefer the verge of a burning sandy desert to the fatal luxuriance of Astarābād. The inhabitants of the villages being stationary have not the same resource and suffer severely from sickness. Nor is this their only calamity. Though the rich soil produces all kinds of grain and fruit in great abundance, it too often happens that those who sow the crop are not permitted to reap it. The Tūrkmans who had retired usually return again before harvest, and make no scruple of appropriating it as their own. No redress can be obtained. The king of Persia, though nominally sovereign, is scarcely able, and is probably not much disposed, to interfere with these predatory hordes so long as they continue as at present to furnish him with the best horsemen of which his army can boast. The total revenue of the province of Astarābād amounts to about £6,350; £3,000 from the province, £3,000 from the Tūrkmans, £300 from the town, and £50 from

the fisheries. Of this £1,000 are allowed the governor as a salary, £500 to his wife and £500 to his eldest son, or £2,000 in all, though he probably manages to obtain more than double that sum by means of fines, confiscations, presents, &c. The remainder of the revenue is expended in the salaries of the different government officers and a part for the pay of the irregular soldiery who are all matchlockmen and receive a nominal pay of £1 a year. A rough approximation of the population of the province is given by Mr. Holmes, who visited it in 1843, at 83,000.

The dress of the people of Astarābād is the same as that of the Mazandarānīs, and most of them speak both Persian and Turkish. Besides the native peasantry, there are about 100 families from Kārābāgh settled here, and called Maksūlīs, and from 100 to 120 families of Biloches (? Afghāns). Of the Kajar tribe, there are now only about 500 families, 400 in the town and 100 among the villages, the rest are scattered all over Persia with the various governors of provinces who have been chosen from this tribe. The climate of Astarābād is unwholesome, being excessively hot in summer and damp and often cold in winter. The people have a pale and haggard appearance, and such a thing as a rosy cheek is not to be seen in the province. The roads of the province are partly good, partly swampy and difficult. Astarābād possesses many torrents which in the autumn become either dry or mere rivulets, but can boast of only one river, the Karāsū. The Gūrgan and the Atrak are in a territory in a measure subject to Persia and under the government of this province, but can hardly be said to belong to it geographically. There are fine sturgeon fisheries at the mouths of all these streams and also in the Bay of Astarābād.

The agricultural productions of Astarābād are rice, barley, wheat, cotton, and sesame; several kinds of "kerbaz," a native manufacture of cotton, are made, and a considerable quantity of soap. The mountainous districts are rich in mineral production, especially iron coal is found in Shahkū, but the people do not well understand how to work the mines.

In 1724 Peter the Great invaded the territory south of the Caucasus, and having taken Darband entered into a treaty with Persia by which that power ceded Dāghistān, Shervān, Ghīlān, Mazandarān and Astarābād, but the attempt to take over the two latter was never made. Nevertheless the fact remains of the whole of the Caspian provinces of Persia were ceded to Russia, by a treaty which has never been formally annulled and is noteworthy. *(Holmes—Kinneir—Monteith—Chesney—Eastwick—Fraser.)*

ASTARĀBĀD—Lat. Long. Elev.

The chief and only city of the province of the same name. It is situated at the foot of the north-west slope of the Elbūrz and on the river Astar which falls into the Astarābād Bay in the south-east of the Caspian, 20 miles below. It is enclosed within a crenellated mud wall about 18 feet high and from 3 to 4 miles in circumference, flanked by a series of round towers, and it has once been strengthened by a ditch now in most places filled up. These defences, particularly on the north and east sides of the town, are in ruins, and would oppose no obstacle to an attack. There are three gateways, one to the west, where the walls are in the best repair, one to the south, and one to the north-east; they are roofed, and have small chambers on each side serving as a lodging for the guard. The jungle, which formerly approached close to the walls on all sides, has in a great measure disappeared and given place to cultivation. The present

town by no means fills up the space enclosed, which is partly occupied by gardens and heaps of rubbish, the remains of former habitations. It is divided into three quarters, and is said to contain between 2,000 and 2,300 houses. These are built with mud or sun-dried bricks of a light open style of architecture with projecting fronts and sloping roofs covered with red tiles or thatch. Many of them have small gardens filled with orange, pomegranates, cherry, and other fruit trees, and the tops of the walls being planted with ouses, gilliflowers and stocks for protection from the rain, the place in spring has a very cheerful and pleasing appearance. Astarābād has three gates, the Shāhrūd gate to the east, that of Chehl Dūkhtar or forty virgins (so called from a raid made by the Tūrkmans in which 40 maidens were captured) to the south, and the Mazandarān to the west, on which side, too, there is a ridge running out for ¼ mile to an eminence some 200 feet high, which has once been fortified and looks as if made for an acropolis. Astarābād possesses some 10 or 12 'mearesehs' and 8 or 9 of those reservoirs for cooling water, called "āb ambars" or "sard-ābs." The town is inhabited by the natives of the province, among whom may be reckoned 400 families of the Kajar tribe, the reigning family of Persia, but here, as in all Asiatic towns, it is impossible to form a just idea of the population, as the number of individuals composing a family differs so widely according to the rank and consideration of its head. During the winter the weather is generally mild, though damp and unhealthy, but the heat in summer becomes intense; and at that season the governor with about 200 of the richer inhabitants retire to their summer houses, situated among the mountains on one of the roads to Tehrān. There are three caravanserais adjoining the bazaars, which are about the extent of those of Sārī, and exhibit the same kind of merchandise, though the shops are not so well furnished, nor is there an appearance of equal activity. They are meanly built and in some places in ruins. The streets were all originally paved probably by Shāh Abbās when he made the causeway, and though they have doubtless been occasionally repaired, the present condition of the principal thoroughfare is very dilapidated. They are partly broken up, and the channels by which the water used to run off being thus interrupted, pools are formed which become larger every day by the loosening of the adjacent stones. Some of the less frequented streets are in better order, and the paving is sound, though uneven. There are neither ancient nor modern buildings of any interest. The palace of the governor consists of several audience halls and other apartments, the principal of which, though now spoilt and half in ruins, was once yearly decorated with gilding and paintings. There are also two or three large square courts and a private garden. In one of the gateways of the former the artillery of the town is kept, consisting of two field pieces, one 9-pounder, the other a 4-pounder. The seraglio is a separate building surrounded by high walls, and situated a short distance from the palace towards the south. Eastwick says the most curious thing to be seen at Astarābād is the Ambar or prison, a place about 10 feet square, in which Tūrkmans when taken are kept before execution. In one corner of this den were piled at the time of his visit 41 human heads stuffed with straw.

Some 40 or 50 petty merchants, residing at Astarābād, carry on a trade with the surrounding provinces. Some of it is in transit to Mashad, and the "chools" and "nummuds" of the Tūrkmans are sent to Tehrān, and

from thence to all parts of Persia. The remainder seems to be almost entirely confined to the consumption of the town and neighbouring villages. The imports from Tehrān are European manufactures, chiefly English, also silks and velvets from Kashān—from Russia, cloth, iron, glass, hardware, painted boxes, loaf-sugar, prints, China-ware, and a very small quantity of tea; from Khīva, ox hides and various skins; from Mashad, a few cloaks and other manufactures; and from the Tūrkmans, 'nummuds,' 'chools,' salt, horses, and naptha. The exports are soap, of which a great deal is manufactured here and goes to all the neighbouring provinces. Oil of sesame and the seed sent to Russia and the neighbouring provinces, are also used in the manufacture of soap. 'Chools' and 'nummuds' in transit to all parts of Persia and also to Russia. Manufactures of Kashān and British goods in transit to Mashad; rice and corn to the Tūrkmans; cotton, a small quantity, to Russia and Ghīlān. No duties are levied on the inland trade on this side of the mountains. The Russians pay the usual 5 per cent. The customs are farmed by the governor. It is exceedingly difficult to form any estimate of the quantities of the respective goods and the total annual amount of this trade. The revenue derived from the town amounts to about £300, of which £50 is the property of the crown, and the remainder belongs to the governor. The office of darogha, head of police, is farmed for £125, and the remainder is derived from taxes on shops. The slave trade, says Eastwick, goes on briskly at Astarābād, and he was told that 500 Kalpak girls had been sold there lately for from 10 to 40 tomams each.

Astarābād is called the Dar-al-Momīn, or the gate of the faithful, from the number of Syads who inhabit it. The Astarābādīs have the reputation of being very courageous—a character which they have acquired, perhaps, more from the impenetrable nature of their country than from real prowess. Almost every man is armed with a matchlock gun, which is a precaution rendered necessary by the neighbourhood of the Tūrkmans, who in their inroads often surprize them whilst they are laboring in the fields, and carry them away into servitude.

The territory of Astarābād yields rice and corn, the former is the chief food of the people, the latter is made into bread only for the richer sort. The soil yields ten for one, and almost the whole is watered by the deyim or natural irrigation. On the coast they have a fishery, which is frequented by Russians only, who pay to the governor of Astarābād 100 tomams annually for the liberty. Seven or eight small ships are employed in this fishery, which consists of sturgeon, from which they extract the cavier. (*Kinneir—Fraser—Chesney—Holmes—Stuart—Monteith—Eastwick.*)

ATAK—Lat. Long. Elev.

The region situated between the foot of the hills on the north of Khōrasān, Persia, and the desert of Khīva. It is watered by streams from the north slopes of these hills, and formerly was one of the richest and fairest districts of the Persian monarchy, and this especially in the time of Nādar Shāh, but in the weak reigns that have followed, it has become from its vicinity to the homes of the Tūrkmans a precarious and dangerous abode. Of late they have almost utterly eradicated the fixed inhabitants, destroying towns and villages, and though a few of the former inhabitants still linger in their old abodes, under the protection of the Khans of Kalāt, Daragaz, Khabūshān and Būrjnūrd, they lead a sad life of danger and alarm. Scarcely three days together pass without some attack, and never a week elapses

without prisoners being made and lives lost. They cultivate their fields with their matchlocks at their backs and their swords girded on, and when they reap, they go in parties, and all on horseback; one holds the horses and looks out while the rest set to work; on an alarm being given, they all mount and scour away to the villages. If they cannot reach them, they make for one of the towers that stud the whole plain like great pigeon houses, and hold out as long as they can.—(*Fraser.*)

ATRAK—Lat. Long. Elev.

A river of Persia, which rises in Khōrasān to the north of Būrjnūrd, and flows generally west, falling into the Caspian about 40 miles north of the embouchure of the Gūrgan after a course of not less than 300 miles. It forms the extreme boundary of Persia to the north, beyond is desert and the Tūrkmans. At the point where Connolly crossed it in April, it was about 3 feet deep. In spring its banks are overflowed, and the Tūrkmans sow melon and 'jowaree' in the alluvial soil. (*Fraser—A. Connolly.*)

AUARBAT—Lat. Long. Elev.

A village in Khōrasān, Persia, 32 miles west by north Tūrshez. It is situated on a small stream, is surrounded by gardens, and contains about 150 houses.—(*Clerk*).

AUBARĀN—Lat. Long. Elev.

A village in Khōrasān, 15 miles west of Mashad. It is surrounded with cultivation on all sides.—(*Clerk*).

AVARK—Lat. Long. Elev.

A village in Kirmān, Persia, 112 miles south-east of Kirmān, and 30 miles north-east, Bam. It is a small place of about 25 miserable hovels, situated near a mound, crowned by the mud walls of a fort, and on the skirts of a vast plain stretching to the south-south-east for 60 miles. There are hot springs less than 2 miles from Avark in a direction north-east by north, enclosed within a building; the water is clear and nearly tasteless and leaves a lime deposit. The temperature is 96° in the reservoir.—(*K. Abbott.*)

AVE—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 16 miles from Save. It is built on the site of an ancient town, and has a mound, on which formerly there stood a Guebre castle.—(*K. Abbott.*)

AVIL—

A small tribe who inhabit the vicinity of Durzin on the Tehrūd, Kirmān, Persia.—(*K. Abbott.*)

AVROMAN—Lat. Long. Elev.

A division of the district of Sehna in Persian Kūrdistān. It is divided into four or five smaller districts. It is always governed by the same family, though the Valī of Kūrdistān always chooses the particular member. —(*Rich*).

AYANŪ—Lat. Long. Elev.

A village in Khōrasān, Persia, 10 miles south-west, Damghān. It is a small place of 30 houses situated in a ravine. There are two large isolated towers standing near its entrance falling into decay. The village furnishes 14 soldiers to the Damghān regiment. The inhabitants cultivate a little wheat and keep a few sheep and cattle.—(*Holmes.*)

AYAS—Lat. Long. Elev.

A small walled town in Khōrasān, Persia, about 10 miles south-east of Tūn. It contains about 500 houses, inhabited by Persians.

AYESHABAD—Lat. Long. Elev.

A village in Yezd, Persia, about 3 miles south of Yezd. It is situated on the verge of an utterly sterile plain, but is itself surrounded by gardens. —(*K. Abbott.*)

AYI—Lat. Long. Elev.

A village in the Khamseh district, Persia, 22 miles north-east of Zanjān. It is very pleasantly situated in the vale of Tarom, and possesses a garden house, which was built by a late governor of the province.

AYYOVAN—Lat. Long. Elev.

A small fort in Fārs, Persia, on the south shore of lake Bakhtigān.—(*K. Abbott.*)

AZARBĪJĀN—Lat. Long. Elev.

A province of Persia, in the extreme north-west corner of that country.

It is situated between latitude 36° to 40°, longitude 44° to 49°. The north and east boundaries of Azarbījān as far as the Astara river, are those of Persia, described elsewhere, as also is the west boundary, it will therefore only be necessary to describe the south and the rest of the east boundaries. From the Astara river as far as the village of Kūpūrchar, the boundary is along the shore of the Caspian, thence it runs up to the crest of the Masūla mountains to the west, when it turns south-south-east, and runs along this ridge till it is stayed by the Kizl Ozan river. Thence this river divides it from Khamseh as far as Kizl Bolāk, when it runs due west till it meets the Turkish frontier on the west.

Its greatest length is 270 miles from east to west, and its greatest breadth 250 miles from north to south. Its least length is 110, and breadth 150. Chesney says its area is 25,285 square miles.

The province of Azarbījān is composed of the following governments:—Khoī, Tabrēz, Maragha, Ūrūmīa, Kārābāgh, Ardabīl besides the country of Makū (formerly part of Erivan), and the district of Kargana Rūd, Asalem of Talish, Sarāb, Garmrūd, Hāshtrūd which, though dependent on Tabrēz, forms the government of the Shekakīs; and Mishkīn, Arsha, Ūjarūd and Mogam form that of the Shāhsewānds. The boundaries of these divisions are very arbitrary, depending, as it does, principally on the influence of the respective governors.

The province of Azarbījān is mountainous in its surface intermingled with fertile valleys, undulating plateaux, and some mountains of great height.

The mountainous system of Azarbījān all emanates from the mountains of Kūrdistān, and, with the exception of the short spurs which run down from that range in the west of the province to the Ūrūmīa Lake, it consists of one range which meanders through the whole province. This has its origin in Mount Akronal in about latitude 38°20′, longitude 44°35′, from thence it goes due east, dividing the drainage of Khoi from that of Salmast apparently under the name of the Koh Mashūk, and running south of Marand, draining, north to the Aras, and south to the Ajī Chai, to the north-east of Tabrez it takes the name of Kashka Dāgh, shortly before which it throws a spur to the north called Shāhvardi Koh (which runs parallel with the Ahar Chai branch of the Kārāsū river, and is ended south of the bridge of Khūda Afarīd over the Aras). The Kashka Dāgh still continues east, dividing the drainage of the Kārāsū from that of the Ajī Chai to the Savalan Dagh. At this point the ridge turns due south still

dividing the Kārāsū (which flows round from the south of Savalan to the north) from Ajī Chai, till in about latitude 37°50′ it splits into two main ranges, one going east, the other west. The former maintains its east direction till longitude 48°35′, when it also divides, one range going north under the name of the Bagru Koh, divides Talish from Azarbījān Proper, the other running south, and known, I believe, as the Masūla Mountains, is ended by the Kizl Ozan river, and divides Ghīlān from Azarbījān. The latter or west of the ramifications abovementioned goes west under the name of the Buzkoh to the Sahand Mountain, whence it turns due south (draining on the west to the Jagatū river and east to the tributaries of the Kizlozan) as far as the latitude of Mahamadjik, when it gives a short turn east, and then resuming its south course leaves the province of Azarbījān.

The principal peaks of this range, which may with justice be termed the Azarbījān range, are those of Savalan Dāgh, which reaches a height of 12,000 to 13,000 feet, and of Sahand rising to 9,000 feet. There is no data to show what the average height of the main ridge is.

The plain country of Azarbījān merely consists of the valleys of the various rivers, which have on their banks always some level ground of greater or less breadth. On the right bank of the Aras there are some extensive plains as that of Mogam, and there are besides the plains of Ūjan, Tabrez, Ūrūmīa.

The rivers of this province are the Aras with its tributary, the Kārāsū, which receives the north drainage of the Koh Mashūk, Kashka Dāgh and Savalan Dāgh; the Kizl Ozan on the east with its tributaries, the Karangū and Eye Dagamish, &c., which collect all the water of the Būzkoh and Sahand Mountains; the Jagatū which drains from the Kūrdistān range to the Lake Ūrūmīa, and finally the smaller streams of the Ajīchai, of the Dilmān river, and that of Ūrūmīa.

The only lake in the province of which I have any knowledge is that of Ūrūmīa or Shāhī described elsewhere.

The climate of Azarbījān is described as warm in summer and very severe in winter, but withal healthy. The spring is temperate and delightful, as is the autumn on the plains, but on the mountains it is always cold, though in summer the sun is hot. The winter lasts long, and in the mountains snow lies for seven and eight months in the year. I have unfortunately no precise information regarding the meteorology of this province, and in the absence of better therefore append the experience of Mr. Campbell, who spent a winter at Tabrez: "On the 20th October, he says, we had a heavy fall of snow which covered all the surrounding country, but it did not remain long on the ground, for the weather again became mild, and we had no excessive cold till the middle of December, from which period till the end of January, the thermometer when exposed to the air at night never rose above zero, and in our rooms at mid-day it seldom reached higher than 18.° January was by far the coldest month. The water became almost instantaneously solid in the tumblers on the dining table. The ink was constantly frozen in our ink-stands, although the table were quite close to the fire. For at least a fortnight not an egg was to be had, all being split by the cold. Some bottles of wine froze, although covered with straw, and many of the copper ewers were split by the expansion of the water when frozen in them. Towards the end of February the weather became comparatively mild, but on the 1st of May we had a fall of snow

and such cold weather that it destroyed all the vegetation. Afterwards the weather became very warm, and they began to cut their corn on the 15th July. The winter in Azarbījān becomes all the more severely felt from the almost total want of fuel, the only substitute for which is dried cow-dung mixed with straw."

The mineral productions of Azarbījān are abundant and valuable. Sheil says, Kārābāgh contains mines where copper and iron are procurable to an extent almost unlimited. The iron ore is in some places so pure that the mountains are said to be formed of that substance. Morier mentions that there is a silver mine in the province, which, however, for some reason did not pay the expense of working it. I find also that it is said to produce salt, saltpetre, sulphur and lead, while at Maraga is found a beautiful transparent white marble which is much prized in Persia being used for paving baths and palaces and in thin plates as windows.

Large numbers of cattle, camels, horses, and sheep are said to be reared in the province. Horses, I believe, are principally bred in the district of Kārādāgh. Considerable quantities of wool is produced, as well as wax and honey.

The population of Azarbījān are celebrated above all others in Persia for their vigour, energy, and military aptitude. They are all of Turkish origin, and that language is spoken throughout the province, even by the governors who are themselves also of Tūrkī descent.

I see the Imperial Gazeteer places the number of the population at 1,500,000, though on what authority the statement is founded I do not know.

The tribes who inhabit Azarbījān are given by Sheil as follows:—

"*Shahsevan*, 10,000 tents. Trūks live in Miskīn Ardebīl. *Shekākī* 15,000 tents and houses Leks. *Zerger* 400 tents Leks. *Chelebeanlū* 1,500 tents and houses. *Kūlbeglū* and *Mishkamber* 400 tents and houses Leks reside in Kārādagh. *Kārāchoorlū* 2,500 tents and houses, Leks, reside in Kārādāgh. *Khagehalilū* 800 tents and houses, Tūrks, live in Kārādāgh. *Begdillū* 200 tents and houses, Tūrks, live in Kārādāgh. Sheklū, 150 tents and houses, Tūrks, live in Kārādāgh. *Mūkadam* 5,000 houses, Tāts, Tūrks, live at Maragha. *Mahmūdlū* 2,500 houses, chiefly Tāts, Tūrks, live near Maragha. *Beharlū*, 2,000 houses, chiefly Tāts, Tūrks. *Afshār* 7,000 houses. Tāts, Tūrks, live in Ūrūmīa. *Ahmadavand*, 200 houses, Tāts Leks live in Ūrūmīa, *Karapapak* 1,500 houses, Tāts, Tūrks, live in Soldūz. Dūmbeli 2,000 houses, Tāts, Leks *Mikrī* 15,000 houses and tents, Koords reside in Sūj Bolāk in Azarbījān. These Koords are completely subject to Persia. *Bābān* 1,500 houses and tents, Koords, live at Soldūz. Thus the total population of the tribes amounts to 65,100 tents, or, at five souls per tent, to 325,500 souls." These tribes will be found described elsewhere."

The principal towns of Azarbjīān are Tabrez, the capital, Ardabīl, Marand, Khoī, Sarāb, Dēlman, Ūrūmīa, Nakhodeh, Ūshnāe, Sūj Bolak, Dehkargan, Bīnāl, and Maragha.

The agricultural produce of this province consists of wheat, barley, maize, rye, flax, hemp, madder, fruits, cotton, tobacco, and grapes. In corn its resources are said to be practically unlimited. The amount of revenue demanded in kind annually is as much as 71,501 "kharwars," and large amounts are annually exported to supply the deficiency of other districts.

The pasture lands in this province are very extensive and valuable, comprising as they do, the slopes of nearly all the mountains and many fine plains besides.

There are, I believe, no forests in Azarbījān, a scarcity of trees being one of the greatest evils of this otherwise fortunate province. The villages are for the most part embosomed in orchards and gardens, but these are of course not available as timber or fuel.

The chief articles of manufacture are velvets, silk stuffs, carpets, woollens, copper utensils, arms and a little cutlery. There are very extensive tanneries, and the dressing of furs and skins is a general occupation.

The trade of Azarbījān is considerable, all the commerce in English and other European goods which are used in Persia passing through this province. I regret that I have no data for even a fair note on this subject, but it probably would be easily procurable in the records of the British Consulate at Tabrez.

The communications of Azarbījān will be found described in the routes appended to this volume. The chief ones of the province are, 1° the main road which runs through the centre of the province from Arzrūm to Tehrān; 2° from Tabrēz north-north-west to Nakhshwān; 3° from Tabrez north to Shūsha; 4° east to Ardabīl, 5° south to Maragha and Sūj Bolāk, 6° north to Dilmān; then round the west shore of Lake Ūrūmīā to Soldūz and Sūj Bolak.

I cannot make out whether the Azarbījānīs are of the Sūnī or Shīah persuasion.

The government is considered the most important in Persia, and is always held by a royal prince and frequently by the heir-apparent. The seat of government is at Tabrez. The numerous districts detailed above are all supplied with governors on the nomination of the prince governor of the province.

The revenue of Azārbījan was ascertained by Monteith in 1825 to be 726,286 tomams per annum, the proportion taken from each district in money and grain being as follows:—

	Tomams.	Kharwars.
Dehkargān	1,000	......
Ūrūmīa	4,197	2,135
District of Ūrūmīa	2,021	1,137
Bīnāb	10,695	5,993
Shāhābād	5,663	3,340
Angyl and Kārādāgh	1,635	397
Doul	575	312
Tergewar	331	359
Borandasht	717	......
Nohia Dasht	243	......
Oushin	2,745	......
Soumich	953	......
Rewand	395	309
Shekakī tribe	None.	......
Shekūfti "	1,246	......
Mikrī "	476	......
Mutrib "	72	......
Saīn Kala	1,831	1,257
Mergewar	647	485
Ūrūmīa	14,248	221
Khoī	10,188	......
Salmas	2,530	......

	Tomans.	Kharwars.
Villages of Khoī	16,632	526
Ditto	3,515	340
Villages of Salmas	2,272	1,209
District Sikmanabad	1,496	1,048
Derik	1,162	226
Karakomlū	1,718	841
Charrī	5,209	1,123
Chalderan	2,450	200
Awanjak	1,661	......
Sarāb	3,775	1,458
Ter Oumak	1,840	......
Chār Imak	2,495	......
Garmarūd	19,510	4,430
Ūch Tapeh	529	58
Ak Darehsī	441	40
Babarwanah	645	118
Ditto	605	210
Garm	423	50
Galigūr	442	50
Kendewah	1,037	58
Mīāna	2,738	295
Arwanah or Gunney	26,873	1,083
Jewanich	11,168	453
Hōmmadirian	6,600	......
Homa	5,050	......
Dorreban	1,550	......
Auzab	3,372	485
Mehranarūd	4,600	1,932
Ūjan	686	663
Abbās	1,308	1,035
Kārādāgh	46,659	3,200
Mishkīn	12,000	24
Sudt Suleah	5,947	439
Kulligan	933	218
Dejaybagull	165	35
Mehrandī and Gargar	15,000	5,000
Tabrez	70,200	80
Bedoinstan	1,225	450
Khalkal	19,263	5,183
Kakakanan	4,608	1,252
Khonundabil	4,766	705
Shahrūd	3,695	522
Lungabīd	3,663	1,231
Rudhigate	4,848	374
Vidar	10,600	......
Ardabīl	15,000	5,000
Maraga	80,000	12,000
TOTAL ...	5,01,784	71,501

Irregular Revenue.

	Tomans.
Pasha of Sūlimānīga	12,000
Beg of Hakārīs	4,000
Various Kūrdish Chiefs	6,000
TOTAL ...	5,23,784
Value of grain	1,92,502
GRAND TOTAL ...	7,26,286

Another paper by C. Pasley, Secretary to the British Mission in Persia, states that the revenue of Azarbījān, demanded by the royal government, is 108,267 tomams and 108,267 'kharwars' in grain, or according to the usual commutation rate of one tomam for each 'kharwar,' the total would be 216,534 tomams. Of this 18,862 tomams is given in fixed salaries to various persons in the province, so that the net revenue taken from Azarbījān is 197,672 tomams, leaving 528,614 tomams as the net revenue available for the prince's government.

The mode in which this is raised is by taxes as follows:—

	Reals.
Each male between 50 and 60	4
House or family	4
Mare	2
Horse	1
Ass	1
Cow	1
Buffaloe	2
Sheep	10
Hive of bees	10
Gardens per 125 square yards	40

Lands watered by natural streams pay $\frac{2}{10}$ths, by artificial aqueducts $\frac{1}{10}$th. All lands are exempt for three years when newly brought under cultivation.

The Azarbījanīs, as has been remarked above, have great aptitude for the military profession, and, consequently, it is not surprising to find that the prince governor of this province generally has the power to raise a large army of the best troops of Persia.

Morier, who received his information from the Vazīr of the prince governor, gives the following estimate of the number of troops which could be raised in this province:—cavalry, 22,000; irregular infantry, 12,000; Regular Infantry, 6,000; total 40,000; and as he states that each man of this has a substitute ready to take his place, the total force would be raised to 80,000 men.

Monteith mentions that at the time of the war of 1826, the army of Azarbījān amounted to 20,000 cavalry, 6,000 regular infantry, 10,000 irregular infantry. By the exertions of Sir Harford Jones, the regular infantry was increased to 12,000. These, he says, were superior to anything the Russians could bring against them, except in the one particular of not having an efficient commander-in-chief.

Sheil remarks that the flower of the Persian army is from Azarbījān, less compulsion being necessary to obtain recruits here than in any other parts of the kingdom. One-half the artillery (3,000 men) come from this province, and these are soldierly, active, workmanlike fellows, who take their guns anywhere. Of the regular infantry, too, he says, 25,000 are taken from Azarbījān, and 6,000 of the irregular cavalry.

From these data it does not seem too much to say that a force as follows could be raised in this province:—cavalry, 20,000 (a match for any Cossacks, says Sheil); artillery, 3,000; irregular infantry, 25,000; regular infantry, 12,000; or total, 60,000 men.

Azarbījān being the nearest province to Russia, being also the most productive, most warlike in Persia, and moreover being that which places Persia and the East in direct communication with Europe (by Tārābizūn and Arzrūm), it is evident that in the event of another war with Russia, this

will be the first province seized on, and the one in which will lie the most important operations. I trust, therefore, the meagerness of the above information of this imporant province (the possession of which to Russia will make Persia powerless and a tool for Russian ends, far more even than she is now), will induce an effort to make it more complete. (*Monteith—Pasley—Sheil—Malcolm—Morier.*)

AZDANLŪ—

A division of the Kajar tribe of Persia. They were removed to Merv in the reign of Shāh Thamasp I., and continued to hold that place till conquered by the Ūzbaks under the king of Bokhāra, who nearly annihilated the tribe.—(*Malcolm.*)

AZ-KAND—Lat. Long. Elev.

A village in Khōrasān, Persia, 62 miles from Khāf, on the road to Tūrshez, from which it is distant 15 miles. It is described as "fortified."—(*Taylor.*)

AZMIR—Lat. Long. Elev.

A range of hills in Kūrdistān, to the north-east of Sūlimāniah. It is a spur of the great range of Kūrdistān.

It is crossed on the road to Sūlimaniah from Kārātcholān by a very tolerable road which zigzags up the face of the hill without any precipice. The road then leads over the hill for ¼ mile, and then descends at first not badly, but afterwards it continues along a precipice, which it is dangerous to ride on; thence the descent is easy into the plain of Sūlimāniah. (*Rich.*)

B.

BĀBĀ BEG—

See Shahr-i-Bābak.

BĀBĀ HĀFIZ—Lat. Long. Elev.

A village in Khōrasān, Persia, near Damghān. It is enclosed within four walls with towers at the angles, looking like a square fort. Close to the village are the remains of the castle of Mehr Nigand crowning the height of an apparently inaccessible precipice. (*Holmes.*)

BĀBĀ HĀJĪ—

A village in Fārs, Persia, 15 miles from Shīrāz, on the road to Firōzābād, from which it is distant 51 miles. A few supplies are procurable here from the nomades, and there is generally some grain stored in the village. Water is derived from a spring. The climate here in summer is said to be cool and refreshing. (*Pelly.*)

BABĪL—Lat. Long. Elev.

A river of Mazandarān in Persia, which rises in the Elbūrz range, and flowing past Bārfarōsh falls into the Caspian Sea at the port of Mashad-i-Sir.

It lies too far below the level of the country to be useful for purposes of irrigation. At Bārfarōsh it is about 50 yards, and flows with a current of about 2 miles an hour; it is said to be navigable for boats from Mashad-i-Sir to within 3 or 4 miles of Bārfarōsh, but it is not used for this purpose. At

Bārfarōsh it is described by Stuart as a full sluggish stream, about 50 yards broad. Above Bārfarōsh it is crossed by a handsome brick bridge of eight arches, very slightly raised in the centre. (*Fraser—Holmes.*)

BĀBĪS.

A religious sect of Persia, the origin, views and progress of which are thus described by Shiel:—"This sect is styled Bābī from Bāb, a gate, in Arabic, the name assumed by its founder, meaning the gate to heaven.

"This celebrated person, whose real name was Syad Alī Mahamad, was born 80 years ago in Shīrāz, where his father was a merchant. When 15 years of age he was sent to his theological studies at Najaf. Here he became acquainted with two '*derveshes*,' with whom he was for a considerable period on terms of great intimacy. He was afterwards sent to Būshahr to follow commercial pursuits, but he withdrew from society, and in a life of seclusion devoted himself to the religious exercises commonly observed by *derveshes.* These mystic practices are supposed to have affected his intellect. After some changes he settled at Kazamīn, near Baghdād, where he first divulged his pretensions to the character of a prophet. Incensed at this blasphemy, the Turkish authorities issued orders for his execution, but he was claimed by the Persian consul as a subject of the Shāh and sent to his native place. Here in a short time he collected so many disciples around him that imprisonment followed an investigation into his doctrines. It was debated whether he was to be treated as a lunatic or a blasphemer, an unworthy descendant of the prophet; but his life was saved by the voice of the Shēkh ūl Islām on his making a public recantation of his errors from the pulpit of one of the principal mosques. He contrived to escape from prison and made his way to Ispahān, where many people of distinction secretly embraced his opinions. Again arrested, he was sent to the fort of Charak in Azarbījān, and under the infliction of the bastinade he again recanted his errors. Six months afterwards it having been ascertained that his doctrines were obtaining rapid diffusion among all classes, he was conveyed to Tabrēz, and on the day of his arrival was brought out for execution in the great maidan or square. This was on the point of becoming a most remarkable event, which would probably have overturned the throne and Islamism in Persia. A company of soldiers was ordered to despatch Bāb by a volley. When the smoke cleared away Bāb had disappeared from sight. It had so happened that none of the balls had touched him; and prompted by an impulse to preserve his life, he rushed from the spot. Had Bāb possessed sufficient presence of mind to have fled to the bazar, which was within a few yards of the place where he was stationed, he would in all probability have succeeded in effecting his escape. A miracle palpable to all Tabrēz would have been performed, and a new creed would have been established; but he turned in the opposite direction, and hid himself in the guard-room, where he was immediately discovered, brought out and shot. His body was thrown into the ditch of the town, where it was devoured by the half-wild dogs which abound outside a Persian city. Bāb possessed a mild and benignant countenance, his manners were composed and dignified, his eloquence was impressive, and he wrote rapidly and well.

"It would appear that in the beginning of his career he did not wholly reject the established forms and doctrines of the Mahamadan faith, but be reduced these to proportions so small as to be equivalent to their annulment, and thus rendered his speculations acceptable to the multitude. As

his disciples increased, so did his views enlarge. It is a strange circumstance that among those who adopted Bāb's doctrine there should have been a large number of 'mūlas' and even mūstahīds, who held a high rank as expounders of the law in the Mahamadan church. Many of these men sealed their faith with their blood. Bāb's notions did not contain much originality. Atheism, under the disguise of pantheism, was the basis of his principles. Every single atom in the universe, he said, was actually God, and the whole universe collectively was God; not a representative of or emanation from God, but God himself. Everything in short was God. Bab was God, and every living creature down to each lowest insect. Death was not real; it was only another form of divinity, if such language has any signification at all. Virtue has no existence, neither had vice; they were necessarily wholly indifferent, as being portions or emanations of the God-head. Rights of property had no existence, excepting in the equal division of all things among the godly. But this was a fiction, the real doctrine being the reign of the saints, that is, of the Bābīs and their possession of the goods of the ungodly; in other words, the non-Bābīs. It was the simplest of religions. Its tenets may be summed up in materialism, communism, and the entire indifference of good and evil and of all human actions. There was no antipathy, it was affirmed, on the part of the Bābīs, to Christians, or to the followers of any other creed excepting Mahamadans, who as they slew Bābīs ought to be exterminated.

"One of the proofs alleged against Bāb's claim to a divine mission was the ungrammatical Arabic of his revelations, which could not consequently have descended from heaven. The Koran is regarded as a miracle of style and composition." (*Shiel.*)

BADASHT—

A village in Khōrasān, Persia, 164 miles from Nishāpūr, 258 miles from Tehrān and on the road between them, and 4 miles from Shahrūd. The village is celebrated for the poisonous bugs which exist there. There is a post-house here, a small stream of water, and some gardens and cultivation. (*Eastwick—Clerk.*)

BĀDBŪRĪ—

A stream in the north of Khōrasān, Persia, crossed on the north road from Mashad to Astrābād. It is so called from a severe wind which is said to blow on its banks. It drains into the Kalbash, which passes Jāhjūrm and Bōstām. (*Fraser.*)

BADJILĀN—Lat. Long. Elev. 5,300.

A village in Azarbījān, Persia, on the south of the Musala Pass. It is situated in a forest of apple trees, for which it is celebrated.

BADRĀBĀD—

A village in Yezd district, Persia, 22 miles from Yezd on the road to Ispāhān. It occupies with its villages a considerable extent of ground, and is situated in a narrow barren plain of light, soft mould, intersected by numerous water-courses. (*K. Abbott.*)

BADRĀE—

A river of Khūzistān, Persia, which rises in the Kebr Koh and runs through the plain of Kougitūn, Cham, and passing the towns of Badrā and Sesain unites with the Changolār. In summer and autumn it contains a small body of water. In winter, however, it is a considerable stream, and in December there is some difficulty in crossing it at the village of Badrāe. (*Layard.*)

BĀFK—Lat. Long. Elev.

A town in the Yezd district, Persia, 70 miles east of that town and 40 miles from Kirmān. It contains some 700 houses and is situated towards the east side of a great plain, and is in every sense of the term an oasis in a small salt, sandy desert. Its water, which is supplied by 24 canals, is slightly salt, but palatable. It is remarkable for its groves of date trees, in the midst of which it stands, and which occupy a considerable space; yet scarcely any other tree grows. On its east side a few small hills rise out of the plain; on the west the moving sands are encroaching upon it, and have covered the once-cultivated lands. The sub-district of Bāfk extends from east to west about 60 miles, that is, from the village Shetar to Chokaver, and north and south from Ariz to Nehu, about 63 miles. The climate is mild in winter, and intensely warm, but salubrious in summer. (*K. Abbott.*)

BAFRAN—Lat. Long. Elev.

A small walled village in Irāk Ajamī, Persia, 70 miles east of Ispahān. (*K. Abbott.*)

BAFRU—Lat. Long. Elev.

A village in Yezd district, Persia, some 40 miles west-north-west Yezd, and 4 or 5 miles from Mēbūt. (*Goldsmidt.*)

BAFT—Lat. Long. Elev.

A plain in Yezd district, Persia, situated 14 miles from Yezd. It is very fertile and is watered by a fine stream on which are numerous country houses, and it enjoys a fine temperature. (*Christie.*)

BAFT—Lat. Long. Elev.

A village in the province of Kirmān, Persia, 60 miles south-south-east of that city: some supplies are procurable here. (*Gibbons.*)

BĀGH—Lat. Long. Elev.

A village in Fārs, Persia, situated on the coast 25 miles from Bandar Dīlam, and 20 miles from Bandar Rēg. There is one well of good water here. There is a headland here called Cape Bāgh, which is a very remarkable scarped cliff, slate color, red alternating, fluted up and down with horizontal marks along it. (*Colville.*)

BĀGHEK—Lat. Long. Elev.

A village in Fārs, Persia, 7 miles from Būrshahr, containing 150 houses of the 'Pooladee' tribe, and paying a revenue of 150 toma ns. (*Pelly.*)

BAGH-GŪT—Lat. Long. Elev.

A village in Khōrasān, Persia, 28 miles east of Dasht.

BĀGH-I-FIN—Lat. Long. Elev.

A garden in Irāk Ajamī, Persia, situate about 3 miles east of Kashān, celebrated for a beautiful stream of water, said to possess medicinal qualities, which flows through it. (*Morier.*)

BĀGH-I-MALIK—Lat. Long. Elev.

A plain or district to the south of the Bakhtiārī mountains in Khūzistān, Persia, at the source of the Āb-i-zard, a tributary of the Jarāhī or Kūrdistān river. It is described as a beautiful and fertile district, with groves of oak and well-cultivated fields, principally of tobacco. In this plain are the ruins of the ancient city of Manganik. (*Layard.*)

BAGHIN—Lat. Long. Elev.

A village in Kīrmān, Persia, north-west from Kīrmān on the road to Yezd. It is now a village of 60 or 80 houses, although the ruins with which

it is surrounded testify to its former importance. There are a few trees and evidently abundance of "kanat" water, although but little cultivation. There is a very good caravanserae here, and also a post station. (*Smith.*)

BĀGH-I-ZAMARŪD—Lat. Long. Elev.
A royal garden in the valley of Alī, 10 miles from Demāvand in Irāk Ajamī, Persia. (*Morier.*)

BAHAMISHIR—Lat. Long. Elev.
A branch of the Karūn river in Persia, which leaves the Hafār at about eight miles above Mahamrah, and running south-east on the east side of the island of Abadān falls into the Persian Gulf, 11 miles east of the Shat-ūl-Arāb. Its western point is in lat. 30°, long. 48°38′50″; its eastern in lat. 29°59′30″, long. 48°44′30″. Its length is about 45 miles, and it joins the sea by a good navigable channel, having in it near the sea from five to seven fathoms, and being about quarter of a mile wide. Brucks says that this channel is now blocked up by a dam near the Hafār Canal. Except for this all authorities agree in regarding it as a fine navigable stream, used much by large native boats, in order to get to Mahamrah without entering the Shat-ūl-Arāb. The *Euphrates* steamer went up this river to Mahamrah. In September it is said to have little water in it, not more than five or six feet in some parts. The water of this river is said to be very wholesome. (*Brucks—Chesney—Whitelock—Wray—Holland.*)

BAHĀRLŪ—Lat. Long. Elev.
A tribe of Persia, who were originally a section of the Shamlū, brought from Syria by Timūr Lang. They were one of the seven Turkish tribes to whom Shāh Ishmāil owed most of his successes, and to whom in consequence he gave the name of Kizlbāsh. Morier mentions that some of the Baharlū are met with round Chawan near Ūrūmī on Azarbījān, and Shiel, in his list of the tribes of Azarbījān, states that they have 2,000 houses in the province. (*Malcolm.*)

BAHDIRUN—Lat. Long. Elev.
A village in Kirmān, Persia, 31 miles from Sabristān. It is described as a "large earthy-looking village of domes." (*Goldsmidt.*)

BĀHMEHI—Lat. Long. Elev.
A large sub-division of the Kohgelū tribe in Khūzistān, Persia. It contains about 3,000 families, who occupy the mountains adjoining the Jāniki, Garmsar, and the Janiki Sardsar. The residence of their chief is Kala Ālā, near the source of one of the branches of the Jarāhī. This tribe has about 2,000 excellent matchlockmen, and a small but very efficient body of horsemen. They are the most notorious robbers, and as ignorant and barbarous as any tribe in these mountains. The shedding of blood is carried to a lamentable extent among them the life of a man is no more valued than that of a sheep. They are treacherous and deceitful; with them no oath is binding, and no traveller, unless protected in the strongest way, should venture to go amongst them.—(*Layard.*)

BAHMINĀBĀD—Lat. Long. Elev.
An enclosed village in Khōrasān, Persia, on the high road to Mashad from Tehrān, 100 miles east of Shāhrūd, 160 miles west of Mashad. Beyond it are extensive ruins of an old city of this name, part of which are still inhabited.—(*Clerk.*)

BAHMZĀRI—

A village in Būshahr district, Fārs, Persia, containing 250 houses of the 'Hyat Dawoodee' tribe. It pays a revenue of 300 tomans. (*Pelly.*)

BAHR-ŪL-IREM—Lat. Long. Elev.

A pleasure garden near Bārfarōsh in Mazandarān, Persia, formed by Shāh Abbās. It consists of a pavilion built on an island in a small lake, containing many handsome rooms. The island bears several orange and other trees. The lake, or rather pond, abounds with wild ducks, weeds, and frogs.

BAIRĀM—Lat. Long. Elev.

A village in Azarbījān, Persia, situated in the Sūj Bolāk district, 12 miles from the town of that name. It is a poor place wedged in the bottom of a very deep cleft, through which runs a stream of clear water. Below are gardens, but the houses are mere hovels. (*Fraser.*)

BAIRĀM—Lat. Long. Elev.

A village in Lāristān, Persia, 67 miles from Mogū Bay, on a road to Shīrāz by Lār, from which last it is 57 miles distant. The village is walled, and has some date groves; water is procured from wells. (*Pelly.*)

BAIRĀM ĀBĀD—Lat. Long. Elev.

A ruined fort in Azarbījān, Persia, in the valley of the Kizl Ozan, 50 miles below Miāna.

BAIRĀMĀBĀD—Lat. Long. Elev.

A village in Kirmān, Persia, 75 miles from Kirmān, on the road to Yezd, from which it is 152 miles distant. It is a very rising place, and owes its existence to the energy of the Vazīr of Kirmān. Fifteen years ago there was nothing here but a post-house in the middle of the desert; now there is at least 1,000 well built houses, the centre of a cultivation seven or eight miles in diameter, and well supplied with water. Bazars are springing up in the town, and there is even an ice-house, and the whole place wears a thriving aspect. The post-house is very good, and there is a caravanseral. (*Smith.*)

BĀKARĀBĀD—Lat. Long. Elev.

A large village in Fārs, Persia, 106 miles from Ispahān, 174 miles from Shīrāz, a little to the west of the road. It is situated under rocky hills, and has trees and gardens. (*Taylor.*)

BAKHTIGĀN—

See Daria-i-neyrīz.

BAKHTIĀRI—

A large tribe of Lūristān, Persia, whose country is bounded north by the River Dizfūl; south by an imaginary line drawn from Dehyūr in the plain of Rām Hormaz to Falāt near Kūmishāh on the opposite side of the mountains; east they encamp in the immediate vicinity of Būrūjard in Feridūn and Chār Mahal, within two days' journey of Ispahān; to the west they occupy the low hills and the upper part of the plains above Dizfūl, Shūstar, and Rām Hormaz. The Bakhtiārī tribes are divided into the Haft Lang and Chār Lang sections. The tradition regarding this tribe is that they originally came from Shām (Syria) under one great chief, and took possession of the mountains which they now inhabit. A descendant of this chief had two wives, to whom he was equally attached. By one he was father of four children, and by the other he had seven. At his death the children of these two families formed the two divisions of four (Chār) and

seven (Haft) branches respectively. A quarrel soon ensued between them, and the feud was bequeathed to their posterity. It is certain that from time immemorial the greatest enmity has existed between the Haft Langs and the Chār Langs, and although both are known as Bakhtiārīs, these tribes seldom intermarry. Their places of winter residence (Garmsar) are now chiefly divided by the Karūn; their summer quarters (Sardsar) are not so well distinguished, but the tribes of Haft Lang very rarely encamp near those of the Chār Lang. Should they approach, much bloodshed is usually the result. The Bakhtiārīs are at present under the Governor of Ispahān, the Motamid-ūd-Daolat, with the exception of the tribes of Sallāk, Memiwand, and Zalaki, and a small part of the tribe of Moguvi, which being in the vicinity are under the immediate control of the Governor of Būrūjard. There are also other tribes subject to the Bakhtiārīs which are usually classed under that denomination; these are the Dinārūnīs, Janiki, Garmsars; the Janiki Sardsars and the Gūndūzlū will be found described elsewhere.

The following is a table of the Bakhtiārī divisions:—

Haft Lang.

Tribes.	Sub-divisions.	Families of Tribes.	Families of Great Divisions.	Summer Residence.	Winter Residence.
Durkai	Seraswand ... ... Aliwand ... ... Bawadi ... ... Baba Hadi ... ... Alivar	4,000	...	Chār Mahal and part of Bazūft.	Sar Dasht and Diz Shāhī.
Durkai	Gallah ... ... Gashah ... ... Sallak ... ... Ba Hamedi ... ... Raki ... ... Mari ... ... Malmali ... ... Berjurvi... ... ... Salachin ... ... Sheini	3,000	...	Chār Mahal and part of Bazūft.	Sūsan Sūrkhāb, Andakū, Shinbar and Lolī.
Bakhtiyariwand or Beidarwand.	Ali Ladiwand ... ... Beliwand ... ... Mashmerdosi ... ... Takki ... ... Ushnagi ... ... Gandagi ... ... Makoniragi ... ... Kiyurzi ... ... Ali Jemali ... ... Leruzeni... ... ... Mah Sapatan ... ... Akili ... ... Jiveraw ... ... Sohrab ... ... Monjezi ... ... Sheikh				
Bakhtiyarwand ...	Dinoshi ... . Gashtal ... ... Bramali				
Ulaki	....	1,200	...	Mountains near Telat and Sesniran.	Near the sea coast north of Bushahr.
Mal Ahmedi ...					
Salāk	....	2.000	...	Near Gilpaigan and Khonsar.	Sapalak and Silakhos.

Chār Lang.

Tribes.	Sub-divisions.	Families of Tribes.	Families of Great Divisions.	Summer Residence.	Winter Residence.
Kiyunurzi ...	Mahomed Jaferi ... Papa Jaferi ... ... Pasonah Kul ... ... Ariwand... ... ... Arkul ... ... Berun ... ... Burburun ... ... Asisafdi ... ... Sheikh ... ... Tembi ... ... Karivand ... ... Istagi	1,000	10,200	Feridūn, part of Sapalak and Bazūft, Zardahkoh and the mountains of Mangasht.	Hallagan and plain of Tūl.
Suhuni	Vermahamed ... ... Bowersat or Bersak ... Khojab ... ... Shungi ... ... Talbawand ... ... Matark ... ... Hamulah ... ... Keyash ... ... Zumstern ... ... Joberiz ... ... Ganj Aliwand	1,500	...	Bazūft and Zardah Koh	Gūlgir and Asonar, Shumbar and Andakū.
Mahmud Salik ...	Musawi ... ... Hurimi ... ... Bazaras ... ... Jangazi ... ... Musawund	1,000	...	Chehl Chasmah and Feridūn.	Mendizan and hills above the plain between Shūstar and Dizfūl.
Moguwi	Bajul ... ... Bawah Shemshiri ... Shirāzi ... ... Imari ... ... Duwisi ... ... Salak Chiwah ... ... Albushi ... ... Ghaja ... ... Boroguni ... ... Madiwar... ... ... Muri ... ... Charm ... ... Tal ... ... Madevani ... ... Keimas ... ... Shiyazi ... ... Sowad Ku ... ... Gholam ... ... Joesi ... ... Asa ... ... Khahl ... ... Husami ... ... Terdeni	1,000	...	Feridūn and near Būrūjird.	Part Kalah-i-Tul anp part near Būrūjird
Memiwand and Zalaki.	Abdalwand ... ... Zencheguni ... ... Zalaki ... ... Busak ... ... Bosi ... ... Isawund ... ... Bu-Ishak ... ... Sharafwand ... ... Minjawi ... ... Basnazi ... ... Saki	7,000	...	Generally encamp with the Mahmud Salik.	
Samali	....	500			

These tribes are engaged in constant blood feuds amongst themselves, and are moreover exposed to the jealousy of the Shāh of Persia, should any of them become or appear to be too powerful. When Layard visited these tribes the most powerful Chief was Mahamad Taki, and he had more or less command over the following tribes :—

	Men.
Janiki Garmsar	4,000
„ Sardsar	2,500
Kiyunurzi	800
Suhīmī	1,000
Bindūnī	500
Mogūwī	400
Gūndūzlū	1,500
Dinārūnī	3,000
Tuber of Rām Hormaz	1,500
Bahmehī	2,000
Feili	1,500
Total ...	18,700 men

Of this number between 5,000 or 6,000 were horsemen, and the whole well armed with muskets and matchlocks. But this number represents that which he could have assembled only under the most favorable circumstances; if opposed to other tribes he might possibly have been able to raise 15,000 men, but if opposed to Government he could scarcely have collected more than two-thirds of that number, except in a moment of popular excitement. In calculating the actual force which could be put in the field by the Bakhtiārīs, it may be presumed that each family can produce at least one armed man, and indeed each family may be called on by the chief for the services of one person in his wars; but it must be remembered that both for the internal defence of the country and for the actual cultivation of the soil and other necessary labors, a large portion of the male population will be unable to leave the tents. In the event of an external war, three-fourths of the males between the age of 16 and 60 could probably join the chief. The chiefs of these tribes have large herds of cattle and flocks of sheep, as well as many Arab mares and stallions of pure breed, with great numbers of horses of mixed breeds. The Bakhtiārīs may be considered the most warlike of all the Persian tribes, and their loyalty to the Shāh would seem to depend in a great measure on the personal idiosyncracies of their chiefs and the Shāh himself. In matters of religion they are lax, but still they are outwardly Mahamadans. Their language is a dialect of the Kūrdish, but still differing in many respects, and more particularly in the mode of pronunciation, from any of the other modifications of that tongue which are spoken by the different tribes extending along the range of Zagros. They are individually brave, but of a cruel, savage character; they pursue their blood feuds with the most inveterate and exterminating spirit, and they consider no oath or obligation in any way binding when it interferes with their thirst of revenge. They are also most dexterous and notorious thieves, and may be considered as the most wild and barbarous of all the inhabitants of Persia.

The Bakhtiārīs pursue a certain amount of traffic; they exclusively supply Khūzistān with tobacco from the Janiki; they also export a small quantity of grain; and the Ispahān market is furnished during the summer with mutton, almost entirely from the Bakhtiārī flocks: the cherry sticks for pipes, which grow in profusion among their mountains, would also prove to them, if steadily pursued, a most lucrative line of traffic. Charcoal, gallnuts, gum-mastic, and the sweetmeat called 'gaz' form the only other exportable articles which their country affords.

The Bakhtiārīs say they are not of Persian origin. Their language would tend to contradict this last assertion, as it abounds in words of the old Fārsī, and has great affinity to that of the Zends. Yet they have several customs which distinguish them from the modern Persians. Their national dance, in particular the Chapi, resembles altogether the Arnaoutika of the modern Greeks, which is generally allowed to be of ancient Greek origin. It is performed by an indefinite number of persons, who form themselves into a close front by holding each other fast by the girdle, and then swinging on sideways, mark the time by stamping the feet, which they alternately raise before them, with the toes upwards. They are led by a man who dances independently of the others, and who flourishes a handkerchief about in the air, and sings as he dances. Bakhtiār sounds so much like Bactria that this coincidence will bring to mind the Greek colony which was planted by Alexander there, and which DeGuignes says was driven from thence to the westward by the Tartars.

At their burials instead of mourning they rejoice; for they collect round the grave, where they sing and dance the Chapi to the sound of music. If the person to be buried has been killed in battle they rejoice the more, looking upon his death as 'halal,'—lawful; and should he have died at a distance from his home, they make up a temporary cenotaph, place his cap, his arms, and other effects upon it, and dance and rejoice around it.

In Lūristān they inhabit villages of about 20 to 30 houses, in difficult nooks of the mountains, wherever they can get water and grass; some also live in caves. They pretend that they exercise all the hospitality of the wandering tribes; and as an instance of it say, that among them an old woman would sell herself rather than permit her guest to want food. But other Persians say, that they are very unwilling to permit strangers to sojourn amongst them, and are not scrupulous in robbing a passenger of all that he may possess. Their most famous stronghold is about two stages from Dizfūl, called Diz for shortness, but Diz-i-miān-i-dizū in the Bakhtiārī language, and is represented as situated in the centre of a long, narrow defile which it commands. If they had opportunity and assistance, it is likely that they would throw off their allegiance to Persia; and the King is so well aware of that, that he keeps many families of them in separate villages about Tehrān, as hostages for the good behavior of the rest, and retains 2,000 of them in his pay as Sarbāz. The Bākhtiarīs were conquered by Nādar Shāh, who afterwards took many of them into his service, in which they behaved, especially at the siege of Kandahār, with extraordinary bravery. (*Layard.*)

BAKIN—Lat. Long. Elev.

A village in Kirmān, Persia, 20 miles north-east of that town. It is a large place in the midst of cultivation; but, to judge from the great extent of ruins, it must once have been far more considerable. (*Gibbons.*)

BĀLĀ-RŪD—Lat. Long. Elev.

A river which rises in the mountain of Savalan in Azarbījān, Persia, in four streams, which join at a small ruined castle, Kizl Kala, and traversing the plain of Mogu, loses itself in a marsh near the Caspian in the Bay of Kizl Agatch. Lebrun says, this river is also called the Bashāratchai, and that the country near it bears this name also. (*Lebrun.*)

BĀLĀ-RŪD—Lat. Long. Elev.

A river of Khūzistān, Persia, which rises in the mountains of Mangarah and Shāhzādā Ahmad in Lūristān, and after flowing during its whole course of about 40 miles nearly parallel with the river of Dizfūl, it falls into that river about five miles below the town of that name. It is an insignificant stream in the summer months, but a most impetuous and dangerous torrent in spring. On the occasion when the Shāh of Persia was crossing this stream with a large body of troops, the torrent came down suddenly, and at once swept off 50 horsemen, and the force was delayed for two days on its banks, during which time it was impossible to cross from one side to the other. (*Rawlinson.*)

BALISTA—Lat. Long. Elev.

A village in Azarbījān, Persia, two miles from the south shore of Lake Ūrūmīa. Part of the village is built on the slope of a mountain with walls, and forms a kind of fortress. The view is fine and open on the side of the lake. Most of the inhabitants are Kūrds, and there are about 50 families of Kūrds who speak Turkish. (*Wagner.*)

BALŪKCHAI—Lat. Long. Elev.

A river of Azarbījān, which rises on the Savalan Dāgh, and falls into the Kārāsū after passing by Ardebīl. (*Morier.*)

BAM—Lat. Long. Elev.

A town in Kirmān, Persia, 140 miles south-east of Kirmān. It is situated on a large and somewhat elevated plain between a range of snow-capped mountains at a considerable distance to the south, and low rocky hills a few miles off to the north. The old city, now the fort, is a mass of ruins, but the walls are in a good state of preservation, and the citadel, with its lofty white tower, is a picturesque and striking-looking object. Pottinger observes that until the expulsion of the Afghāns, this was held to be the frontier town of Persia on the south-east. His description is now 60 years old, and he speaks of the ruins as testifying to the existence of a much larger place. Since he wrote it has been the scene of an international struggle, which, added to an earthquake, resulted in the almost utter destruction of the town within the walls. Nearly 30 years ago the Commander of the Shāh's army besieged there the well known Āgha Khān Mehlati, then a rebellious Governor of Kirmān. The fort held out for more than a year against the royal troops. The shot marks in the walls prove the matter was in earnest. The modern town is built independently of the fortifications. Estimating the numbers of houses to be 2,500 and of inhabitants 10,000, not $\frac{1}{20}$th part live within the walls, none being allowed there but the garrison, their families, and a few vendors. There is one gate which leads by the main street and bazaar near to the citadel, and there are two other means of ingress and egress. There is a large irregular ditch outside, in conformity with the quadrangle, of which the extent is perhaps 500 yards for each face. The citadel appears to be partially built on natural

rock, and is provided with a well of drinking water. The usual garrison is two companies of Infantry and a few Artillerymen. There is a good deal of cultivation and many gardens round Bam, and provisions of all kinds are abundant. The inhabitants are in no way behind those of other large towns in Persia in intelligence. Many trade and travel on the Indian road, but mostly *viâ* Bandar Abbās.

Abbott says, this little fortress has been constructed with much care, and is probably one of the strongest places in Persia. It is nearly square, its southern face being about 600 paces, and the eastern 500 paces, in length. It has an outer line of wall and ditch, the former of which is in a crumbling condition. Within this rises a high rock, on which the citadel is built. The latter has a gate leading into it from the town on its southern side, and a small one on its north face opening into the plain.

The district of Bam possesses about 15 villages, many of which have date trees, although these latter do not thrive so well as at Khubbes, where the climate is warmer. Besides grain, rice, and cotton, there is little else produced in the district. It is not nearly so fine a tract as the adjoining district of Nūrmāshir; it extends east and west 35 miles, and from the mountains of Jamāl Bariz on the south to Koh Sang Bure Kabūte on the north, 21 miles. The military force of the district is estimated at 300 Sarbāz and 500 matchlockmen and 3 brass guns and a mortar. The oxen in this part of the country are of a small humped species, and are commonly used as beasts of burden: people also ride on them seated on a soft pad, and a rope is passed through the nostril, by which they are guided. (*Goldsmidt—Pottinger—Abbott.*)

BAMBIZ—Lat. Long. Elev.

A village in the Yezd district, Persia, 96 miles from Ispahān, 105 miles from Yezd, on the road between them. It is situated on a glacis slope at the foot of the hills. It has no trees or gardens, and but very little cultivation, and has perhaps 80 or 100 houses. There is no sarae here. This is probably the same village as Bamiz. (*Goldsmidt.*)

BAMIZ—Lat. Long. Elev.

A village in the district of Yezd, Persia, 85 miles east of Ispahān. It is a desolate-looking place containing about 40 to 50 families.

BAMPŪR—Lat. Long. Elev.

A town in the plains of Kirmān, Persia, 392 miles from Kirmān, 250 miles from Chaobar on the Makrān Coast. It contains 400 to 500 houses, but, with the exception of the Governor's house and one or two other buildings, these are little better than Bilōch huts. The fort is a conspicuous object built on a long, low, irregular mound. The higher or north side boasts the citadel, from which the walls run down in an irregular line from north to south. Provisions are good and abundant, and water is procurable from the neighbouring ravine. There is much cultivation about this place. Pottinger says, Bampūr is situated in an extensive plain on the summit of a high mound of earth, and is small and crowded with mud buildings. The town is composed of but a few wretched huts occupied by relations of the chiefs: the people live in huts in the plain, as their flocks and cultivation attract their attention. The district of Bampūr produces grain in such abundance as to supply the neighbouring country. The force of the chief is 300 Cavalry, well armed and mounted, and 1,500 Infantry. Since Pottinger's day, however,

it has passed into the hands of the Persians. Kinneir says there is a road from Bampūr to Sehkūha in Seistān, which is only 350 miles distant, 12 stages, through a waste with some jungle. If this information is correct, and I am endeavouring to have it tested, a light force could be thrown from the Makrān to Herāt without going through Afghānistān. (*Goldsmidt—Pottinger.*)

BAND AHWAZ—Lat. Long. Elev.
A dam across the river Karūn in Khūzistān, Persia. It was built on one of four ledges of sandstone which cross the river at this point for the purpose of keeping up the water to fill the canals for irrigation purposes. At the west end of it is an opening of about 40 yards broad, and through this (with the exception of the water which finds its way over the small places where the dam is worn by time or broken away) the whole of the river, here about 200 yards broad, rushes with a tremendous fall and velocity. This dam stayed the further course of the *Euphrates*, one of the steamers of Colonel Chesney's expedition in 1836, but in March 1842, Lieutenant Selby, of the Indian Navy, in the *Assyria*, passed safely through and proceeded up the river to within a few miles of Shūstar. (*Layard—Chesney—Selby.*)

BANDAR APSĀTĀN—Lat. 26°59′. Long. 53°17′17″. Elev.
A bay on the coast of Lāristān, Persia, between Shewū and Nakhīlū. There is no town or village here, but the bay affords good shelter in a north-wester in 4½ to 5 fathoms, and in a south-easter the water is quite smooth, the wind blowing over the land. In this bay is a small town called Tamba. (*Brucks.*)

BAND AMĪR—Lat. Long. Elev.
A village in the Kulbar district, Fārs, Persia, north-east of Shīrāz. It is a populous place, divided and undermined in several places by dams and subterraneous channels (kanats) for supplying wells with water. It takes its name from a dam (band) erected across the river Kūr at this point by Azād-ū-Daolah, a former prince, Governor of Fārs, and the river is sometimes called by the same name. There is very extensive cultivation of rice in this plain.

The Band, which gives its name to both the village and the river, deserves attention, from its being a specimen of the hydraulic art of the Persians. The river over which it is constructed runs in so deep a bed, that it is generally useless for the purposes of navigation; and the object of the Band seems to be to give the stream a fresh and stronger impetus, to throw it into a more extensive bed, and thus to distribute it by minor channels into the adjacent cultivation. The Band has been built immediately upon the superior angle of what originally must have been a natural fall, and consists of a straight bridge of thirteen arches: to this bridge the river flows in a slow current; but immediately on passing through the arches it falls abruptly over the inclined wall. The principal art of the architect must have been exerted in the construction of this wall; and although the whole work is going to decay, yet, considering the body of water which is constantly flowing against it, and the length of time it has existed (not less than seven hundred years), the principle of its construction must be a good one. (*Morier—Malcolm—Kinneir—Ouseley.*)

BANDĀR ABBĀS—Lat. 27° 10′ 35″. Long. 56° 18′ 48″. Elev.

A port on the east of Kirmān, Persia, 198 miles south-east of Shīrāz, 300 miles south of Kirmān, 540 miles south-south-east of Yezd, 740 miles south-east of Ispahān, 1,000 miles south-east of Tehrān. The town is walled and situated on a slope which approaches close to the sea; the houses are few and wretchedly constructed, and the people are mostly lodged in huts. Its suburbs extend along the open sea-beach, and it is backed at a distance of about 15 miles by a range of lofty and apparently desolate country. It contains about 89,000 inhabitants, composed of Persians, Arabs, Kūrds, a few Armenians and Bedouins. Behind the present town are some tombs of superior construction, but they are falling into ruins. To the west lie the dēbris of an extensive town, and among them the ruins of an English factory, which seems in the first instance to have been pulled down to prevent its being used as a point of attack by any hostile force. The present port of Bandār Abbās is destitute of any pier or other artificial improvement, and has only from two to three fathoms of water at a distance of two miles out, so that during the frequent south and south-east winds it becomes a lee-shore lashed by a heavy surf, rendering it necessary for craft to seek shelter under the islands of Hormaz and Kishm. A better and more sheltered position for a port lies about four miles to the west at the entrance of the Clarence Straits, which is said in former times to have been the site of a small port.

Gamrūn, a former name for Bandār Abbās, appears to have been a town of little importance until 1662, when Shāh Abbās assisted by the English drove the Portuguese from the island of Hormaz and transferred its commerce to this port. Here, instead of being carried in ships to Basrah and the northern ports of the Gulf, a very considerable portion of the imports from India and Africa were landed and transported by means of caravans to the interior of Persia and the adjacent countries, so that Gamrūn became for a time the emporium of Persia. The English, Dutch, and French had factories here. Merchants from all parts resorted to it, and it seemed destined to attain the former opulence and splendour of Hormaz, but its commercial career was far more brief. Towards the close of the 17th century the internal commotions and distracted state of Persia frequently interrupted the route for very long periods, and the current of trade became diverted to the north ports. It should still, however, be remembered that this route conducts by one of the natural passes into the heart of Persia: for when Būshahr a few years ago remained for some time in a disturbed state, commerce found its way again to this channel, and if Būshahr had not speedily been restored to peace, Bandār Abbās would very soon have recovered a considerable portion of its former importance. During the summer the heat is so oppressive, and the fevers which follow so dangerous, that it is only inhabited during winter, all but the poorest going in summer to Mināb, a town 14 miles inland; but in winter it is the regular port for the landing of goods destined for Yezd, Kīrmān, Shīrāz, and Ispahān, and the trade is even now not inconsiderable. Persian carpets, tobacco, and dried fruits form its exports, and piece goods, Indian cloths, and China-ware constitute its principal imports. The annual importation of these articles in 1827 was estimated at nearly £30,000. There is also a considerable trade in fish, which are caught in the Gulf, and its vessels export salt; fruit and sulphur are brought from the mountains situated at a little distance in the interior to Maskāt.

Pelly gives the following table of the imports and exports of Bandār Abbās:—

IMPORTS FROM BOMBAY.

NAMES OF ARTICLES.	QUANTITIES.
Piece goods	2,164 packages.
Ditto	460 bales.
Ditto	220 boxes.
Cotton yarn	770 packages.
Ditto	177 bales.
Masulipatam Chintz	86 boxes.
Cashmere shawls	7 packages.
Sugar	9,507 bags.
Sugar-candy	5,606 casks.
Alum	116 "
Ammonia	5 "
Ditto	41 bags.
Iron roasting pans	14 candies.
Kuttahindy	61 bags.
Cocoanuts	86 "
Steel	161 casks.
Pepper, Indian	639 bags.
Pepper, Java	236 "
Ginger	193 "
Tea	2,104 boxes.
Cinnamon	1,128 "
China-ware	171 "
Crockery	30 "
Glass	9 "
Cochineal	6 "
Jedoa (drug)	20 bags.
Tamarind, Guzerat	9 boxes.
Tamarind, Indian	348 baskets.
Paper and Books	25 boxes.
Haleila (drug)	1,228 baskets.
Cardamoms	17 bags.
Iron	1,612 pieces.
Indigo	15 packages.
Glass shades	1,052 number.
Zinc	358 pieces.
Cassia Fistula	30 baskets.
Cheshmizeh	31 bags.
Coffee	21 "
Oil	{ 12 dubbas. 20 casks.
China roots	9 boxes.
Tabasheer (drug)	4 casks.
Rice	1,387 bags.
Tin	325 pieces.
Copper	54 "
Turmeric	34 baskets.
Ditto	59 bags.
Camphor	3 boxes.
Preserves	15 "
Khosroodar (drug)	28 bags.
Twine	26 packages.
Untwisted silk thread	750 lbs.
Nails	1 cask.

IMPORTS FROM KURRACHEE.

Indigo	486 packages.
Ammonia	293 "

NAMES OF ARTICLES.	QUANTITIES.
Leather Patan	125 packages.
Hides	750 pieces.
Oil	23 dubbas.
Shawls, Cashmere	1 parcel.
Chintz	1 box.

IMPORTS FROM MASKĀT.

Rice	190 bags.
Sugar-candy	111 casks.
Sugar	175 bags.
Cheshmizeh (drug)	2 "
Kondor (drug)	3 baskets.
Piece goods	660 pieces.
Ginger	6 bags.
Jedoa (drug)	5 "
Dry limes	1,175 maunds of 9 lbs.
Ammonia	3 boxes.
Oil	12 dubbas.
Alum	6 bags.
Tin	22 pieces.
Coffee	14 bags.
Pepper	245 "

IMPORTS FROM JEDDA.

Rice	625 bags.
Gum Mastic	1,910 maunds of 9 lbs.

EXPORTS TO INDIA.

Almonds	71,984 maunds of 9 lbs.
Dry roses	9,590 "
Madder roots	147,880 "
Raisins	7,189 loads of 20 mds.
Kishmish	7,156 maunds of 9 lbs.
Carpets	3,125 pieces.
Sulphur	2,680 maunds of 9 lbs.
Walnuts	783 loads of 20 mds.
Asafœtida	4,395 packages.
Down (Kork)	5,002 maunds of 9 lbs.
Bozghoon (dye)	1,652 "
Ashtorak (gum)	482 "
Tallow	45 skins.
Asparagus	248 maunds of 9 lbs.
Pistachio nuts	2,530 "
Cotton	10,245 bags of 9 maunds.
Wool	34,805 maunds of 9 lbs.
Cumminseed	18,572 "
Silk, raw	1,554 "
Lead	360 "
Gram	854 loads of 20 mds.
Pulse	65 "
Saffron	29,900 miskals.
Annab (drug)	66 maunds of 9 lbs.
Piece goods (Yezdy)	46 packages.
Opium	107 cases.
Plums (aloo)	1,938 maunds of 9 lbs.
Tobacco	6,658 bags of 5 maunds.

This statement is derived from good authority; but Pelly is of opinion that all the items are understated, and that the actual trade of Bandār Abbās

may be about from 25 to 30 per cent. in excess of that shown in this statement.

In addition to the above, he also states in a report on Būshahr that the following are exported from Bandār Abbās to Būshahr, *viz.* :—

"One hundred and fifty grindstones, value Rs. 200; henna leaves 1,000 tabriz maunds, value Rs. 500; minoo indigo 1,000 tabriz maunds, value Rs. 11,200."

Bandār Abbāss seems to commend itself as the spot most suited for an emporium of trade in the Persian Gulf. Sir John Malcolm reported in its favor in preference to Būshahr, the only drawback to it being its undoubted unhealthiness, and Colonel Lewis Pelly is also very much in favor of it, stating his opinion in several interesting reports to Government. In one of these he says:—

"I have noticed that Bandār Abbās has been somewhat decried as a port; but I am of opinion that it is the point where trade coming to and from a vast area of Southern Central Asia naturally meets the sea. At present its trade is said to be in a partially abnormal condition, owing to its following a route which, if Būshahr were less interfered with, would not fall to Abb s. For instance, Bandār Abbās, in some degree, supplies the Shīrāz market; and this although the road thither is twice as long as from that town to Būshahr, besides being less safe. In its normal condition, perhaps, the proper sphere of Bandār Abbās would be along the Yezd and Kīrmān routes to points found along a line extending from Farah, through Herāt, Ghayn, Tūn, Tabas, Mashad, Nishāpūr, and so to Tehrān. The Bandār Abbās trade should, in brief, be a central one, meeting the Karachī trade *viâ* Kandahār on its eastern flank, the Russian trade of the Oxus and Caspian on its north, and the Tābrez and Būshahr trade on its western side. No doubt a large area in the region thus described is at present comparatively desert; while those portions of it known politically, such, for instance, as the states of Herāt, Khīva, and Bokhāra, are poor consumers. Still the total area to be supplied is so extensive that even an infinitesimally small trade per 10 square miles would endow Bandār Abbās with a rich commerce. Moreover, some of the states referred to were once comparatively wealthy, and still contain the soil, the positions, and the men for becoming so again. Political circumstances, and the slow permeation of thought through those regions, may any day give them an impulse as welcome in the commercial, as it may prove startling in the political world.

"The advantages of Bandār Abbās as a port for the supply of the markets under notice may be compared with those of Būshahr, as follows:—

"Bandār Abbās is less interfered with by authority; the dues are more moderate, and are levied without needless delay or injury to goods; absence of octroi; no subsequent governmental demand, unless at Yezd, where it is moderate, readily levied, and whence trade moves on direct to the capital (while trade at Būshahr sustains *en route* not only octroi, but a heavy demand and delay at Shīrāz, and a third demand at Ispahān); an easier and more level road, an abundant supply of camels instead of a limited supply of mules; each camel carrying 450 lbs. against a mule's 340 lbs., and costing one-third less; avoidance of delay and risk incident to sea passage up the Gulf against the prevailing Nor-Westers.

"The disadvantages of Bandār Abbās are :—

"*1st*.—That its town and road are considered less safe. But this objection is mitigated by the largeness of caravans. An Abbās Kafila may number from 1,000 to 2,000 camels. In Būshahr it is rare to see 100 mules in the same Kafila.

"*2nd*.—That the distance from Bandār Abbās to Tehrān *viâ* Yezd is longer than that of Būshahr from Tehrān *viâ* Ispahān and Shīrāz. But that the Yezd road, as before mentioned, is easier and less interfered with; hence less delayed.

"Looking forward to the possible development of Persian and Central Asiatic trade from the Gulf line, I should say that, compared with its area, it must always be small. But that the area for the supply of which the Persian Gulf is the only continuous ocean line is so immense that the trade naturally seeking its waters, would, if not stifled by authority, rapidly increase, and be very considerably regarded as a whole."

Bandār Abbās is farmed to the Sūltan of Maskāt. (*Pelly*.)

BANDAR DĪLAM—Lat. 30° 1′ 50″. Long. 50° 12′ 15″. Elev.

A small port on the Persian Gulf, 31 miles north-west of Bandar Reg, 62 miles Būshahr, 67 miles Behbahān. It is now only a small trading and fishing village, though once a place of trade belonging to the Dutch, the remains of whose factory are still pointed out. The water here is indifferent, and at the distance of a mile from the town. The inhabitants carry on a slight trade with Basrah and Bahreim. The harbour here is only suitable for boats. It is under the Government of Būshahr, and is described as a thriving little place of 2,000 inhabitants.

The centre part of the town is occupied by a large enclosure or fort, the residence of the Ketkhuda. The south part is filled with a fishing population, while the north half is full of traders. The fishermen here using the drag net catch great numbers of seyr fish. These they split and dry and send to Basrah by sea, and to the villages round on donkeys. The traders import iron, sugar, tea, and cloth from Būshahr and Koweit, and dates from Basrah, and forward them by caravans to Behbahān, while they bring down bales of cotton, wool, ghee, dried fruits, and forward them to the Gulf towns. Ophthalmia is the prevailing disease here. There is very little fever and no small-pox. In fact, the town would be very healthy if it were not for ophthalmia. The water from the wells is good and abundant.

The exports of Dīlām are as follows :—

Wheat and barley, value	...	30,000	kerans	to Basrah, Koweit and Lingah.
Wool "	...	100,000	"	to Būshahr and Koweit for India.
Rogun Chirag "	...	10,000	"	
Grapes and raisins "	...	20,000	"	to Koweit and Basrah.
Rogun "	...	30,000	"	

The imports are :—

Piece-goods, value	...	150,000	kerans	from Būshahr and Koweit.
Sugar "	...	50,000	"	" "
Tea "	...	10,000	"	" "
Dates "	...	50,000	"	from Basrah.

These imports go to Behabhān and Rām Hormuz.

The customs receipts may be from 15,000 to 20,000 kerans per annum on both imports and exports together. (*Brucks—Monteith—Pelly—Colville.*)

BANDAR KALĀT—
See *Shewú.*

BANDAR MALLIM—Lat. 26° 38′ 20″. Long. 55° 9′ 20″. Elev.
A port on the Lāristān Coast of Persia near the Clarence Straits. It is a small town under Cape (Rās) Shaoli, and has a trade in salt. It has about 300 inhabitants. The bank on the Persian side forming the channel into Bassadore begins to shoal off this place. *(Brucks.)*

BANDAR MASHŪR—Lat. Long. Elev.
A village on the coast of Khūzistān, Persian Gulf, west of the Hindiyān, and near Khōr Mūsa, where a branch of the Jarāhī finds its way into the sea. It is a miserable place, half in ruins, built on a mound apparently artificial. The number of permanent inhabitants does not exceed 300: besides these there is a small floating population of merchants from the Gulf towns and their agents. Only a few of the natives speak Arabic, and they dress like the Persians, but seem to be of a mixed breed. From 40 to 50 "bugalows," of about 60 tons each, arrive here yearly, bearing coarse cloth, corn, and dates from Būshahr, Koweit, and Basrah, and carry away wool. In March there is usually abundance of rain water to the south-east of the town, but in the hot weather the inhabitants depend upon wells, which furnish only brackish water. The anchorage is about three miles from land, bearing south by west from the town. Notwithstanding this, Bandar Mashūr is the port of Chab Arabs. Ophthalmia is the prevailing disease here.

The amount of duty collected on the exports and imports here may be about 40,000 kerans, or something less than Rs. 20,000, and it is paid into the treasury at Shūstar.

The exports from this place are—wool to the value of Rs. 100,000, shipped to Koweit or Būshahr for ultimate transhipment to India; grain, mainly wheat and barley, Rs. 22,000; rice from the Jarāhī and Rām Hormuz fields, Rs. 10,000; rogun for Koweit, Rs. 5,000. Some 10,000 sheep are shipped annually for Basrah and Koweit.

Grain	pays an	export duty	of 32 kerans	per kareh.
Wool	,,	,,	32 ,,	per 1,000 lbs. weight.
Rogun	,,	,,	½ keran	per dulba.
Sheep	,,	,,	¼ ,,	each.

The imports are—piece-goods, value 50,000 kerans, paying a duty of 2 kerans per 20 pieces of 10 yards each; dates 10,000 kerans, paying 5 kerans per kareh. (*Layard—Colville—Pelly.*)

BANDAR RĒG—Lat. Long. Elev.
A small town in Fārs, Persia, 32 miles north-west of Būshahr and 75 miles south of Behbahān, situated close to the shores of the Persian Gulf. It is surrounded by a miserable mud wall flanked with round towers, on which are placed three or four useless guns. This was once the stronghold of the celebrated pirate Mīr Mohana, who was once the terror of the Gulf. When the place was taken by the English the fortifications were razed; since which time it has entirely fallen from its ancient importance, though it has continued to be the residence of the principal Arab Sheikh on the coast.

It contains 100 houses of Zoab Arabs, and pays a revenue of 1,200 tomans. Grain and animals for slaughter are procurable here, and the water is good from wells.

Bandar Rēg is very inferior to Bandar Dīlam in size and importance. It imports only for its own wants and for those of its neighbourhood. It is not a port for any route into the interior. Its trade may be somewhat as follows :—

Exports.

Wheat and barley 20,000 kerans in value.
Wool 10,000 " "

Imports.

100 karehs of dates and piece-goods to the value of 10,000 kerans, also a few miscellaneous articles for home consumption. The gross of the customs derived from this port may be 10,000 kerans. (*Monteith—Malcolm—Layard—Jones—Pelly.*)

BANDAR SHŪSA—Lat. Long. Elev.

A bay on the coast of Kirmān, Persia, 12 miles from the point off Kishm. To the west it is fronted by two or three rocky islands, on the largest of which there is a reservoir for water. Inside there is a fathom and a half, and two fathoms at low tide: native vessels take shelter here in blowing weather. The village of Shūsa, where a few cattle and poultry may be procured, is two miles further to the west. (*Brucks.*)

BAND-I-FARĪDŪN—

A dam in Khōrasān, Persia, six miles north-west of Kalandarābād, which is near Mashad. Here a beautiful stream comes wandering among swampy and reedy meadows down to a pass between rocks 1,000 feet high. Nature had provided a leap for the water of some 50 feet, and here a former king built a stone embankment across. It is built of solid masonry of stone and burnt brick, united by cement, which has become like iron, and is 100 paces long and 10 broad. Against this causeway the stream rose to a certain height and then found a passage down several tunnels of masonry, and so flowed out at the bottom of the embankment to fertilize the fields in the direction of Farīdūn and other villages. This important work became dilapidated in the course of ages, but it was repaired by the Prince Governor of Khōrasān's orders. (*Eastwick.*)

BAND-I-KAISAR—

See *Band-i-Shahzada.*

BAND-I-KIR—Lat. 31° 49'. Long. Elev.

A village in Khūzistān, Persia, at the spot where the Karūn and Dizfūl rivers and the Āb-i-Gargar canal meet, 30 miles below Shūstar. The village is walled and contains a population of 600 souls. Naphtha is found in the vicinity of this place. (*Layard.*)

BAND-I-SHĀHZĀDA—Lat. Long. Elev.

A dam built across the Karūn river in Khūzistān, Persia, above Shūstar, by which the waters of that river are divided into two branches, the other being known as the Āb-i-Gargar. It is constructed of massive blocks of hewn stone firmly and closely united. In the autumn it is perfectly dry and may be traversed on foot, six narrow openings being left for the passage of the water. It was formerly called the Band-i-Kaisar, but having been repaired by Prince (Shāhzāda) Mahamad Alī Mirza, it has since retained the above name. (*Layard.*)

BAND ŪMAR—Lat. Long. Elev.

A river of Irāk Ajami, Persia, crossed on the road from Tehrān to Hamadān. (*Morier.*)

BAN LEILAK—Lat. Long. Elev.

A division of Kūrdistan, Persia, subject to the Chief of Sehna, and to the east of that place. It has the appearance of a plain broken into hills, with a line of hills running through it. It is reckoned very cool during the hot season. (*Rich.*)

BANNA—Lat. Long. Elev.

A division of the Sehna district of Persian Kūrdistān, situated to the north-west of Sehna. It is sub-divided into four or five smaller divisions, and is governed by members of the same family, chosen, however, by the Valī of Ardelān. (*Rich.*)

BANPŪR.

See *Bampur*.

BANVIZ—Lat. Long. Elev.

A village in Persia, 81 miles from Ispahān, on the road to Yezd. It is described as a desolate-looking village of some 40 or 50 families. (*Abbott.*)

BĀN ZARDAH—Lat. Long. Elev.

A fortress in Kīrmānshāh, Persia, immediately overhanging the town of Zohāb. This is the stronghold of Holwān to which Yezdigird, the last of the Sassanian Kings, retreated after the capture of Ctesiphon by the Arabs, and it is a noble specimen of the labour which the monarchs of those ages bestowed upon their royal buildings. It is formed by a shoulder projecting west from the mountain of Dalahūgird upon three sides by an inaccessible scarp, and defended upon the other, where alone it admits of attack, by a wall and dry ditch of colossal dimensions drawn right across from one scarp to the other, a distance of above two miles; the wall is now in ruins, and the dēbris has fallen down into the ditch at foot, but still presents a line of defence of no ordinary description. The wall is flanked by bastions at regular intervals, and if an estimate may be formed from a part of it which still preserves something of its original character, it would seem to have been about 50 feet in height and 20 in thickness; the edge of the scarp has also been faced all round with a wall of less dimensions. The hill itself is elevated very considerably above the plain of Zohāb, perhaps 2,000 feet; the slope from the plain is most abrupt, and it is everywhere crowned by a scarp varying from 300 to 500 feet. The north side of the hill is higher than the south, and the table-land therefore of the fort, containing about 10 square miles, presents an inclined surface throughout. At the north-east angle, where the scarp rises in a rocky ridge to its highest point and joins the mountain of Dalāhū, there is a pass which conducts into the fort, the ascent rising gradually from the shoulder: the whole way from the town of Zohāb is easy enough, but the descent on the other side into the table-land of the fort is by a most precipitous and difficult gorge. A wall has been thrown across the jaws of the pass; towers have been erected on either side to support it; and somewhat lower down the defile, where the jutting rocks nearly meet, two strong castles have been built opposite to each other, which command the narrow entrance and render it quite secure against attack. Altogether this fortress may be considered to have been perfectly impregnable in an age when artillery was unknown. It is also known by the name of Kala-i-Yezdijard. (*Rawlinson.*)

BĀRAK—Lat. Long. Elev.

A village on the coast of Lāristān, Persia, 3 miles south-south-east of Taurie. It contains about 200 inhabitants of the 'Nussoor' tribe. (*Brucks.*)

BARĀNDAZ—Lat. Long. Elev.

A river of Azarbījān, Persia, said to form the west boundary of Persian Kūrdistān. (*Wagner.*)

BARBARI—

A village in Azarbījān, Persia, situated on the banks of the Jagatū river. The larger part of the population is composed of Nestorians, the minority being formed by Armenians and Chaldean Catholics. (*Wagner.*)

BARDISTĀN—Lat. Long. Elev.

A seaport on the Dashti coast of Fārs, Persia. The Khāns are taking great care to improve it. Many of the people of Kongūn have settled here. (*Pelly.*)

BARDISTĀN—Lat. 27° 49′ 30″. Long. 52° 2′ 5″. Elev.

A cape on the coast of the Persian Gulf. (*Brucks.*)

BARDISTĀN—Lat. 27° 41′. Long. 51° 52′ 30″. Elev.

A reef on the coast of Fārs, Persia, near the boundary of Lāristān. It extends from Monakila to longitude 51° 52′ 30″, and south as far as latitude 27° 41′ north. It is dry in many parts at low water. It is formed of hard sand and rocks, and is dangerous to approach in the night under 10 fathoms, as it shoals quickly. Within that depth the gap mentioned by McClure is very small, and may have filled up since his time. In a north-wester, if you wish to anchor, you should do so in the tail of the reef with the following bearings, where you will lay sheltered :—Centre hammock of Kenn north 26° west, or a little open to the east of Funnel Hill; square tower knob on the deep gap of high land north 10° west; Battunah Tower near the beach north 3° east, true bearing in five fathoms; or, if you like, you may run further in on the bearing of the latter; but this is the best place to weigh from in case of a south-easter coming on, as you may run out south-west or west by south from it until you deepen your water by crossing the bank. (*Brucks.*)

BAREKĪ—

A village in the Būshahr district of Fārs, Persia, 6 miles from Tangistān. It has 200 houses of Barekīs, and pays 600 tomans revenue. (*Pelly.*)

BĀRFARŌSH—Lat. 36° 33′. Long. 52° 51′. Elev.

A town in Mazandarān, Persia, 30 miles west-east Sārī, 98 miles west-east Tehrān, east Amōl, and 2 miles from the banks of the Babal. It is situated in the midst of a flat country, about 12 miles from the mountains and a like distance from the sea-shore, and is surrounded on all sides by cultivation of rice, sugar, and cotton; it is built amidst tall forest trees, and as the houses are small and stand in separate groups, it is difficult to believe oneself in a large town and impossible to guess its extent from a hasty observation. At present it is said to contain about 12,000 houses, and is divided into 32 quarters. It possesses 16 or 17 'madrissahs' and several small caravanseraes, besides those adjoining the bazars.

Bārfarōsh is still the chief commercial town of Manzandarān from which the others principally derive their supplies, and from which the productions of the country are exported to the neighbouring provinces. From Astrābād the returns are in soap, felts (nummuds), and horse coverings (jhools), manufactured by the Tūrkmans. From Tehrān are received British manufactures, and those of the interior of Persia, prints from Ispahān, velvets from Kashān, and great quantities of dried fruits from the neighbourhood of Hamadān. To Ghīlān a great deal of rice and sugar is sent from all parts of the coast in large boats, a considerable

portion of the former being in transit for Tabrēz and the interior through Enzelī: the returns are in silk and European goods. The trade with Russia passes through the Mashad-ī-Sar, the port of Bārfarōsh, where there is a custom house. The prosperity of this town appears to have gradually declined since it ceased to be wholly a city of merchants, but the great and immediate cause of its present ruinous condition was the plague, which spread all over the southern and western coasts of the Caspian, and the number of people who died at Bārfarōsh from the accounts kept by the Mūlas was estimated at about 80,000. The streets, which in Fraser's time were broad and neat, are now filthy, broken up, and in execrable repair. The bazaars, which are described by Fraser as extending for a mile, and by far better than those of Ispahān, consisting of substantially built shops and kept in excellent repair, now exhibit a melancholy contrast to this eulogium a few minutes walk takes the traveller through all that remains. Only part is roofed, and that is full of holes and falling to decay. From the line of shops branch off two or three caravanserais, chiefly occupied by merchants of whom there are about 25 carrying on trade with Russia and interior, besides about 100 other petty traders who are mere shop-keepers. Altogether the bazaars now contain from 5 to 600 shops, of these not more 200 are well supplied, and those chiefly with articles of local consumption and manufacture, while a few are furnished with British and Russian goods. The whole bazaar at present extends about one-fourth mile, and is generally pretty well thronged. The legitimate annual revenue of the town is about £900, but gentle squeezing is said to have the effect of raising it to double that sum. The Babil river at Bārfarōsh is crossed by a bridge of masonry of eight arches in excellent repair. The population of Bārfarōsh was estimated by Fraser at 200,000 souls, living in 36,000 houses; but as at present there are only 12,000 houses inhabited, it is probable that the population is not more than 60,000 at the outside. It is now governed by a royal prince. (*Fraser—Todd—Holmes—Ouseley—Stuart.*)

BARKEHDĪN—Lat. Long. Elev.

A village in Lāristān, Persia, 30 miles from Lingar and 85 miles from Lār. There is a caravanserae near this. It is situated in a desert, and there are no supplies, and the only water is from reservoirs. (*Jones.*)

BĀRŪBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, situated under the hills about 10 miles from Khaf near the road to Herāt. (*Clerk.*)

BASSADORE—Lat. 26°39′10″; Long. 55°22′; Elev.

A station on the island of Kishm in the Persian Gulf, situated at its north-west point. It is situated on a rising and plain spot of ground, the surface of which is generally rocky and stony, and elevated in its lowest part about twenty feet above the sea. From the rocky and precipitous nature of the shore, and there being no higher ground but at the distance of several miles, it is a prominent and airy situation, exposed to all and especially the prevailing winds from north-east and west. From the natural declivity towards the point, it is in some places low, which appear liable to dampness in the rainy season. This place was once a flourishing Portuguese settlement, and the ruins of the town are still in existence. In 1821 the force stationed for keeping down the pirate tribes was removed here from Sallack, but was withdrawn in 1823; after this it was the head-quarters of the squadron of the

Indian Navy in the Gulf. There is a tolerable hospital here and some storehouses; also some houses occupied occasionally by the commanders of the vessels stationed here. There is a small bazaar and middling supplies. The place is the most healthy on the island of Kishm, but far from being a desirable station. There seems to be a difference of opinion as to the supply of water here. Captain Remon says;—"the position is destitute of fresh water, all the wells, which are numerous in the Arab settlement which formerly existed here, being brackish; and from the fact of there being several reservoirs for preserving rain-water, it may be considered doubtful whether the wells are good for more than a short time after the rainy season." Major Wilson does not agree in this opinion, saying that "the senior officer of the Navy who had been there several hot seasons dug four wells, which with a little cleaning yielded good water throughout the year, and there seems no reason to doubt that more wells might be dug in the same neighbourhood with good effect." Of the two sides of the position washed by the sea, that on the west cannot be approached by ships on account of the shallowness of the water, and it is only accessible to boats at highwater, a considerable mud-flat extending in that direction dry at low-water. The north side contains good anchorage ground, where ships and boats can lay well sheltered; the former about a quarter of a mile off shore, in the harbour formed in the channel between the Kishm and Persian shores, and a bank close off Bassadore Point, dry at low-water; it is, therefore, considered a safe commodious anchorage for a large number of vessels. The landing place is also on the north shore, but it is rather an indifferent one, the sea receding some distance over a muddy bottom, and at high-water the rocky shore making the landing difficult when any swell prevails.

Captain Bruck's instructions for entering the anchorage of Bassadore are as follows:—

"To go into Bassadore from the southward with a fair wind, after the Great Tomb bears south-south-east half east, steer over the flat north-west by north to north north-west if in a large ship; and while the tomb is in sight, keep it south south-east until Bassadore Point bears north-east half east; then steer, keeping it a little open on the starboard bow. If you deepen to eight or nine fathoms, edge over to the northern bank until you begin to shoal again, keeping a good look-out for the beacon on the point of the dry part of the southern bank, and distant about thirteen hundred yards from the point. You may round this at any distance from a cable-length to a quarter of a mile, when haul in for the anchorage abreast of the hospital, or a little above it, in seven fathoms. You should be careful to be ready to anchor immediately you are across the gut, which has twelve to sixteen fathoms in, and is immediately without the anchoring ground.

"In crossing the flat from the Great Tomb, there is a remarkable notch in the highland of the Persian coast, which, if seen, is an excellent mark, by keeping it north by west half west by compass, until Bassadore Point bears north-east half east, when proceed as above.

"If coming from the southward, with a strong south-easter, cross the flat close, as above directed, being careful not to come under three fathoms until you get Bassadore Point north-east, and the highest hammock east by north, when haul your wind and stand to the northward, until the point bears about east by north, and you shoal to five fathoms on the north bank, when

work between it and eight or nine on the south side, until round the beacon, when anchor as before directed.

"To sail into Bāssadore from the northward, after passing Lingah with a fair wind, steer about east by north to east-north-east, until Bassadore Point is seen, when steer for it attending to the directions given above. When coming from the southward, the soundings in the channel are from eight to three and a half fathoms, until you approach Bassadore when they deepen as before described.

"There is another passage along the island of Kishm, and within the shoal part of the Bassadore flat, by keeping along shore in four to six fathoms until the large hammock bears north 73° east, true bearing, and Bassadore Point north 12° east true, when steer across the bank west by north or west by north half north until you deepen over it, or the notch on the Persian coast bears north by west half west, when proceed as above directed. I would not recommend this channel, except in cases of chase or other necessity, unless to a person well acquainted with it." (*Remon—Wilson—Taylor—Brucks.*)

BASHĪ—Lat. 28°39'10;" Long. 51°6'10;" Elev.

A small village on the coast of Fārs, Persia, a few miles south of Būshahr. (*Brucks.*)

BASHIĀB—Lat. 26°48'7;" Long. 53°15'20;" Elev.

An island in the Persian Gulf, situated 9 miles off the coast of Lāristān opposite Nakhīlū. It is 12 miles long by 2½ miles broad. It has 9 villages, contains 425 men of the 'Abūsemate tribe,' and is subject to the Shekh of Nakhīlū. The principal village is Girūt at the south-east end and Sazal at the north-east, of which the above is the latitude and longitude. The outer-parts of the island are rocky, and loose stones occur except at the west end which contains good soil. The centre is a valley with good soil and cultivated. The inhabitants are civil but great cheats. Good water and some few supplies are procurable. There is a fine pearl fishery round the island. It is separated from the main land by a channel of considerable width, particularly at its west end from which runs along ledge of rocks. It it said that rocks lie off its south-east end. The anchorage of the east end is well sheltered from north-westers, and that at the north-east part from both north-westers and south-easters; but the ground is bad, and it will always be prudent to lay with a long scope of cable out.

"The straits of Bashiāb are formed by the islands of Bashiab and Shitwar and the main. They are nearly 9 miles wide at the west part, and 5½ between the spit off the north-east of Bashiab and Nakhīlū, its narrowest part; they are 14 miles in length, and have soundings from 32 to 5 fathoms; in mid-channel the soundings are from 32 to 16 fathoms. The soundings at the distance of 1 mile from the shore are quite regular, and in no part is there danger outside of five fathoms, which is outside the small bank that runs along the side of Bashiāb. On the tail of the spit running off the north-east of Bashiāb, there are 4 fathoms of water and it shoals gradually on it, until 8 miles near the shore to two-thirds of a mile, when it shoals to 2 fathoms. No other danger exists in these five channels." (*Brucks—Taylor—Kinneir—Morier—Chesney.*)

BASHKĀN—

A village in Fārs, Persia, 56 miles from Abūshahr on the road to Fīrōzābād, from which it is distant 48 miles. It is a small place with a mud fortalice

and a few date trees around. Plane trees are numerous, and fuel can be had in any quantity from the nomades of the hills near. Cattle for consumption and draught are not very numerous. Abundance of good water is supplied from wells, springs, and brooks. (*Jones.*)

BASHKARD— Lat. Long. Elev.

A sub-division of Kirmān, Persia, which commences 3 miles south of Kehnu, and extends to Bandar Abbās, 111 miles. It is a mountainous tract. (*Abbott.*)

BASHRŪGĀH.

A town in an oasis in the great salt desert of Persia, east of the road from Tūn to Tabas, said to contain 30,000 souls. No European is known to have visited it. (*Chesney.*)

BĀSHT—Lat. Long. Elev.

A village in the province of Fārs, Persia, 72 miles on the road from Behbahān to Shīrāz, situated in a small plain of the same name. Bāsht is the residence of the chief of the Būi division of the Kohgilū tribe, and resembles the castles of the old feudal barons in Europe. It consists of the chief's fort enclosed by high walls and flanked with turrets. All around are groups of the habitations of his vassals, who live under the shadow of his protection, and furnish him with the means of resisting his enemies. Water is procured from a small stream here. A few supplies of grain and sheep are procurable, and fuel can be obtained in plenty from the hills. (*Jones.*)

BASTEK—Lat. Long. Elev.

A village in Lāristān, Persia, 53 miles from Lingah on the coast on the road to Shīrāz by Ahl. It has a strong enclosure, but with no grass. Supplies are procurable, and water also from reservoirs, kanats, and springs. (*Pelly.*)

BAVUNAT—Lat. Long Elev.

A village in Fārs, Persia, situated north of Shīrāz. It possesses many gardens and abundance of fruit, especially raisins. Good wooden spoons are manufactured here. (*Pelly.*)

BAWI—

A tribe of Arabs who are tributary to the Chāb Shēkh, and inhabit both banks of the Karūn above and below Ismailayah in Khūzistān, Persia.

Their sub-divisions are as follows :—

Motarideh.	El Awud.
Newaser.	El Zerkhan.
El Wasseyin.	Beni Khaled.
El Warumi.	El Omur.
El Ajajat.	El Erkither.
El Jabbarat.	El Shama Kiyeh.
El Mosabbeh.	El Berashideh.
Ali Bu Haji.	El Hardan.

It is a large and powerful tribe, and its chief considers himself more under the protection than under the absolute authority of the Shēkh of the Chāb Arabs; still he is able to resist him if supported by his own tribes.

They can turn out about 1,000 horsemen, and perhaps 2,000 footmen, but without good weapons. They are notorously treacherous, and frequently appear in arms against the Shēkh of the Chāb Arabs. (*Layard.*)

BAYEN KOH—Lat. Long. Elev.

A village in Ardelān, Persian Kūrdistān, 15 miles north of Sehna. It is in the district of Hasanābād, is situated in a valley at the north foot

of the Allahū Khuda pass, and is described as a large but filthy village. It is on the main road from Ispahān to Tabrez. (*Rich.*)

BĀZARGAON—Lat. Long. Elev.

A village in Azarbījān, Persia, east of Bayazīd. It is the last Persian village on this road.

BAZIR KHANI—Lat. Long. Elev.

A range of hills in Ardelān, Persian Kūrdistān, apparently to the north-west of Sehna. They run north and south, and are said to terminate in a plateau of the same elevation as Hamadān to which there is a road over them from Sūlimānīa, there being scarcely any descent to that place. I imagine this name must be applied to a portion of the main Kūrdistān range, dividing Ardelān and Irāk from Sūlimānīa and Kirmānshāh. (*Rich.*)

BAZŪFT—Lat. Long. Elev.

A district of Lūristān, Persia, consisting of a well-wooded plain, abounding in ruins of Sassanian villages, and divided from the districts of Chār Mahal and Ispāhān by the Zardah Koh and the Koh-i-Rang.

BEARJŪN—Lat. Long. Elev.

A village in Khōrasān, 48 miles south-east of Shāhrūd, on the direct road from Tehrān to Herāt, situated in a dry, barren, desolate plain. The soil around for the greater part is fine gravel mixed with sand, but little granite and less quartz meets there. Marble is seen in large masses. There is also a great deal of dark-coloured rock, in which copper is found but in small quantities, and the mines which are said to exist are not worked. (*Clerk.*)

BEG DILI—

A tribe who inhabit the district of Khalejistān in Persia. They live in houses. (*Abbott.*)

BEHBAHAN—Lat. Long. Elev.

A district of the province of Fārs, Persia, bounded on the north by the mountains which separate Irāk Ajami from the south provinces of Persia; east by Shūlistān; south by Persian Gulf; west by Ram Hormaz and the Chāb country. The soil particularly in the plain is a rich alluvial deposit, yielding in the neighbourhood of the town a return of twenty-four fold of corn. Near the Gulf, cotton and rice are the staple productions. Among the fruit trees are the lemon, orange, pomegranate, and palm, of these the last takes precedence. The whole district is watered by numerous streams, the principal being the Shemsi, Arab, Khanābād, and Kūrdistān. The climate is so mild, that in January the meadows in the vicinity of the town are covered with the narcissus, appearing spread out like a white sheet several miles in circumference, and diffusing the most delicious fragrance. The inhabitants consist chiefly of Kohgilū and other tribes of which the following is a list:—

Bawi ...	... 1,200 tents	Live near the Mamasenīs.
Kohmari	... 800 "	
Boverr ...	... 2,000 "	Live in Kohgilū. A broken down tribe.
Charm ...	... 1,000 "	
Nui ...	... 1,000 "	Broken down.
Dūshman Ziriee	... 500 "	
Yūsafi ...	... 400 "	
Tyabi ...	... 1,000 "	A rich tribe.
Behmahi ...	... 2,500 "	

Sheer Alī Shehrūī ... Malahmedeí	...	1,000 tents	Live between Rām Hormaz and Shūstar.
Aghajīrī Jaghatai Keshtíl ...	...	1,000 „	Rich.
Tíleh Kohí Bilehlu ... Jameh Bazúrgí	...	1,000 „	Leks.
Nafar ...	...	850 „	Tūrks roam through different parts of Fārs.
Beharlú ...	...	1,230 „	Túrks.

Lehrowi and Zeitūn are two sub-districts of Behbahan. (*Layard.*)

BEHBAHĀN—

A town in Fārs, Persia, 128 miles west north-west of Shīrāz, situated on an extensive plain watered by the Kūrdistān river, from the left bank of which it is 3 miles distant. It is a moderate pleasantly situated town in the middle of an extensive valley, and is 3½ miles in circumference, surrounded by a mud wall flanked with circular towers and bastions. It is however almost a heap of ruins, and scarcely contains 4,000 inhabitants. Its bazaar is small, and its commerce almost neglected. It has few good houses, the streets are chiefly formed by wretched mud hovels which are in a state of lamentable dilapidation. All sorts of supplies are here plentiful and cheap. Water is procurable from a small stream, and fuel is abundant. Mules, asses, and horses for baggage are also obtainable. It is the residence of a prince governor, and there is usually a regiment and a few guns stationed here. Its south-east corner is occupied by a castle called Kalā Nāranj. It is a place of no great strength, but with thick and lofty mud walls surrounded by a deep ditch. Its interior is small and confined, and not capable of containing any number of troops. It is defended by five or six rusty cannons, and might successfully resist the attack of undisciplined troops.

The plain of Behbahān is very fertile, being a rich alluvial deposit well suited for general cultivation, and watered at its west extremity by the Kūrdistān river. It is about 7 miles from the north mountains and 18 miles from the Zeitūn hills, and is between 21 to 25 miles in length.

In the town of Behbahān there are two parties, the Behbahānīs and the Kanawātīs. (*Jones—Layard—Monteith—Stocqueler.*)

BEHMEI—

A tribe who inhabit the mountains to the north of Behbahān, in Khūzistān-Persia. They are described as a wild and ferocious set, who scarcely recognise any authority whatever, and are frequently at feud with the governor of Behbahān. These are probably the same as the Bahmehi described above.

BEJISTĀN—Lat. Long. Elev.

A small walled town in Khōrasān, Persia, in south of Nishapūr. It is sorrounded with gardens which produce abundance of fruit, and contains 700 houses within the walls and 300 houses outside. The population is Persian.

BELISAR—

A small river in Ghīlān, Persia, a few miles east of Langarūd. It is the boundary between the district of Rawneku and Langarūd. (*Holmes.*)

BENARŪ—

A village in Lāristān, Persia, 39 miles north-west of Lār and 165 miles from Mogū Bay, on a road to Shīrāz, from which it is distant 135 miles. Water is procured from wells, and it has some date groves. (*Jones.*)

BENI HARDAN—

An Arab tribe dependent on the town of Hawīza in Khūzistān, Persia. During the summer and autumn they inhabit the banks of the Kerkhah and the marshes; in the winter and spring they travel into the desert on both sides of the river, where at those seasons they find pasturage for their cattle and flocks. (*Layard.*)

BENI IZAR—

An Arab tribe dependent on the town of Hawīza in Khūzistān, Persia. During the summer and autumn they inhabit the banks of the Kerkhah and marshes; in the winter and spring they travel into the desert on both sides of the river, where at those seasons they find pasturage for their cattle and flocks. (*Layard.*)

BENI KAFOJ—

A tribe who inhabit the neighbourhood of Tabas and Tūn in Persia.

BENI KHALED—

A section of the tribe of Chāb Arabs. They number 5,000 fighting men, and are wandering and pastoral in their habits. In the spring and the winter they scatter, but in the summer they concentrate with the other sections at or near Fellahiyah. (*Pelly.*)

BENI KOZD—

A tribe of Persia who inhabit the vicinity of Tabas and Tūn.

BERĀ-DŪST—

A tribe of Kūrds who inhabit the district of Kamresh, west of lake Ūrūmīa, in the province of Azarbījān, Persia. They are a clan of much celebrity in Kūrdish history as the former chiefs of Sumai and Terkur, but they are now reduced to some 4 or 500 families. They possess nearly 100 little villages, and acknowledge the supremacy of Amadia. (*Rawlinson.*)

BERENDEH—Lat. Long. Elev.

A village in Azarbījān in Persia, 30 miles east of Miāna. It is situated on a beautiful valley on a river of the same name which rises on the lofty mountains of Ak-Dagh; it contains 1,200 inhabitants (Soonees), and the valley and sides of the hill form a perfect forest of fruit trees and vines; it is dependent on Khalkhal.

BEREZ—

A village in Lāristān in Persia, 21 miles from Lār, on the road to Shīrāz by Jāhrūm, from which it is 72 miles distant. There are many date groves and gardens round this village; all ordinary supplies are obtainable. Water is procured from a "kanāt." (*Jones.*)

BERMASHOR—Lat. Long. Elev.

A village in Fārs in Persia, 12 miles east of Shīrāz. The land here is cultivated and perfectly studded with wells, from which water is drawn by bullocks for the irrigation of melon grounds.

BEROZEH—

A small town, capital of the Banna division of Sehna district of Persian Kūrdistān, situated 150 miles north-west of Sehna, and 90 miles north-east of Sūlimāniā. It is a wretched, filthy place, scarcely deserving the name of town. The castle stands on a little artificial mound. There are a

number of Jews residing here. There is a pass which leads from it to Arababa in Turkish Kūrdistān. The town is very often called Banna. (*Rich.*)

BERUDER—

A village in Persian Kūrdistān, 25 miles north-west of Sehna, on the road from Sūlimānia. The village is not actually on the road, but about 1 mile to the north over the hills. The inhabitants, however, generally encamp in summer in a valley through which the road runs, and where there is a fine spring of water. (*Rich.*)

BĒSHGŪM—

A village in Fārs, Persia, 75 miles east of Abūshahar, on the road by Shīrāz to Fīrōzābād, from which last it is 76 miles west. It is situated in a plain of oval form and of some extent. The water is bad and scarce, and the neighbourhood devoid of cultivation. (*Snodgrass.*)

BĒ-SITŪN—Lat. Long. Elev.

A village in Kirmānshāh, Persia, 21 miles west of that town, consisting of 18 houses and a royal caravanserai. It is known on account of its ruins, of which accounts will be found in Sir John Malcolm's Persia, also on Sir H. Rawlinson's paper on the subject in the 9th volume, Geographical Journal, in Jones' "Journey through parts of Persia and Kūrdistān," and in Taylor's "Route from Tehrān to Baghdād."

The stream Garmāb, an affluent of the Kārāsū, flows by Besitūn. This place is also known by the name of Behistan. There is a caravanserae here, and a few supplies are procurable.

BETA KHĀN—

Major Wilson in a report to Government, dated 24th May 1828, says that Beta Khān, a place in the hills in the neighbourhood of Assīlū, on the Persian coast, was recommended to him as a good place of resort for convalescents from India or the Persian Gulf, and he accordingly made a fatiguing march to satisfy himself on this point, but found nothing to induce him to think it would be eligible for such a purpose. (*Wilson.*)

BETĀVAND—Lat. Long. Elev.

A village in Persia, 15 miles north-east of Shūstar, in Khūzistān. It is situated at the foot of gypsum hills, and surrounded by green fields and meadows through which runs a rivulet coming from the mountains, to the right of which the water is brackish. It consists of about 100 neat and clean houses with a tomb (imamzadeh) on the top of a hillock.

BETAVAND—

A tributary of the Karūn river in Khūzistān, Persia, which joins it short before it forces its way through the gorge of Koh-i-Fedelak. It is said to be salt. (*Layard.*)

BEYAT—

A tribe who inhabit the district of Khalejistān, Province Irāk Ajamī, Persia, south-west of Tehrān. (*Abbott.*)

BEYAZ—

A village in Kirmān, Persia, 118 miles from Yezd, 119 miles from Kirmān. It contains 40 or 50 houses. About ¼ mile from the village are a post house and a serai. (*Smith.*)

BEYI—Lat. Long. Elev.

A district in Azarbījān, Persia, on the left bank of the Saghatū river, south-east of the lake Ūrūmīa. It is now inhabited by Chārdauris, but formerly

belonged to the Beyī tribe of Mikris who were expelled by Abbās Mirza. (*Rawlinson.*)

BEZĀ—Lat. Long. Elev.

A small district in Khūzistān, Persia, between the head waters of the Allai and Tezeng, tributaries of the Kūrdistān river. It is reckoned very productive, and has extensive cultivation of wheat and barley.

BEZAH—

A large sub-division of Fārs, Persia, situate to the north-west of Shīrāz. It produces rice, wheat, barley, and possesses some gardens. In the centre of this district there is a pasture ground, in which 6,000 mares belonging to the prince of Fārs used to graze during three spring and three autumn months every year. (*Pelly.*)

BEYRĀND—

A large village in Kirmān, Persia, 18 miles from Bandar Abbāss, on the road by Darāb to Shīrāz. There is a small fortalice here, with some date groves and gardens round. Water is procured from wells and reservoirs. Fuel is very scarce; camel dung being principally used here. (*Jones.*)

BIABANAK—

A range of mountains said to be in the middle of the great salt desert of Khōrasān, Persia, and to contain villages and cultivations. This statement is contained in an "Itenerary from Yezd to Herat" sent from the Foreign Office to the Asiatic Society. It is possible there may be some foundation for it.

BIBIKĀBĀD—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 28 miles east-north-east of Hamadān, and 160 miles west-south-west of Tehrān. It contains 400 houses, and is situated in the middle of a vast and rich plain, and has some plantations and gardens. (*Taylor.*)

BIDASHK—

A village in Persia, 174 miles from Tehrān, on road to Ispahān, from which it is 60 miles distant. It lies half mile to the east of the road, and contains some 30 houses and a post house, and has some cultivation. (*Clerk.*)

BIDEH—

A village in Yezd district, in Persia, about 1 mile from Mebūt west, and 37 miles from Yezd. It is an old castellated looking village. Here are made a great number of the oval shaped earthern pipes used for making under-ground canals (kanats) in loose soil. It is situated on an elevated part of the plain of Mebūt, and possesses a fine tract of field and garden land, the former of which produces cotton and barley. (*Smith—Abbott.*)

BIJĀH—

A village in Azarbījān, Persia, situated on a slope north-east of Ahar near to a picturesque tree, which forms a landmark here. (*Morier.*)

BILBAS—

A tribe who inhabit the district of Lahijān, province of Azarbījān, Persia, for the rent of which they pay 1,000 tomans a year (£500) to the Mikris, of which tribe they are believed to be a branch. The Bilbas roam about the frontiers of Persia and Turkey, transferring their allegiance from one government to the other as expedience suggested, until it is difficult to say among the subjects of which nation they ought properly to be included: about 80 years ago they rose to such power that they were alike

a terror to the Afshārs, the Mikris, and the Mokeddems. The Mikri country they had entirely over-run, and it was not until Ahmed Khan, of Maragah, the famous Mokeddem chief, invited all the leaders of the tribe to a great banquet, where he murdered 300 of them in cold blood, that the south of Azarbījān recovered its tranquillity. For some years after this they were hunted from the face of the country like wild animals, and were obliged to take refuge within the Turkish frontier, where the Mīr of Rowandiz found them when he rose to power, and by again slaughtering their most distinguished chiefs brought them under some order and obedience. Since the removal of the Mīr, they have partly relapsed into their old predatory habits, and are now regarded as the most treacherous and turbulent of all the border tribes of Kūrdistān. Their power is so broken that at the present day they cannot pretend to meet the Mikris in open combat; but still to prevent their depredations and retain them in some sort of vassalage, that tribe has been content to relinquish to them the rich district of Lahijān, where parts of the two divisions of Mengur and Mamish are now settled, gradually adopting agricultural pursuits and passing from a nomadic to a fixed life. The third great division, which indeed includes nearly half the whole tribe, is named Piran. These, with the remainder of the Mengur and Mamish, still adhere to a wandering life, pasturing their flocks in summer upon the Persian frontier along the skirts of the mountains from Sardasht to Ūshnāe, and retiring on the approach of winter, far within the Turkish line, to the warm pastures of Beitush and Germigan on the banks of the Lesser Zab. The Bilbas consider themselves as dependent upon Turkey, but some of their chiefs have lately made proposals of allegiance to Azarbījān, and the government is naturally anxious to induce them to settle permanently within the Persian frontier. They number about 5,000 families, but they can bring even a larger number of horsemen into the field, for, contrary to the usual habits of the tribes, several brothers frequently live in the same family and near; every Bilbas is provided with his horse and his spear. Firearms are used by the Bilbas in all their mountain warfare, and their matchlockmen are excellent marksmen, their assistance being eagerly courted by the Kūrdistān chiefs in their struggles among each other; but for a foray on the plains, they usually take the field with spear and shield, mounted mactire, little high bred horses admirably bitted, and the leaders for the most part wearing steel helmets and shirts of mail, and they are considered most dashing horsemen.

The Bilbas comprise the following divisions:—

Piran.	*Mengur.*	*Marnish.*
Mokhaneh.	Kadírwéisí.	Hemgeh Aghai.
Berchem.	Zudí.	Merbuk.
Morik.	Rasgeí.	Jokhúr.
Yusuf Khelíkah.	Kasgei.	Belawend.
Sebrema.	Mernekena.	Merbabakra.
Seta.		Fekehwetmanah.
Westapira.		Sinu.
Wermezígar.		Raník.
Nanakeli.		
Hessen Aghaí.		
Mamandesína.		
Pewa.		

(*Rawlinson.*)

BILKĀBĀD—Lat. Long. Elev.

A village in Azarbījān, Persia, situated south of Maraga, on the Khowajn river. It has a considerable elevation, and the soil of the country round a dark loam; is cultivated without any artificial irrigation. (*Morier.*)

BILOCH—Lat. Long. Elev.

In his account of the Iliyāts of Persia, Morier says there are 3,000 or 4,000 families of Bilōch on the south of Persia, but their number is now very much larger since Persian encroachments on Bilōchistān. (*Morier.*)

BĪNĀB—Lat. Long. 46°; Elev. 3,717.

A town in the province of Azarbījān, Persia, left bank of Sofīchai, 55 miles south-south-west of Tabrez, and 8 miles east of lake Ūrūmia. It is a considerable town, containing about 1,500 houses, and surrounded for many miles in all directions with orchards and vineyards, which last yield a grape celebrated throughout Persia for the good wine it produces. This is owing to the mildness of the climate it enjoys from the neighbourhood of the lake, and vast quantities of these grapes are exported to Tabrez. The streets of the town are clean, and the greater part of them having a stream of water flowing down the centre. There is also a bazaar and several good caravansaries. Bīnāb forms a dependency of Marāgha, paying 4,000 tomans (£2,000) of revenue, and furnishing a quota of 400 men to the Azerbījān army—an obligation fully equivalent to the amount of actual taxation. Abundance of water is found a few feet beneath the surface, and the vineyards are thus all provided with wells for irrigation. The Sofichaī Lor, river of Maraghah, flows also along the south outskirts of the gardens, and numerous canals are derived from it, which contribute to water the town and vineyards. To the south of Bīnāb the Sofīchae is crossed by a solid bridge of 5 arches. (*Rawlinson.*)

BĪNDŪNĪ—

A small tribe of Persia who are dependent on the Bakhtiārīs, and are scattered amongst them, and are said to number 6,700 families, and to be able to turn out perhaps 500 fighting men. They are believed by the Bakhtiārīs to be the aboriginal inhabitants of their country. This tribe has no chief of its own, but some of its members intermix with the Chār Lang. (*Layard.*)

BĪRJĀN—Lat. Long. Elev.

A town in Khōrasān, about 53 miles south-east of Tūn and 180 miles south of Mashad; capital of a district of the same name. It is of great antiquity, and though much decayed, is still a place of considerable importance. It is the seat of government, and has extensive felt manufactures. The population has been stated at 30,000 families, but Fraser thinks it does not exceed that number of individuals. The felt carpets (namads) made at Bīrjān surpass in workmanship and materials those of any other place, and they sell accordingly at a comparatively high price here and at Mashad and Tehrān, where great numbers are exported. Caravans go from Bīrjān several times in the year towards Khubbes, and take wool, grain, dried fruits, silk, saffron of Ghayn, butter, manna, &c., a great part of which goes on to Bandar Abbās for India. The caravans return from Khubbes usually in April, bringing groceries, spices, indigo, and English cotton manufactures for Khōrasān. There are roads to it from Kirmān, Ghayn, and Bampūr.

BIRMEY— Lat. Long. Elev.

A village in Fārs, Persia, 103 miles north-east of Būshahr and 107 miles south-west of Shīrāz.

BISGOSH.
See *Buz Koh.* (*Morier.*)

BISHIWEH—Lat. Long. Elev.
A plain in Kirmānshāh, Persia, on the bank of the Holwān river, and between Dakani Daūd and the mountains of Zagros. It is plentifully watered and well cultivated, and terminates at the foot of the Tak-i-Girrah. It is inhabited by Lūrī tribes, and is surrounded by hills on all sides and is very stony.

BISTAN.
See *Shāhrūd.*

BIWARAN.
A village in Irāk Ajamī, Persia, on a road from Tehrān to Kasvīn, situated on a remarkable hill. (*Morier.*)

BIZDĀN—Lat. Long. Elev.
A village in Fārs, Persia, 150 miles east-south-east of Shīrāz, and 14 miles south-west of Darāb. It is situated in a plain almost enclosed within mountains. Near the village is a bridge of eight large and three small arches over a stream which in winter must be considerable. (*Ouseley.*)

BOGAM—Lat. Long. Elev.
A village in the province of Azarbījān, Persia, on a small rivulet tributary of the Jagatū, and south-east of Migāndāb. It is described as a wretched looking place. (*Mignon.*)

BOGREB—
A small stream in Khūzistān, Persia, which joins the Dawarij in the plain of Patak. (*Layard.*)

BOLAK—Lat. Long. Elev.
A village in the Garmrūd district, Azarbījān, Persia, on the road from Seraskand to Miāna. It is picturesquely situated on the brink of a precipice. (*Morier.*)

BOLEITI—Lat. Long. Elev.
A village in Khūzistān, Persia, on the opposite side of the Āb-i-Gargar to Shūstar, with which it is connected by a bridge of single arch called Pūl-i-Boleiti. This village is the residence of the chief of the Gūndūzlū tribe. (*Layard.*)

BONEI KATU—Lat. Long. Elev.
A village in district Zeitūn, Khūzistān, Persia. The district in which it is situated is well suited to the cultivation of corn and grain of various kinds but ill-irrigated. (*Layard.*)

BONOWAR—Lat. Long. Elev.
A village in Khūzistān, Persia, on the right bank of the river Dizfūl. It is celebrated for its gardens and rich arable land. (*Layard.*)

BONOWAR-NĀZIR—Lat. Long. Elev.
A river in Khūzistān, Persia, on the right bank of the river Dizfūl, celebrated for its gardens and rich arable soil. (*Layard.*)

BŌR-I-SHI—
A river of Mazanderān, Persia. (*Holmes.*)

BOROWI—
An Arab tribe of Khūzistān, Persia. (*Layard.*)

BORS.
See *Āb-i-Bors.*

BOSHKAN—

A village in Fārs, Persia, 75 miles from Abūshhar and 102 miles from Shīrāz by the Fīrōzābād road. It has a fort and 250 huts, and water is procured from streams and wells. (*Pelly.*)

BOSINJĀN—

A village in Fārs, Persia, 12 miles from Fahliyān and 59 miles from Shīrāz, on the road between them. It is situated at the base of the Kala Sūfed. There are some gardens here of fig and grape. Grain, sheep, and wood are abundant, and water is procurable from a rivulet. (*Jones.*)

BOSMITCH—Lat. Long. Elev.

A village in Azarbījān, Persia, 11 miles south-east of Tabrez. It is a fine place, situated on a small plain three miles in diameter, generally swampy but with a climate sensibly colder than that of Tabrez.

BOSTAM—Lat. Long. Elev.

A town in Khōrasān, Persia, east of Tehrān and west of Mashad. It is renowned for the great fertility of its soil, delicious and beautiful streams of water, and excellent horses. It is here that the celebrated Turkman horse is first met with. The cotton goods of this locality are also held in great repute. The district of Bostam, of which this town is the chief place, commences at Deh Mūla and ends at Abbāsābād. It contains Shāhrūd, the small towns of Mujan and Aversudje, and thirty-eight villages, all rich and fertile. The district furnishes to the Shah's army 4,000 regular footmen, who receive from 8 to 10 tomans (£4 to 5) yearly; they are esteemed among the best of the royal troops, and are known by the name of Lashkar-e-Arab-o-Ajam (Arab and Persian); there are said to be 4,000 families of Arab extraction resident in this district. They are chiefly of the Ameri tribe, the remainder of 12,000 tents brought from Arabia during the 'Bunnee Abbass' Khalifate; now they live in houses and talk Persian. The governor of Bostam keeps a few soldiers in his pay, and the inhabitants, obliged to be on the alert against the Tūrkmans, furnish every third man for the militia (Eēljaree). Fine stream, the Rud-e-Shāh, comes from the mountains past Bostam, and enables the inhabitants to force a considerable quantity of cultivation from what would otherwise be a sterile gravelly plain, for water is not to be had here for digging. Good fruits are grown, and much cultivation is carried on at the villages in the vicinity, and care is taken to have large supplies stored: 60,000 pilgrims pass through this yearly for Mashad. Formerly this district was the last dependency of Little Komus to the east. The possession of this district would give a power from the north based on the Caspian—a most formidable influence on the affairs of either East or West Persia.

BOSTANA—Lat. 26° 29′ 52″; Long. 54° 35′ 44″; Elev.

A village on the coast of Lāristān, Persia. It contains 100 men of the Manzīk tribe, principally employed in fishing. A few supplies may be obtained here. The Cape of Bostāna encloses the bay of Mogū; on the east is a low shelving point with rugged hills immediately above it. Its extremity is about latitude 26°30′ north; it bears from the island Polior north-north-east ¾ east and west from the south end of Kishm. (*Kinneir—Brucks—Taylor.*)

BŪBIĀN—

An island in the Persian Gulf, south of the mouth of the Shāt-ul Arab. It is a desert, and has no habitations or fresh water.—(*Colville.*)

BŪHERĀT—Lat. Long. Elev.

A village in Fārs, Persia, in the district of Lehraowi inland between the Hindyan and Bandar Rī.

BŪJ—Lat. Long. Elev.

A walled in village Khōrasān, 7 miles east of Būrjān. It contains 300 houses, and its inhabitants are Persians.

BŪJABĀN—

A maritime district of Kirmān, Persia, extending along the coast from Ziārat to Jask, and enclosed between the Beshankard hills and the sea. It is crossed by nine rivers coming down from the hills. None of them, however, flow in continuous streams throughout the year, though some have large pools of water along their beds, even at the lowest season, and all of them become impassable torrents after rain in the upper country. The district is subject to the Sūltan of Muscat. Its inhabitants are Bīloches, said to have descended into the plain upwards of a hundred years ago from the hill country of Beshankard. The local governor is a Bilōch and resides at Sīrīk. The villages of this district are numerous, and the date groves and cultivation extensive. After abundant rain and corresponding harvest, provisions are sufficiently abundant, but in ordinary time grain and straw are very scarce; drinking water equally so, and even mutton and goat's meat are not always readily obtainable. (*Pelly.*)

BŪLFERIZĪ—

A small tribe of Khūzistān, Persia, who inhabit the banks of the Būlferiz river, a tributary of the Ab-e-Allar.

BŪLVARD—Lat. Long. Elev.

A village in Irāk Ajāmi, Persia, 15 miles north-east of Kūm.

BŪMGIN—Lat. Long. Elev.

A village, in Irāk Ajāmi, Persia, about 20 miles east of Tehrān. It is a large village, and has a stream which irrigates the land attached to it. (*Morier.*)

BUNAH—Lat. 30° 7′ 48″; Long. 49° 10′ 18″; Elev.

An island in the Persian Gulf off the coast of Khūzistān, east of Bandar Mashūr. It is narrow and low, being about 3½ miles long. It has the ruins of an old fort on it. (*Brucks.*)

BŪNĀR—Lat. Long. Elev.

A village in Abūshahr, district of Fārs, Persia. It contains 70 houses, and pays a revenue of 100 tomans. (*Pelly.*)

BŪRĀZJŪN—Lat. Long. Elev.

A walled village in Fārs, Persia, 38 miles north from Būshahr, situated on a level cultivated plain. There is a considerable collection of houses built of mud and date trees outside the ruined defences of a small fort. Provisions are abundant, and water good from wells within the village; vegetables are procurable in the season; almond wood and other fuel is procurable; also poultry and slaughter cattle. It has 400 houses, and pays a revenue of 4,000 tomans.

The approach to Būrazjūn from Khūshāb direction is thus described by Captain Wray:—A thick date grove completely hides it from sight from the road. There is then an opening and then a date, then another opening and another date grove. The road goes between the left and centre groves, but in the right (east) grove there are wells of good water. General Sir James Outram in the war of 1857 advanced as far as this place, but found it

unoccupied. The hills are not above three miles off, and they are stony, bar crumbled and furrowed in appearance. (*Clark—Taylor—Jones—Morier—Wray—Rich—Ouseley—Monteith.*)

BŪRJĀ—Lat. Long. Elev.

A village in Kirmān, Persia, 10 miles east by south of Nahīmābād. I is a small circular fortified village, in which there are 50 or 60 houses, and is surrounded by dense jungle.

BŪRJAND—Lat. Long. Elev.

A town in the district of Ghayn, Khōrasān, Persia, 164 miles north of Bampore in Bīlochistān.

BŪRJ-I-MAMUS—

See Kalāt-i-Nādar. (*Pelly.*)

BŪRJNŪRD—Lat. Long. Elev.

A town in Khōrasān, situated in a valley, 64 miles west of Kūchān. Burnes calls it a rather large place, standing in a spacious valley, and the residence of a Kūrd chief. About 1,000 black tents of nomads were scattered round.

Fraser merely mentions it as: "the pleasant and well-known valley of Būrjnūrd."

The district appears to be much subject to Tūrkman raids. (*Fraser—Burnes.*)

BŪRŪ—Lat. Long. Elev.

A walled village in Khōrasān, Persia, 7 miles north of Tūn, 135 miles south of Nishāpūr, containing 150 houses and Persian inhabitants.

BŪRŪJARD—Lat. Long. Elev.

A town in the district of the same name, Persia, 200 miles south-west of Tehrān, 190 miles north-east of Ispahān. It is situated in a remarkably beautiful plain sheltered on the north by a mountain, and on the banks of a small river which flows into the Dizfūl river. It contains about 12,000 souls, amongst whom are many fanatical Syads and Mūlas. The governor of the small district of this name is usually a prince of the blood. Here are the finest pastures in Persia, for which some of the Persian cavalry are always stationed here, and numerous and excellent horses of Arab blood are reared here.

Some of the divisions of the Bakhtiārī tribes are accustomed to encamp in the immediate vicinity of this place. The carpets manufactured at Būrūjard are held in great estimation. Its productions are dried fruits and treacle of grapes. (*Kinneir—Fraser.*)

BŪRZŪ SERVISTĀN—Lat. Long. Elev.

A village in Fārs, Persia, 47 miles south south-east of Shīrāz, chief place of the district of Servistān. It is said to contain 800 families, and is embosomed in gardens and orchards producing a variety of fruits. Salt and sulphur, both stated to be deposits from the springs of water, found in this district.

BŪSHAHR—Lat. 29°0′15″; Long. 50°51′30″; Elev.

A port on the coast of Fārs, Persia, 225 miles west south-west of Shīrāz by Fīrōzābād, 167 miles by Kāzirūn.

Būshahr is situated at the north extremity of a low sandy peninsula, about 11 miles long and 3½ miles broad. It is washed on the west by the sea, which after encircling its north point turns towards the east and forms a deep bay. Thus the town is surrounded on all sides by water except the south. Formerly at the equinoctial tides, the sea rose so high as to isolate the town; but latterly this has not occurred, although frequently the water approaches

within a few hundred yards of the town on the land side, giving it an almost insular appearance. The portion of land which forms the peninsula has been reclaimed from the sea; the soil is fine sand and mud with a rocky base of sandstone mixed with innumerable shells of so soft a nature as to crumble under the slightest blow into fine dust. Its seaward aspect is somewhat elevated and rocky, and from the constant action of the tides and the soft nature of the stones, it is hollowed into innumerable grotesque shapes.

The aspect of the town from the south and the outer anchorage ground is rather pretty, the square buildings erected on the top of the houses, for the purpose of conveying wind into the apartments below during the hot weather, appearing like so many minarets or towers. The town is built in a triangular shape, of which the apex is to the north and the base towards the land side. It has walls only in this last direction, and these have distributed along them twelve towers, two of which form the town gate, and all are pierced for musketry. The wall encloses a larger space than is occupied by houses, and the south side of the town is a mass of ruins now uninclosed, which were an addition made to the town at some former period. The wall is only visible from the plain, and is about 30 feet high and five or six feet thick. It has the towers mentioned above and two gates.

The streets are exceedingly narrow, in some places not wide enough to permit a single donkey to pass; they are without arrangement or order, passing and winding round the various dwellings in a most confused manner, and are unpaved and dirty to an extreme. They are extremely dusty from the constant decomposition of the soft sandstone of which the houses are constructed, and, notwithstanding their narrowness, the walls on either side are so low that they do not keep the sun off the people passing to and fro, and as there is no sub or surface drainage, every nuisance that should be removed by such means is allowed to accumulate in the streets to be dissipated by the agency of the sun's rays, and from the complete want of sanitary measures, the emanations from the streets are beyond belief offensive.

The houses are built of conglomerate stone, composed of fragments of marine shells and coral reef of a light specific gravity and friable texture, easily formed into building material. It is obtained a mile or so from the walls of the town, and forms the principal bulk of which the peninsula is formed. The better class of houses are often lofty, simple in their architecture, and without ornament of any description. These usually have wind towers, rising 15 or 20 feet above, the tops being open on all sides to catch and convey into the rooms below the slightest breath of wind. The number, however, of good, or even tolerably comfortable, houses is very few: perhaps there could not be found a dozen in the town. Inside the space occupied by the town are a number of ruins and date tree huts, the residence of strangers, slaves, and the poorer inhabitants. The best houses are generally built towards the sea, and near that part of the town which is built towards the inlet of the sea are two stone piers, close to which boats of 100 and 200 "candies" can load and unload; and in the immediate vicinity of these are several extensive warehouses and a caravanserae, in which the chief mercantile transactions of the port are conducted. The bazaars, which are of considerable extent, run in a direction east and west, are covered in, and exhibit an excellent appearance, and much regularity

pervades in them; the various vendors of different merchandize and manufactures having each their portion of the bazaar allotted to them. There are said to be about 500 date huts, 2 mosques, a few baths, a caravanserae, and an Armenian church.

The British Residency at Būshahr is a large and convenient building, surrounded by a wall and situated at the south extremity of the town close to the beach.

The population of the town fluctuates considerably, and is variously estimated from 10,000 to 15,000, but it is probably about 12,000 in quiet and prosperous times. These are a mixed race between the Persian and Arab, possessing in common the characteristic features and manners of both intimately blended.

English mercantile transactions are conducted in a great measure through the agency of Armenians. There are also a few Jews, but they are a disreputable lot. The inhabitants have the reputation of being extremely uncivil to strangers, looking down on all in comparison to themselves.

The average daily hire of artisans and laborers at Būshạhr—

Mason (Head)...	2½	Kerans.
Bricklayer	2	"
Ditto (Assistant)	1	"
Laborers	½	"
Carpenter (Head)	2	"
Ditto (Assistant)	1½	"
Blacksmiths	2	"
Goldsmiths paid according to work.		
Well-sinkers	1	"
Tent-menders...	2	"
Tailors	2	"

Besides there are barbers, shoemakers, butchers, and bakers, who generally have shops of their own.

The average wages of employērs and domestics at Būshahr are—

Mirza Arabic	150	Kerans	per mensem.
" Persian	100	"	"
Moonshee	30 to 50	"	"
Interpreters	50 to 60	"	"
Butlers	40 to 50	"	"
Assistant ditto	20 to 25	"	"
Farash-bashi.	40	"	"
Farash	20	"	"
Musals	16	"	"
Kalianchis	15	"	"
Boys...	25 to 30	"	"
Cooks (Head) Indian	40 to 50	"	"
Ditto (Mate) "	15 to 20	"	"
" (Head) Persian	30	"	"
" (Mate) "	10	"	"
Master of Horses	50	"	"
Groom (Head)	20	"	"
" (Under)	10 to 12	"	"
Muleteers (Head)...	30	"	"
" (Under)...	10	"	"
Sweepers	10	"	"
Water-men	15 to 20	"	"

The animals procurable in Būshahr are the horse, mule, ass, bullock, sheep, and dogs. Mules and asses are the principal animals of burthen; the rocky nature of the road to Shīrāz and other places in the interior is such that camels are very nearly useless. Horses of size and bone are brought up in great numbers hither annually and exported to India. Those bred in the "Dashtistān" have a great deal of the Arab blood in them, and great care is taken in rearing them. Their average price is from Rs. 250 to 400, and vessels take them to Bombay for Rs. 40 or 50 a head. The price of a good mule varies from Rs. 80 to 150, that of asses from Rs. 30 to 50, those from the Island of Bahrein, which are of superior size and more endurance than the common ass, are frequently sold as high as Rs. 100; of course, however, if the passes to the north were occupied by an enemy, animals could not be brought down in large numbers.

The average price of animals at Būshahr is—

	Kerans each.	
Horses, riding, best	600 to 1,000	Procured from the Rohilla district and adjacent villages.
" " 2nd "	300 to 600	
" " 3rd "	100 to 300	
Mules, best baggage	100 to 250	Brought from the interior.
" 2nd " "	40 to 100	
Asses, Muscat, riding	30 to 100	Got from Muscat and Lingah; small, strong, and swift.
" Bahrein, "	30 to 150	Got from Bahrein; swift, but weak, and not fit for hard work.
" Dashti baggage	15 to 30	Slow, strong, and very hardy.
Camels, best baggage	80	Got from the interior.
" 2nd " "	50	" " "
Horses, baggage	50 to 100	

Gear for animals cost on average as follows:—

Saddle, complete	20 to 40	Kerans each.
Bridle "	2½	"
Halters "	1½	"
Heelropes "	½	"
Stirrups "	2	"
Girths, leather "	1½	"
Ditto, hair "	½	"
Bits, best "	1	"
Pack-saddle, camel	1 to 2	"
Ditto asses, riding	15 to 30	"
Ditto " baggage	3 to 4	"
Clothing for horses, mules, or asses	2 to 3	"

The quantity of supplies procurable in the Būshahr market is considerable; wheat is sold at an average price of Rs. 4 for lbs. 127; chopped straw for forage is plentiful, and is the only food horses are allowed. Rice from Shīrāz and India is always obtainable, and the more common grains, such as bajra, are abundant. Bullocks and sheep are of good quality, though small. The fowls of Būshahr are famous for their size and delicacy of their flesh. Vegetables, *viz.*, onions, sweet potatoes, common potatoes, brinjals, carrots, beetroots, and radish are grown in the vicinity, and fruit is brought from the villages of the plain, the plains beyond, and among the mountains in such plenty as to be sold for a mere trifle: they are the black grape, the common grape, musk, and water-melon, occasionally the Ispahān

melon, plums, pomegranates, dates, peaches, pears, quinces, sweet limes, and oranges. Dried cherries, plums and grapes, almonds, walnuts, figs, pistachio nuts, &c., are sold in the bazaar and exported in great quantities annually. The supply of fish in the market is not abundant and cannot be calculated on. The following list of the average price of articles, prepared by Captain Jones for the information of the force operating against Persia in 1857, will be of value in this place :—

Bullocks	1st sort, each	20	Mahomed Shah Kerans.
"	2nd " "	16	"
"	3rd " "	12	"
Calves	1st " "	7	"
"	2nd " "	6	"
Sheep	1st " "	5	"
"	2nd " "	4	"
Lambs	" "	1½ to 3	"
Goats	" "	3 to 4	"
Fowls	" "	8	"
Chickens	" "	5	"
Ducks	" "	24	"
Pigeons (wild or tame) ...	" "	1	"

No geese or turkeys to be had in the market. Deer and Hoobereh (a species of fowl, flesh good and tender) is the only game brought for sale, and only in winter and spring.

Suet	sort, each	2	Mahomed Shah Kerans.
Fish, fresh	" "	0	"
Do., salt	" "	8	"
Prawns, fresh	" "	1	"
Do., dry	" "	2	"
Bread, fresh	1st " "	15	"
Do., do. (Shap Jacks) ...	" "	6	"
Flour, sifted	1st " "	12	"
Do., do., common ...	" "	8	"
Ghee	" "	2	"
Eggs	" "	2	"
Milk	" "	0	"
Butter	" "	8	"
Curds, or sour milk ...	" "	0	"
Wheat, pure	1st " "	5	"
Do., mixed with barley...	" "	4	"
Barley, Bushire ...	" "	3	"
Do., Busreh ...	" "	2	"
Pepper	" "	2	"
Coriander Seed ...	" "	0	"
Turmeric	" "	1	"
Chilleys, or Cayenne pepper	" "	2	"
Rice, Mangalore (fine) ...	" "	9	"
Do., do. (coarse) ...	" "	8	"
Do., Bengal	" "	14	"
Do., Champa	" "	14	"
Do., Shíráz	" "	9	"
Salt	" "	0	"
Mustard, Grain ...	" "	2	"
Garlic	" "	0	"
Vinegar	" "	0	"
Coffee, Mocha	" "	3	"
Do., Java	" "	3	"
Ginger	" "	1	"
Raisins	" "	10	"
Plums, small	" "	16	"
Cheese	" "	1	"

Sugar, Mysore ..	...		sort each	2	Mahomed Shah Kerans.
Do., Bengal ...	...		" "	2	"
Do., Java ...	...		" "	2	"
Do., Soorgee	...		" "	2	"
Tea, black ...	...	1st	" "	24	"
Do., do., inferior	...		" "	16	"
Do., do., common	...		" "	7	"
Do., green ...	...	1st	" "	16	"
Oil, cocoanut ...	...		" "	3	"
Do., sesame ...	...		" "	2	"
Do., common, Banna	...		" "	2	"
Cloves ...	...		" "	3	"
Cardamoms ...	...		" "	24	"
Cinnamon ...	...		" "	10	"
Nutmegs ...	...		" "	8	"
Tamarind ...	...		" "	0	"
Zaffroon ...	...		" "	16	"
Honey ...	...		" "	2	"
Date Juice ...	...		" "	10	"
Grape Juice ...	...		" "	1	"
Dried Curds ...	...		" "	0	"
Apples ...	...		" "	2	"
Pears ...	...		" "	2	"
Quinces ...	...		" "	1	"
Damsons ...	...		" "	0	"
Oranges, sweet	...		" "	0	"
Do., sour ...	...		" "	1	"
Pomegranates, Shíráz	...		" "	1	"
Grapes, Shíráz	...		" "	1	"
Almonds, fine shell	...		" "	8	"
Do., coarse shell	...		" "	1	"
Apricots ...	...		" "	5	"
Pistachio Nuts, large	...		" "	4	"
Do. do., small	...		" "	2	"
Dates, Halowee	...	1st	" "	4	"
Do., Ganthar	...	2nd	" "	4	"
Do., Samroon	...	3rd	" "	4	"
Walnuts ...	...		" "	2	"
Figs, dry ...	...		" "	1	"
Do., fresh ...	...		" "	0	"
Limes, sour (Semons)	...		" "	10	"
Do., sweet ...	...		" "	6	"
Citrons ...	...		" "	8	"
Chesnuts ...	...		" "	3	"
Dates, dry ...	...		" "	10	"
Filberts ...	...		" "	3	"
Prunes ...	...		" "	2	"
Peaches ...	...		" "	0	"
Cherries, dry ...	...		" "	1	"
Almonds, small (inferior)	...		" "	4	"
Water-melon seed, roasted	...		" "	1	"
Seeds of Fruit, roasted	...		" "	2	"
Onions ...	...		" "	1	"
Radishes ...	...		" "	2	"
Carrots ...	...		" "	2	"
Beetroot ...	...		" "	2	"
Beans, green ...	...		" "	2	"
Do., dry ...	...		" "	6	"
Peas, green ...	...		" "	1	"
Do., dry ...	...	1st	" "	7 to 10	"
Do., do. ...	...	2nd	" "	4 to 8	"
Do., do. ...	...	3rd	" "	0	"

Pumpkins	sort each	3	Mahomed Shah Kerans.
Brinjals	" "	2	"
Turnips	" "	8	"
Cucumbers	" "	2	"
Lettuce	" "	5	"
Gram	" "	6	"
Potatoes, Bombay ...	" "	2	"
Do., Ispahán and Bushire	" "	2	"
Soap, Europe	" "	4	"
Do., Bombay	" "	2	"
Do., Shíráz	" "	2	"
Tobacco, Shíráz ...	" "	2	"
Do., Cazeroon ...	" "	1	"
Rose water	" "	2 to 4	"
Candles, wax	" "	15	"
Do., sperm	" "	15	"
Barley, Bushire ...	" "	3	"
Do., Busreh ...	" "	2	"
Hay	" "	1	"
Clover	" "	1	"
Spirits (Arrack) ...	" "	0	"
Do., Rum (Batavia) ...	" "	1	"
Do., Gin	" "	30	"
Do., Brandy ...	" "	45	"
Beer	" "	18	"
Port Wine	" "	50	"
Sherry	" "	42	"
Claret	" "	24	"

The following is a table of weights used in the Būshahr market for edibles of every description, including fodder, &c. They are used by every one, goldsmiths, grocers, and apothecaries alike :—

24 Grams	=	1 Miscal.
47½ Miscals	=	1 Kias.
2 Kias	=	1 Wuka.
4 Kias	=	1 Charuk.
16 Kias	=	1 Mān Tabriz.
4 Mān Tabriz	=	1 Churak Hashim.
16 Mān Tabriz	=	1 Mān Hashim.
100 Mān Hashim	=	1 Kareh.

A Búshahr Mān = 760 miscals, or 304 tolas Indian, or 7¼ lbs. English, Avoirdupois
The Hashim Mān = 116 lbs. Avoirdupois.

Fuel is very scarce at Būshahr. Date and Konar trees are the wood growing in the plain, and that not in great quantity; consequently fuel is very expensive, being brought in boats from all along the coast. It consists in a great measure of mangrove.

The following list of building materials used at Būshahr with the average value of the same may be useful :—

	Sort.	Kerans.		
Chunam	1st ...	2 for	116 lbs. ...	Used for ornamenting rooms.
"	2nd ...	30 "	1,160 " ...	Generally used; procured in boats from Tangistan.
"	3rd ...	20 "	1,160 " ...	Not much used; of inferior quality.
Mud	...	6 "	100 loads ...	Used in covering roofs, &c.
Sarooj (black mortar)	...	2 "	116 lbs. ...	Used in damp places, such as baths, &c.
Ahuk (lime)... ...	...	2 "	116 " ...	When mixed with ashes becomes sarooj.

Stone	1st size ...	10 for 100 Nos. ...	Can be cut into any size or shape from stone quarries, two miles out of Joron. Used in making main pillars of a building, and any strong walls, &c.
Ditto	2nd size ..	6 „ 100 „ ...	Ditto ditto ditto.
Ditto	small ...	1 „ 100 „ ...	Used in making walls, &c., &c.
Bricks, kiln-burnt		4 „ 100 „ ...	Used in making railings to terraces, levelling floors, &c. Scarce; can be got from Busrah; ornamented and glazed ones can also be got, but are dear.
Bricks, sun-dried		3 „ 1,000 „ ...	Used only where no stones can be got.
Rafters	1st sort ...	30 „ 20 „ ...	Brought from Muscat; cheap in summer, but dear in winter.
„	2nd „ ...	20 „ 20 „ ...	
„	3rd „ ...	16 „ 20 „ ...	
Date trees stumps (whole ones) ...		1-25 „ each ...	Got from Bahrein and Kateenge; used sometimes instead of rafters, because cheaper. Not strong articles, as they soon wear away.
Do. do. (quarter ones)		0-40 „ „ ...	
Date Sticks		1 „ 100 Nos. ...	Used in covering roofs; arranged next to mats on ceilings of buildings.
Earthen Vessels (wide basins) ...		1-0 each ...	Used for mixing chunam with water ready for mason's work.
Do. (goglets) ...		0-10 „ ...	Water conveyed in these to place of work.
Baskets, large size		0-10 „ ...	Got from Bahrein; used in carrying mud, chunam, &c.
Do., small do.		0-8 „ ...	
Mats, Bahrein		2-50 pairs ...	Used in lining sitting rooms, &c.
Do., Busreh, fine		2-60 each ...	
Do., do., coarse		0-40 „ ...	Used for lining ceilings of buildings, &c.
Timber, Teak, 2 inch thick ...		60 to 20 each ...	Sold according to length, breadth, and quality; sometimes very cheap, at others dear. It is impossible to give an idea of its average value.
Do., Mangoe, 1 „ „ ...		6 to 7 „ ...	
Do., Monteig, 1½ „ „ ...		12 „ ...	
Do., Lubban, 1 „ „ ...		8 „ ...	
Do., common ½ „ „ ...		1 „ ...	
Nails of sizes		4 for 7¼ lbs. ...	Got from India; those made in Bushire being of very inferior quality.
Do., very small		5 „ 7¼ „ ..	

The following table shows the value of coins current in the Būshahr market.

The standard coin is the Mahomed Shah Keran:—

Gold.

Venetian sequin	called Dobūti	= 11	Kerans.
Mejer	„ Mejer	= 10	„
Tomans of 18 Makhods	„ Asharfi hujda Nakhodi	= 9·70	„
„ 24 „	„ Asharfi miskah	= 13	„
Ghazis (Turkish)	„ Ghazi	= 4·12	„
Medjidees (ditto)	„ Medjidi	= 19 to 20	„
Sovereigns	„ Gīnī	= 20 to 22	„
Goldmohurs of 1 tola	„ Golmohr	= 39	„

Silver.

Spanish Dollars Carolus IV called Rīāl Tūpī Chār Khati	= 5	each.
,, ,, III ,, ,, ,, Seh ,,	= 4·91	,,
,, others ,, ,, ,,	= 4·75	,,
German Crowns ,, ,, Sarjir	= 4·54	,,
,, of Francis I ,, ,, ,, Siccadokhtar	= 4	,,
Piastres Eyne Turkish called Krushayn	= 1·72	,,

100 Gaz = 1 Kran. The copper coin of the town bears a value usually of 1¼ gaz or so. Silver ½ krans are also circulated, those of Shīrāz at their full value, those of Ispahān, Tehrān only valued at 40 gaz. The Mahomed Shah Keran weighs 28 Nakhods.

The water supply of Būshahr is very bad indeed. There is none at all inside the walls; all has to be brought from outside. It is found at a depth of 12 feet all over the plain; but in general is brackish, though in many places, particularly near the date groves, it is perfectly pure. The wells which supply the inhabitants of Būshahr are on a slight rising ground, 2 miles south-east of the town, and there the water is very brackish and has a purgative effect in all strangers, though after a time this power is lost, and then only at the springs is its taste recognised to be different from pure water. It is not uncommon to have dug 30 feet in some places before water is reached, three layers of soft stone being passed through. The quantity, however, is unlimited. The price of water in Būshahr ranges from 10 to 25 kerans per donkey-load according to the quality. A force landing on the peninsula in presence of an enemy could obtain sufficient water for immediate wants from the island of Karak. Water of good quality and sufficient quantity for a large force is to be found at the village of Jufra, 1½ miles south of the town.

Colonel Pelly, in his "Report on the tribes, trade, and resources of the Persian Gulf," gives very ample returns of the trade of Būshahr. He formed them by taking the opinions and estimates of several traders upon the details of trade at the ports and concerning the articles in which they were severally interested. These estimates were then reviewed by an experienced and intelligent member of a long-established European firm, and subsequently considered by the Head Accountant of the Residency, and he therefore considers them, though not exact, yet sufficiently near approximations to correctness, to prove serviceable guides.

The exports from Būshahr are as follows:—

Cotton	60,000	Tabriz mds.
Madder Root	100,000	,,
Raw Silk	10,000	,,
Gall-nuts	7,000	,,
Almonds	50,000	,,
Raisins	50,000	,,
Tallow	30,000	,,
Tobacco	120,000	,,
Rosewater	6 to 20,000	Carboys.
Ditto	15,000	Flasks.
Assafœtida	3,000	Tabriz mds.
Salep	1,000	,,
Gum, Persia	25,000	,,
Wool	100,000	,,
Wheat	1,500,000	,,
Opium	47,000	,,
Ghee	10,000	,,
Cummin Seed	40,000	,,
Bees' Wax	4,000	,,

Dates	20,000 Baskets.
Gram	26,000 Tabriz mds.
Carpets	5,000 Pieces.
Wine	500 to 1,000 Carboys.

IMPORTS AT BŪSHAHR.

	To value of Rs.
Cashmere Shawls	25,00,000
Cocoanut Oil	2,000
Preserves (Ginger)	5,000
Sealing Wax	1,000
Alum	5,000
Piece Goods, Europe	6,00,000
Yarn, Europe	35,000
Flints for Guns	6,000
Lead	7,000
Tin, pigs	70,000
Tin, sheet	5,000
Stationery	2,000
Leather	4,000
Spices	50,000
Pepper	50,000
Sugar	9,50,000
Sugar-candy	40,000
Tea	80,000
Camphor	2,000
Coffee	40,000
Black Wood	30,000
Brazil Wood	4,000
Iron	10,000
Sal Ammonia	6,000
Drugs	7,000
Steel	3,000
Glassware	7,000
Candles' Wax	2,000
Gold Cloth	75,000
Zinc	4,000
Quicksilver	4,000
Sundries	1,00,000
Total Imports Rs.	41,06,000

An abstract of the Būshahr trade prepared last year is also subjoined :—

Exports to	Rs.	Imports from	Rs.
Bombay ...	10,00,000	Bombay ...	37,00,000
Java ...	3,50,000	Java ...	10,00,000
Jeddo ...	1 80,000		
Total approximate Exports, Rs.	15,30,000	Total approximate Imports, Rs.	47,00,000

The following tables show the exports and imports more in detail, distinguishing their destination and ports from which they came respectively.

"The exports to England were (for year 1863) 64,000 Tabriz maunds wheat. This item, however, is much interfered with by the arbitrary prohibition of the authorities.

"To the Mauritius the exports were—

	Tabriz maunds.	Value, Bombay Rs.
Wheat	480,000	72,000
Dates	96,000	12,000
Tallow	10,000	10,000
Ghee	10,000	20,000
Gram	40,000	10,000
Raisins	10,000	2,500
Cummin Seeds	5,000	3,000
Almonds	3,000	1,500
Mules	300	35,000
Asses	100	2,500
Horses	100	10,000
Sheep	300	750

"The export trade with the Mauritius, however, were regularly carried on. It would, doubtless, increase if traders were not subjected to great inconvenience by the governors of Būshahr placing sudden embargo on the exportation of wheat.

"To Bombay—

	Tabriz maunds.	Value, Bombay Rs.
Cotton	250,000	7,00,000
Madder Root	100,000	55,000
Raw Silk	10,000	5,00,000
Gall-nuts	7,000	28,000
Almonds	50,000	25,000
Raisins	40,000	20,000
Rosewater, Carboys	10,000	12,000
Do., flasks	10,000	2,500
Assafœtida	6,000	20,000
Salep	1,200	6,000
Gum, Persia	25,000	10,000
Wool	100,000	1,50,000
Wheat	300,000	45,000
Ghasp Dates, baskets	20,000	40,000
Cummin Seeds	4,000	2,000
Carpets (different qualities)	4,000	2,500
Wine, Carboys	200	1,000

"To Java—

	Tabriz maunds.	Value, Co.'s Rs.
Wheat	850,000	1,27,500
Cummin Seeds	35,000	21,875
Bees' Wax...	4,000	30,000
Gram	5,000	1,250
Raisins	16,000	8,000
Rosewater, flasks	10,000	2,500
Almonds	8,000	5,000
Black Seeds	8,000	5,000
Opium	8,000	4,00,000
Gall-nuts	3,000	12,000

Ghee.—The present annual exportation is very small owing to the dearness of the article here, but in good years it sometimes amounts to 20,000 maunds, valued at Bombay Rs. 30,000.

Dry Fruit.—The annual exportation varies from 4,000 to 12,000 boxes, valued at Bombay Rs. 2,600 to 6,000.

DATES.—About 30,000 baskets 'Bussord' and 3,000 baskets 'Lahī' are annually re-exported hence to Java, whereof value amounts to Bombay Rs. 1,00,000 and duty Rs. 330.

"To Aden and Jedda—

		Value, Bombay Rs.
Tobacco	28,000 Tabriz mds.	17,500
Rosewater, Carboys	500 "	625
Wheat	32,000 "	4,800
Carpets	2,500 pieces	25,000
Wheat	8,000 Tabriz mds.	1,200
Tobacco	7,000 "	4,375

"To Muscat—

Tobacco	1,000 "	30,000
Wheat	80,000 "	12,000
Raw silk	1,000 "	50,000
Ghee	3,000 "	6,000
Rosewater, Carboys	4,000 "	5,000
Cummin Seeds	8,000 "	4,000

"To ports on the Persian Coast, exclusive of Bandar Abbās—

	Tabriz mds.	Value, Bombay Rs.
Wheat	80,000	12,000
Barley	48,000	4,500
Tallow	1,600	2,000
Myrtle leaves	4,800	750

Hardly anything is exported from Būshahr to other ports on the Persian Coast.

"To Bahrein—

	Tabriz mds.	Value, Bombay Rs.
Tobacco	28,000	17,500
Madder root	8,000	5,000
Cotton	12,000	36,000
Ahlook (nuts)	800	200
Nokhod (gram)...	800	200
Jafth (dye)	3,200	800
Sugar	500	625

"To Katif and Lahsah—

Silk thread (untwisted)	100	75,000
Carpets (different sorts)	250 pieces.	2,500
Wheat	32,000	4,800
Tobacco	7,000	4,375

"To Kowet—

Tobacco	14,000	8,700
Madder root	2,000	1,250
Ahlook (nuts)	3,000	750
Nokhod (gram)	3,000	750
Carpets (different sorts)	500 pieces.	5,000

"To Basrah—

Rice	8,000	3,000
Madder root	40,000	25,000
Tobacco	35,000	22,000

	Tabriz mds.	Value, Bombay Rs.
Sugar (Bengal)	14,000	10,500
Ditto (Java)	14,000	10,500
English iron	6,000	3,000"

The detail of imports into Būshahr from the various ports are as follows :—
" From England—

			Value, Bombay Rs.
Crushed sugar	50,000	Tabriz mds.	87,500
Loaf sugar	16,000	"	40,000
Flint stones	400	cases	10,000
Cotton goods of all descriptions ...	...	...	2,00,000
Guns, pistols, gold and silver watches and chains	...	...	10,000
English iron	14,000	Tabriz mds.	5,000

" From Bombay—

Cashmere shawls	10,000	pieces	15,00,000
Copper	60,000	mds.	3,00,000
Piece-goods (Europe)	...	...	6,00,000
Sugar	2,00,000	mds.	2,00,000
Tea	2,500	boxes	1,00,000
Gold cloth	...	...	75,000
Tin-Pigs of--	14,000	mds.	70,000
Spices	...	"	50,000
Pepper	50,000	"	50,000
Sugarcandy	25,000	"	50,000
Coffee	20,000	"	40,000
Yarn	...	"	40,000
Blackwood	1,20,000	"	30,000
Iron	13,500	"	10,000
Cocoanut oil	1,140	"	2,000

			Value, Bombay Rs.
Preserves, chiefly ginger	300	boxes	5,000
Wax, sealing		...	1,000
Wax candles	350	mds.	2,000
Tlints, gum		...	6,000
Lead	7,000	mds.	7,000
Tin sheets		...	5,000
Paper and stationery		...	2,000
Leather		...	4,000
Camphor		...	2,000
Wood, Brazil		...	4,000
Drugs		...	7,000
Steel		...	3,000
Glassware		...	7,000
Zinc		...	4,000
Quicksilver		...	4,000
Sal Ammonia	2,400	mds.	6,000
Indigo	100	boxes	1,00,000

N. B.—It has been found very difficult to obtain satisfactory estimate of the import trade with India owing to the multitude of petty dealers and the variety of articles each of them deal in very small quantities.

A reference to the Bombay Custom House would furnish a much more correct estimate of it than could be conjectured at Bushire.

"From Java—

	Tabriz maunds.	Value, Co.'s Rs.
Sugar	13,60,000	17,00,000
Cassia	8,500	8,500
Coffee	3,400	8,500
Rum	300 cases	2,250
Tin	None.	

This article was formerly imported in large quantities, but the high prices in Java have stopped importation.

"From Aden and Jedda—

Nothing is imported from Aden.

	Tabriz maunds.	Value, Bombay Rs.
Osta Ghoddos (drug)	2,000	3,000
Senna leaves	4,000	1,000
Cassia	4,000	4,000
Lime-juice (Carboys)	200	400
Egyptian loaf sugar	2,400	6,000
Dry Lemon	20,000	25,000
Fathanee (Kutch leather)	8,000	12,000
Chundles (Rafters)	4,000	4,000
Cloves	None.	

This article was largely imported some years ago, but the importation has gradually decreased, so that there has been none imported this year owing to its having got out of use in Persia. About forty years ago cloves were worth 40 kerans the Tabriz maund, and at present only 2½ kerans.

	Tabriz maunds.	Value, Bombay Rs.
Lamp-oil (Kutch manufacture) ...	5,000	6,500

"From Karachī—

Lamp-oil	2,400	3,600

"From Muscat—

Mat bags (Kofat)	2,00,000	40,000
Empty rice gunny bags	2,00,000	35,000
Coffee	4,000	10,000
Pepper	4,000	5,500
Bengal sugar	28,000	31,500
Turmeric	4,000	3,000
Sugarcandy	800	1,600
Swedish iron	4,800	3,600
Steel	500	500
Hides of all kinds	6,000	3,000
Tin	1,000	5,000
Cardamoms	150	3,000
Janpoor indigo (Sind manufacture) ...	4,000	40,000

"From Bandar Abbāss—

Grind-stones	150 pairs ...	200
Henna leaves	1,000 Tabriz mds.	500
Mináb indigo	1,600 "	11,200

A large quantity of Mināb indigo going to Yezd through Bandar Abbāss is the detriment of the Indian indigo. Being cheaper, it is preferred by the dyers.

"From ports on the Persian Coast, exclusive of Bandar Abbāss—

	Tabriz maunds.	Value, Bombay Rs.
Pepper	5,000	6,250
Coffee	3,600	7,200
Cotton piece-goods (English) ...	...	8,000
Tobacco	2,800	1,750
"	2,800	1,750
"	7,000	4,375
Fire-wood	12,80,000	36,000
Salt	8,000	150

"From ports on the Oman Coast—

Dry Lemons	9,000 Tabriz mds.	11,250

"From Bahrein—

Empty rice gunny bags	20,000 pieces	3,500
Madda mats	10,000 "	7,500
Juddoo	5,000 "	1,200
Date Sticks (Gorz)	200 bundles	80
Khullas dates	2,000 baskets	4,000
Syrup of date	3,200 Tabriz mds.	1,200
Canoas (Bahrein manufacture) ...	400 "	2,000
Pearls	... "	1,00,000

"From Katif—

Dates (Khunazee)	1,000 baskets	1,000
Juddoo	3,000 pieces	750
Date Sticks (Gorz)	2,000 bundles	500
Ghil (wash mud)	50,000 maunds	1,000
Madda mats	3,000 pieces	2,500
Dates (Khullass)...	50,000 Tabriz mds.	12,500
Black Ghelan	... "	...
Abba (cloak)	200	2,000

"From Kowét—

Coffee (Malabar)...	4,000 Tabriz mds.	8,000
Pepper (ditto)	5,000 "	6,250
Cotton piece goods (English) ...	1,500 pieces	18,000

"From Basrah—

Dates, baskets	20,000 Tabriz mds.	50,000
Kidney beans	3,000 "	750
Date syrup	3,200 "	1,200
Reed mats (Booria)	50,000 "	12,500"

Some clue, says Pelly, may be found to the trade of Būshahr in the terms upon which it is farmed by the Governor. For the revenue system throughout is one of farming, the terms of the annual contracts remaining a constant quantity, while it is only the douceur that varies.

The revenues of the Būshahr Government then are farmed for a gross amount of some 30,000 tomans, of which 15,000 tomans may represent the customs, and the balance octroi receipts and land and poll-tax from the tribes and villagers.

Suppose the Governor to clear 10,000 tomans in the year, and 5,000 tomans more to stick to the fingers of underlings. Take the low rates of 5 per cent. (being that of the most favored foreign nation) as an average

custom due on both exports and imports, and the gross value of the entire trade of Būshahr, so estimated, would amount to tomans 900,000, or about £450,000 sterling.

Trade reaches Būshahr from Batavia, Mauritius, and in part from India in square-rigged vessels. But perhaps the bulk of the Indian trade comes in native craft of from 100 to 200 tons burthen.

A small portion of the imports are subsequently re-exported to other Gulf ports in a smaller class of sea-going native craft. But the large bulk of it finds its way into the interior of Persia by mule caravan. After reaching Shīrāz it divides; a part passing to Yezd, and the remainder to Ispahān, with a sprinkling round these cities."

The physical disadvantages of Būshahr as a port are considerable. It is a roadstead, only partially protected against the prevailing winds from the north-west. The anchorage is 4 miles from the landing place. Communication with shipping by boat is always slow, either to or from the landing place, and is sometimes wholly cut off for days together during a strong north-wester.

The port enjoys a management differing from ours. Boats cannot go off after sunset, nor move to land cargo until the manifest has been seen by the Governor. English trade is rated, under treaty, in and out, at 5 per cent. without further inland demand. But native trade loses on the import, as compared with ours, and, perhaps, in some articles, gains on the export, *e. g.*, on exportation of corn.

"The climate of Būshahr" remarks Dr. McAlister, "is almost insupportable, and notwithstanding the prevalence of north-west winds, the heat is generally higher than in any other port with which I am acquainted. I have been cruising in the Red Sea during the greater part of three summers, and I never found the heat so great, nor the humidity so oppressive, as I have found them in Būshahr. The mean temperature of the year in this place, in the open air, is about 90° Fahrenheit, that of the coldest months, January and February, being 73° Fahrenheit, and the hottest (August) being 106° in the shade. That of the lowest temperature at any time in the year being 40°, which occurs always in February, and of the highest temperature at any time during the year in the summer being 150°, which always occurs some time in August. The annual range is about 110° Fahrenheit.

"During the months of December, January, and February, beautiful white clouds are frequently seen resting against the face and often shrouding the summits of the hills or mountains situated to the east of the plain, which very often envelopes the plain in impenetrable obscurity; nor do they fail even in making visits to the sea, particularly when the wind shifts from west to east and favors a move in that direction. These clouds are occasioned by the condensation of the exhalations from the Gulf meeting or coming in contact with the cool mountain air. During the prevalence of the phenomenon, the inhabitants of the villages under the brows of the mountains, as well as those of Būshahr, are very subject to attacks of ague and rheumatism. During the same months, particularly December, lightning, thunder, and strong gales of winds are prevalent, accompanied occasionally by hail showers, and snow is seen during the same period on the second range of mountains bearing from east to north of the town. March is a pleasant month, neither too cold nor too hot. April and May are uncomfortable and unhealthy, owing to the brightness of the atmosphere, high and stormy gusts of wind which carry the impalpable particles of sand with which the country is covered."

To the foregoing I will add the following table from observations made by Dr. Jukes in 1803:—

Month.	Temperature.			Remarks.
	Sun-rise.	2 P. M.	9 P. M.	
January ..	53	65	62	Prevailing winds northerly; violent thunder and lightning on the 19th; little rain fell during this month; mountains white with snow.
February ...	62	66	63	An unusual quantity of rain fell this month; very tempestuous weather, with southerly winds.
March ...	65½	69	67½	Pleasant weather; a good deal of rain.
April ...	72	76½	73¾	Pleasant weather; northerly wind prevailing.
May ...	80½	85½	82½	Distant mountains no longer covered with snow; on the 31st the thermometer rose to 110° in a tent with a fly. Some rain fell in this month, and we had thunder and lightning.
June ...	86½	93	88½	No rain; prevailing winds west north-west; light breezes beginning to blow from the land during the night.
July ...	89½	98	93	No rain; partly regular land winds after 9 P. M. till morning; prevailing winds northerly; dews at night towards the end of the month.
August ...	85	100	89	No rain; north-west winds prevailing; dews at night; thermometer, one day in tents, up at 115°, with a south-east wind: exceedingly oppressive weather.
September ...	82½	95	86½	No rain; heavy dews; north-west winds prevailing.
October ...	75½	87½	78	A very little rain on the 12th; mornings and evenings at the end of the month pleasant; winds variable, chiefly northerly.
November ...	63	75	68	Stormy, with thunder, lightning, and rain during this month; distant mountains seen covered with snow; at the end of the month pleasant weather.
December ...	54	65½	63	South-easterly winds, and sometimes violent; the weather, however, usually very pleasant.

Mr. Jukes states that he made observations on the climate of Būshahr in succeeding years, and found them nearly correspond with the above.

"There are perhaps not less than seven or eight places of interment in the town, open on all sides, which also pollute the air to no small degree, nor is there any precaution taken in the interment of the dead to prevent this by sinking the graves even to a reasonable depth. In dry and windy weather the dust and flies constitute an almost insupportable nuisance. The months of April and May are two of the worst months for wind, dust, and flies, during which period ophthalmia is most prevalent, owing, in a great measure, to the brightness of the sun's rays at this season. On the south-west side of the town, the houses formerly extended to high-water mark, but there is now a wall or fortification which insulates the houses from the low sandy beach, which has always been and still is a great source of filth and disease. Here a host of impurities accumulate, and the almost unapproachable place emits a deadly sickening stink along with eddying bubbles of noisom gas; and the mid-day breeze coming from the west carries the noxious elements through and over the town. Again, on south-east corner of the town, just outside the walls, is the slaughter place; hence, here impurities also accumulate, not only from its being a slaughter place, but also from the decomposition of vegetable remains, dead donkeys and mules on which the rising sun exerts its power, and the morning breeze, coming from the east, conveys the noxious particles to the lungs of the inhabitants.

"It is worthy perhaps of remark that the worst and most intractable diseases come from these two quarters of the town."

Captain Wray, who accompanied the expeditionary force in 1857, considers "Būshahr to be in a very strong position; its rear rests on a perpendicular scarp towards the sea, its right front and rear faces a high thick rampart covered by a deep ditch. It was then out of order, but a little trouble would have rendered it very strong. It is accessible in almost every part by severe climbing, but it could be scarped anywhere, and a few hundred Europeans or sepoys with guns could hold it against any force." However, Captain Jones, of the Indian Navy, takes a different view. "Mat and date constructed huts" he says, "intermixed with mud and rubble tenements and warehouses, seem to invite combustion, and while the absence of fresh water within the walls renders it untenable for any length of time, with an enemy separating it from its supply of this element, drawn daily from the wells situated about 1½ to 3 miles south on the peninsula leading to Halilah Bay. The northern spit of this peninsula forms the site of Būshahr, surrounded on three sides by the sea, the fourth to the south being a swampy neck of land only about half a mile in extent. Directly across this neck from sea to sea, a crenallated wall of no strength with loop-holed towers defends the town on the land side. In the centre of this is the main and only gate, defended by two rusty iron guns, and commanded by three or four others from an outwork abutting from the wall at about 300 yards on the west. The Chār Būrj or citadel, containing the governor's residence, the prison and the public offices, stands at the eastern extremity of this wall on the land or backwater side of the peninsula. Here the town or flag staff, and three or four field-pieces at its foot, convey the extent of the defences in this quarter.

"On the west or sea face of the town, a recently erected curtain wall connecting a series of circular rubble bastions forms but a weak barrier against

attack on this side; similar bastions as yet unconnected, but standing as isolated towers, turn the north-west point and extend on the harbour face as far as its junction with the Chār Būrj. Each alternate bastion has from one to two field-pieces mounted on ricketty carriages. A powder magazine, for convenient explosion, holds a somewhat conspicuous position in the most frequented quarter. This is the whole system of defence."

When the British expeditionary force was about to appear before Būshahr, the garrison consisted of 1,100 men of the Nihavand and Kārādāgh regiments, and a company of Azarbījān artillery and six field-pieces. In addition to these Captain Jones was of opinion that 2,000 of the townspeople might be reckoned on to aid the defence. "Such," he goes on to say, "are the chief physical obstacles to encounter on landing at Būshahr, and light enough they must be deemed in comparison with the means at the disposal of European governments. The town, however, is better defended from direct attack by the shallows which will not admit of the approach of heavy ships. It is these natural obstructions to an enemy which cause confidence to the Būshahr people. To undeceive them, therefore, it is only necessary to send a small steam flotilla of heavy guns, mortars and racket boats, none of which should draw above 8 feet of water. Thus a bombardment would be effective, and a cannonade of two hours at most would either cause it to capitulate, or it might easily be stormed on two points and carried without further delay. A more dilatory and less certain plan would be to use the ordinary boats of a squadron, but small as the calibre of the guns of these are, and subject as they would be to the pitching and rolling motion of such frail vessels even in a slight ripple, the aim would be imperfect, and immediate success might be anything but complete. It should be remarked too that there are positions where gun vessels can enfilade the whole line of sea and harbour bastions without exposing themselves to the fire of more than a gun or two at a time, and from judiciously selected sites the land, wall, and peninsula raked by a cross-fire of grape and canister-ingress or egress to and from the town might be effectually prevented. Thus cut off from fresh water, from support and from retreat, the garrison would be wise to surrender without striking a blow."

The anchorage of Būshahr is in a road formed by two banks 2½ miles off the town, having from four to two and a half fathoms at low water; soft muddy bottom. The following directions will conduct a ship into the roads should she not be able to obtain a pilot; but Brucks recommends a pilot being always taken:—

"A ship coming from the northerly wind should stand along the bank extending off Rohilla Point in a line of four fathoms, until she gets the flagstaff to bear north 77° east, shipping in the inner roads north 41° east, or the Old House or Sand Island north 47° east (in doing which you will cross over hard sand), until the flagstaff bears east, Old House north 46° east, shipping north 39° east. (In crossing the hard sand, should a vessel decrease her water to less than two and a half fathoms, she should bear away more for the town, and haul up immediately she increases that depth.) When the above bearings are on, haul up at north 19° east, carrying soundings from two and three quarters to three fathoms, until the flagstaff bears south 45° east, Old House north 60° east, shipping north 62° east. You may then with the ebb-tide bear away for the shipping, keeping a good look-out for the point of the reef, which is nearly dry at low-water;

but should the flood be running, it would be advisable for a vessel to keep up about three quarters of a point to windward of the shipping, and bear away when the point is abreast of her.

"A ship coming from the southward with a southerly breeze, may stand along the low land in a line of three and a half or four fathoms, until the flagstaff bears north 37° east, shipping north 12° east, house on Shaikh Shaad north 28° east; then bear away north 4° east, until the flagstaff bears south 36° east, shipping north 52° east, Old House north 51° east. (In standing along this course, a ship will decrease her soundings at low water to two and a half fathoms, then increase to four and a half fathoms with the above bearings on.) She may then haul up for the shipping.

"The marks for the shipping in the inner roads are given in case of it being two hazy to see the Old House on the northern end of Shaikh Shaad Island.

"Anchorage bearings—Flagstaff south 16° east, house on Shaad north 51° east, eastern part of the tower south 25° east. Variation in 1827, 4° 12′ west."

Down to a period of recent date, Būshahr was like other ports along the coast, governed by its own Shēkhs. Eventually the Būshahrīs fell out with the neighbouring tribes of the Dashtīs and Tungistānīs. Persia availed herself of the dissension to press on Būshahr, establish a government there, and reduce both Dashtīs and Tungistānīs, together with some minor tribes, such as the Rohillas immediately around the Būshahr creek, to a condition subordinate to Būshahr.

At the present moment the government of Būshahr extends from Dilam on the north to near Kongūn on the south, embracing a series of petty tribes, both Persian and Arabic, living in their own circles of villages, and interfered with by the central government very much in proportion to their several means of resistance.

The following list of the villages of the Būshahr district is from Colonel Pelly's memorandum:—

Villages.	Distant from preceding place.	Tomans Revenue.	Residents.	Houses.
	Miles.			
Reshahr ...	1	1,200	Reshires ...	300
Halileh ...	1	300	Pûládïs ...	100
Chaghudduk ...	4 from Reshahr.	100	Kyedan ...	40
Toolisiyeh ...	1½	200	Behey ...	100
Gooreek ...	¾	150	Mirshayaks ...	50
Chakoota ...	2	500	Dumooks ...	400
Ahmedy ...	½	150	Benroomy ...	70
Housimekee ...	¼	150	Behey ...	50
Aboothuweel ...	¼	60	Bajlany ...	60
Bunder Reeg ...	14 from Bushire.	1,200	Zoab ...	100
Angalee ...	6 ditto	600	Mushtoonee ...	60
Hyderee ...	¼	50	Hyderees ...	50
Hufjoosh ...	¼	30	Amadheeny ...	30
Nowkal ...	2	20	Moomberry ...	20
Mahomed Kolee ...	1	20	Angalee ...	15

Villages.	Distant from preceding place.	Tomans Revenue.	Residents.	Houses.
	Miles.			
Deh-Now ...	1	30	Amadheeny ...	20
Borazjoon ...	10 from Bushire.	4,000	Borazjoonees ...	400
Bondarooz ...	1	100	Bondaroozee ...	60 or 70
Surkcorra ...	½	60	Surkorrayee ...	40
Durcheetoo ...	¼	30	Arab of Khurazsat ...	60
Chahkhaner ...	¼	40	Khooshabee ...	50
Esawendy ...	¼	100	Ditto ...	10
Khooshab and Khoosh Khan	1 from Esawendy.	150	Khooshabee & Khooskhanee	150
Zeearuth ...	½	600	Zeearuthee ...	400
Suffeeabad ...	2	600	Suffeeabadee ...	80
Boonar ...	1½	100	Boonaree ...	70
Kolloll ...	1½	100	Kollollee ...	100
Deh-Kayed ...	2	700	Deh-Kayedee ...	200
Bargahee ...	1½	30	Bargahee ...	40
Geesukoon ...	4	60	Geesukanee ...	50
Zungenna and its districts	......	9,000	......	...
Abad ...	8 from Bushire.	350	Abadehy ...	150
Sumul ...	1½	300	Zungenna ...	160
Surkeweroon ...	7	1,200	Arab Lahsahy .	200
Beyberrah ...	1	1,000	Zungenna ...	50
Dahlikee ...	1½	3,000	Dahlikee ...	150
Roodhilla ...	9 from Bushire.	2,200	Arab ...	100
Koorabund ...	2	250	Koorrabundy ...	80
Kaleh Sookhteh ...	1½	150	Arab ...	100
Askerree ...	¼	200	Ditto ...	100
Mohreezy ...	¼	250	Ditto ...	150
Roosthemy ...	½	400	Ditto ...	300
Chum Hulkan ...	½	100	Ditto ...	30
Village of Hajee Hijee ...	1	200	Ditto ...	30
Furrakole ...	1	150	Ditto ...	200
Village of Nukhl ...	¼	300	Ditto ...	60
Gowabee ...	1	250	Ditto ...	60
Mahomedy ...	¼	300	Arab ...	50
Mujnoon ...	½	200	Ditto ...	40
Fort of Sehran ...	¼	100	Ditto ..	60
Zeera ...	12 from Bushire.	1,200	Zeerayee ...	30
Dooroodgah ...	1½	600	Dooroodgahy ...	200
Thul-i-Serkoh ...	1	30	Zeerayee ...	20
Thul-i-Ali-Suffer ...	1,000 paces	70	Ditto ...	25
Mahomed Abad ...	1 fur.	100	Ditto ...	50
Sehdeh ...	3	100	Ditto ...	15
Thul-i-Katel ...	1	70	Ditto ...	20
Amooyer ...	1½	50	Mixture of several tribes	20
Mezzer Aghayer ...	1½	60	Zeerayee ...	30
Shuboonkarreh ...	12 from Bushire.	3,500	Shuboonkarehy ...	300
Mukaberry ...	4	200	Arab ...	60
Chum Tungan ...	2	150	Shuboonkarehy ...	50
Busry ...	1½	150	Ditto ...	40
Dashty ..	1	200	Ditto ...	60

Villages.	Distant from preceding place.	Tomans Revenue.	Residents.	Houses.
	Miles.			
Bunaree ...	2	300	Shuboonkarehy ...	70
Bunaree Suleymanee ..	1	150	Ditto ...	50
Dhurwehy Chehar Boorj ...	1	250	Ditto ...	50
Dhurwehy Pahrood ...	½	1,500	Ditto ..	60
Thurkaky	1	300	Ditto ...	60
Boormabad ...	¼	80	Ditto ...	30
Seh Konar ...	1	60	Ditto ...	200
Genawehgoon ...	3	40	Ditto ...	70
Bomeyree ...	2	300	Ditto ...	60
Dehkoneh ...	1	300	Ditto	200
Zekeryayee ...	1	150	Ditto ...	40
Mahomed Jeamuly	½	100	Ditto ...	30
Layeh Pah ...	½	50	Ditto ...	20
Shah Ferooz ...	¾	50	Ditto ...	30
Dey Dharoon ...	1½	150	Ditto ...	40
Chah Dhool ...	1	150	Arab ...	30
Ootheya ...	1	100	Ditto ...	30
Chehelgeree Arab ...	1	100	Ditto ..	30
Chehelgeree Ajem ..	1	200	Shuboonkarehy ...	50
Seemeh	1½	150	Khedre ...	40
Khuleefeher ...	1½	250	Khaleefeher ...	60
Shooldhan ...	2	80	Shuboonkarehy ...	30
Hyat Dawood ...	16 from Bushire.	3,000	Hyat Dawoodee ...	100
Beedhoo ...	6	80	Arab ...	25
Roosoor ...	1	150	Hyat Dawoodee ...	25
Char Roosayee ...	1½	250	Ditto ...	50
Poozehgah ...	2	150	Ditto ...	25
Chehar Burj ...	2½	250	Ditto ...	40
Chehar Mal ...	1½	250	Ditto ...	40
Mal Mahmeed ...	3	250	Ditto ...	50
Kah Suffur ...	1	100	Ditto ...	20
Kah Suffer 2nd ...	1	80	Ditto ...	30
Chem Shuhab ...	2	70	Ditto ...	40
Mal Bawa ...	4	200	Saadut ...	40
Ahmed Seen ...	2½	150	Ahmed Seen ...	30
Abbassee ...	3	300	Hyat Dawoodee ...	30
Mahomed Sadi ...	2	250	Ditto ...	40
Genaweh ...	3	500	Hyat Dowoodee ...	150
Shool ...	5	300 (Shool, Ahsham Abdali, Kottur, Kemalee)	Ditto ...	60
Ahsham Abdali ..	3		Shooly ...	20
Kottur ...	½		Ditto ...	150
Kemalee ...	1		Ditto ...	80
Pehrawery ..	2	120	Hyat Dowoodee ...	40
Bahmyaree ...	½	300	Ditto ...	250
Deelum ...	22 from Bushire.	1,100	Arab ...	120
Tungistan ...	......	1,400	Meeseegul ...	70
			Pooladees ...	60
Baghek ...	2	150	Pooladees ...	150
Zundabee ...	¼	100	Zundabee ...	100
Boneh Gez ...	½	150	Darweishy ...	100
Soorukee ...	2	60	Goothooee ...	40
			Jemanlee ...	100
Goolukee ...	1	100	Munseeree ...	30
			Jeidalee and Dashteas ...	70

Villages.		Distant from preceding place.	Tomans Revenue.	Residents.		Houses.
Chahthulkh	...	Miles. ¼ from Tungistán.	40	Zendheby	...	40
Goheenuk	...	½	100	Goheenukee	...	100
Dilbar	...	} 2	{ 50 }	Mudhoomerry	...	100
Mudhoomerry	...		50 }			
Bashee	...	2	30	Bashee	...	30
Barekkee	...	1½	600	Barekkee	...	200
Ahram	...	2½ from Tungistán.	4,000	{ Dhoweroonee	...	} 500
				{ Khurgesthanee	...	
				{ Dehmeeyoonea	...	
Khaweez	...	4	Included in above 4,000	Bahmyar	...	} 200
				Thul-i-Gorgoon	...	
				Keshy	...	

During the Anglo-Persian war of 1856-57, the troops under General Havelock landed at Reshire, and Bushahr after receiving a few shells surrendered. The camp of the force was then pitched about 1½ mile due south of the gate of Būshahr. (*Malcolm—Morier—Ouseley—Kinneir—Brucks—Hennell—Jones—Winchester—MacAlister—Wray—Pelly*).

BŪSJAD—Lat. Long. Elev.

A village in Khōrasān, Persia, 7½ miles south south-east of Bīrjan. It is situate on the west base of a bare gravelly hill, which forms the terminating point of a line of low hills projecting into the plain from east south-east. Below the village is an extensive line of gardens, vineyards, and fields, watered by a most copious clear stream from a canal. The trees are chiefly jujubes and mulberry: wheat and barley are cultivated in considerable quantity, and some beetroot and cotton and turnips are raised. The village contains about 200 families of Sūnīs. The only manufacture is an oven their cotton cloth for shirts.

BŪTALI—Lat. Long. Elev.

A villāge in Fārs, Persia, 14 miles from Būshahr, and 15 miles from Būrazjūn. The country around is generally cultivated, but supplies are scarce, and water scarce, and mostly salt.

BUZIA—

A town in Khūzistān, Persia, 1 mile from Dorak and on the Dorak river. It is the chief place of the Chab Arabs, and is the point to which small fishing craft come up for the supply of Dorak. (*Pelly.*)

BŪZKOH.

A range of hills in Azarbījān, Persia, which runs east and west in about latitude 37°45′ from the Sahand mountain to longitude 48°40′, when it splits into two spurs running paralled with the Caspian. It is a spur from the Savalan Dāgh, and its length may be 120 miles. The people of the country know it by the name of Buz Goush. It divides the drainage of the Ajichai and Kārā Sū from that of the Kiz Ozan. (*Morier.*)

C.

CHĀB ARABS—

A tribe of Arabs who inhabit the southern portion of the plain of Khūzistān, Persia, whose boundaries are thus minutely described by Layard :—" An imaginary line drawn from above Wais, a village on the Karūn, to Khalfābād, a village on the Jarāhī, and continued by the Zeitūn hills to the Zohreh, or river of Hindiyān, on the north-east, the river of Hindiyān on the east, the sea on the south, and the Karūn on the west. The tribes under the Shēkh inhabit the right bank of that river, but do not extend far into the interior. They also occupy its banks from Ahwaz to its junction with the Shat-ūl-Arāb and both banks of the Bahmehshir to the Persian Gulf. The most important rivers in Persia thus traverse the country in the possession of this Shēkh. The district occupied by the Chāb Arabs is at the same time of great extent, and it is necessary, in accounting for the smallness of the population, to remember that the interval between these rivers is in general a complete desert, without any supply of water, except during the rainy season, and in the months immediately succeeding. The Chāb Arabs originally came from Wasit and the marshes at the junction of the Tigris and Euphrates. They were buffalo herdsmen, and, settling on the Delta formed by the estuary of the Shat-ūl-Arāb and the Karūn, they founded the town of Koffān. The country they now inhabit was at that time occupied by the Persian tribe of Afghans, and the town of Dorak was their principal settlement. The Chāb Arabs, in the course of time, by treachery, and with the aid of the valī of Haweeza, succeeded in driving the Afshārs out, and taking possession of their country which they have since retained.

The following tribes acknowledge the authority of the Chāb Shēkh :—

Division.	*Sub-division.*	*Residence.*
Ali Boo Nasir ...	... ...	... Fellahiyah.
Idris ...	El Sakhereh ...	... Left bank of the lower part of the Karūn and Bahmehshir.
	Ali Bu Ali.	
	Ali Bu Madehi.	
	Ali Bu Badi.	
	El Ghanam.	
	Ali Bu Dalleh.	
	Ali Bu Suf.	
	El Haffadalleh.	
	Thawame.	
	Shileishat.	
	Rabahat.	
	Sowerlat.	
	Rawajileh.	
	Toweijat.	
	El Feygal.	
	El Koweiseb.	
	Ali Bu Mahmud.	
	Ali Bu Alafi.	

Division.	*Sub-division.*	*Residence.*
Nasara ...	... ...	Right bank of the Bahmehshir and southern part of Mahamrah.
Mohaisen ...	Mejd-eddin.	Right bank and lower part of the Karūn and the northern part of Mahamrah.
	Khanafirah.	
	El Matesh Asfer.	
	Motuwwar.	
	Buweisher.	
	El Hallalat.	
	Derarijeh.	
	El Mahamid.	
	Bert Mosahelor.	
	Ebu Ali Basha.	
	Morazijeh.	
	Mo' a Wujeh.	
Bawi ...	Motaridek ...	Right and left banks of the Karūn above and below Ismailyah and that village.
	Newaser.	
	El Wasseyin.	
	El Wurumi.	
	El Ajajat.	
	El Jebbarat.	
	El Mosabbeh.	
	Ali Bu Haji.	
	El Awud.	
	El Zerkan.	
	Benī Khaled.	
	El Omur.	
	El Erkither.	
	El Shamakugheh.	
	El Berashideh.	
	El Ardan.	
Branch of the Beni Jemim ...	Sherifat Beni Ershed, Soleyzeh, El Farud, &c.	Hindiyán, Deh Mūla, right bank of the river of Hindiyān and Zeitūn hills.
Haideri Hiyader	... ...	Banks of the Jaráhí, near Fellahiyah.

Pelly's list differs from the above sufficiently to induce me to give it also:—

Albūgēsh,	6,000	adults	reside	near Būziah, their principal town.
Asūrkīrah,	4,000	„	„	at Oushar near Buziah.
Mukasebah,	2,500	„	„	at Anayetū more south and east.
Albu Ali,	2,500	„	„	on a creek with no name.
Sowayhat,	2,500	„	„	ditto ditto.
Almukadam,	4,500	„	„	at Kūt near Dorak-al-Khuferah.
Alkhunaferah,	5,000	„	„	on road to Dorak from Mahamrah.
Banwi,	8,000	„	„	on the Jarāhī creek and mouth.
Zūrgān,	8,000	„	„	on pasture grounds.
Sharīfat,	10,000	„	„	at Hindiān and Deh Mūla & on the plains.
Amur,	10,000	„	„	wandering and pastoral.
Benikhalid,	5,000	„	„	ditto ditto.

Pelly considers these numbers exaggerated. These tribes are scattered about through the pasturage during winter and spring, and concentrate at or near Fellahyah towards summer for provisions and trade.

The authority of the Chāb Shēkh does undoubtedly extend over all these tribes, when, in absence of aggression from other quarters, he has it in his power by superior numerical strength to enforce it, but the Bawis and Sharīfats are large, powerful tribes, and consider themselves more under the protection, than under the absolute authority, of the Shēkh.

The Shēkh, supposing the Bawis and Sharīfats to be on good terms with him, might collect perhaps 7,000 men of his own, of which 3,000 are well armed with muskets and matchlocks, 1,000 would be horsemen, and 3,000 indifferently armed with spears and swords. The Bawis might bring about 1,000 horsemen, and perhaps 2,000 footmen without good weapons, and the Sharīfats about 2,000 foot and 700 horse, or about 2,700 men. The Shēkh has besides three small guns and a few dismounted ones at Fellahiyah. The Chāb Arabs owe most of their importance and prosperity to the celebrated Chief, Shēkh Thāmīr, who encouraged agriculture and commerce, and those engaged in such pursuits. Canals and watercourses upon which the cultivation of this country can alone depend were kept in good repair, and new works of the kind frequently undertaken. Caravans and travellers through his country were well protected, and cases of plunder very rare.

The annual sum paid by the Shēkh to the Governor of Fārs is only £1,700, but some pretence is generally found to exact a larger sum. Beyond the payment of this very small tribute, these Arabs can scarcely be considered Persian subjects, and no local Governor or even Agent resides at Fellahiyah, the head quarters of the Shēkh. The greater portion of the Chāb Arabs have now become Deh Nishīns, settlers in villages on the Karūn; they possess Wais, Ahwaz, Ismailyah, Idrisiyah, Mahamrah on the Jarāhī, Fellahiyah, Jungeri, Bonei, Boneyzan, Boosee, Karerbah Kazee, Dol-et-Meer, Sederah, Attegeyzah, Hadamah, Boweiwar, Rihanah, Bonehbezan, Khalfabad, and Cham Sabi, on the river of Hindiyān, half Hindiyān; Deh Mūla, Gurgeri on the sea, Bandar Mashūr, and one or two other settlements. To these may be added other small villages scattered through the country. Many of them, and indeed almost all those that are on the Jarāhī, are composed of huts built of reeds. Villages are daily rising, whilst others are as frequently falling into decay owing to consumption of pasture, destruction of watercourses, and other causes which must influence the state of an erratic population depending much on nature and little upon itself even for the common necessaries of life.

The Chābs have lost much of the genuine Arab character. Their Shēkh exercises a despotic power over his dependants, and the usual relation between an Arab Chief and his tribe no longer exists. The blood of the Chāb has also become mixed, though not perhaps directly, with that of the Persian.

They have frequently intermarried with natives of Shūshtar, Dizfūl, and Behbahān. The inhabitants of Khūzistān, it is true, claim an Arab descent, but there is scarcely a family which has not a very marked mixture of Persian blood. Many refugees from the principal towns in the province have also settled in the territories of these Arabs, and many of the Chiefs of the mountain tribes have also frequently intermarried with them.

The Chābs have become Shīas. They are partly Persianized also in costume and habits, and the Sūnīs look down on them as degenerate. The other Arab tribes will not intermarry with them, but it is said the Chābs do not scruple to marry Persians, a great disgrace in the eyes of an Arab.

The most fertile spots in the territory of the Chāb Shēkh are those in the environs of Dorak and on the banks of the Hafar and Shat-ūl-Arāb. Here alone dates and rice are produced, and from these districts the Shēkh derives the principal part of his revenues. Wheat and barley are only grown in scanty portions, scarcely sufficient, for the supply of the inhabitants in the immediate vicinity of the towns and villages. The rice harvest is in August and September, and that of other grain in April and May. The first is cultivated in those parts which are well watered by artificial canals drawn from the different rivers; but the latter is chiefly dependant on the periodical rains for its nourishment. The north and west parts of the country afford tolerable pasturage; and here the wandering tribes, which compose no small portion of the population, pitch their tents. Both banks of the Karūn, from its junction with the Ābzal below Shūstar, are uninhabited, and consequently uncultivated and covered with brushwood, the resort of lions, wild boars, and other animals. Morasses are also common in this country towards Goban and the sea, and between Dorak and the Karûn. The Chāb country is watered by three rivers, the Karūn, Tab and Jarāhī. The Chābs possess large flocks of camels.

The commerce of the Chābs is limited, and flows in different channels, according to the season of the year. Some of it reaches Mahamrah, and is mixed up with the trade of that port. The principal seaports of the Chābs are Bandar Mashūr and Hindiyān. The trade of Chāb, says Pelly, will always be confined to Chāb itself and to the provinces of Shūstar and Behbahān. The passes leading into the plateau of Persia from these points may possess strategic advantages, but they are not lines that trade could work to a profit in competition with Būshahr, Abbāss, or Baghdād; rice, corn, ghee, and the products generally of semi-pastoral and semi-agricultural tribes enjoying a rich soil, and fine water command might be expected from the territory contained between the Karūn river, the Bakhtiārī and Kohgezū mountains, the Hindiyān, and Bahmeshir. Dates of course may form an item and be grown, as also might cotton, over a large area. The Chāb territory is by no means an easy one to traverse. In the rainy season the direct road from the Hafar to Dorak is quite impassable, and even the circuitous road by the Karūn is almost equally so. And after the subsidence of the rains, this tract would be fatal to horses and men from the marsh insects and miasma. Grass is plentiful in the spring of favorable years, but in dry seasons nothing is to be got, for the chopped straw of the last year is exhausted, and the grass is too short, while corn is only found round the villages. The water, too, is brackish along the whole line, unless when drawn from the river; that from the Hafar and Hindiyān is delicious, but the water from the Dorak canal is rough, distasteful and unwholesome, especially in the summer months.

The Chāb territory is really tributary to Persia, and pays a considerable sum into the Shūstar provincial treasury. Its element of greatest commercial strength and military weakness lies in the bountiful supply of water. It would be difficult to find a country of equal extent, where fresh water containing sufficient silt is poured along the plain in all directions, through channels so numerous and so easily manageable. But it was by damming the exits of this water towards the sea that the Persians flooded the country and reduced the Chābs.

CHAGADAK RIVER—
See *Ali-Changi.*

CHĀHAK—Lat. Long. Elev.
A village in Khōrassān, Persia, 30 miles north north-west of Bīrjān. It is situated in a bare, flat plain, impregnated with salt, and contains about 50 houses of one sort or another without and within the castle inhabited by Arabs. There is scarcely any cultivation about it: the water of the (karez) canal is brackish.

CHAHTAR.—Lat. Long. Elev.
A village in Lehruwī sub-division of the Behbahān division of Khūzistān, Persia. (*Layard.*)

CHAI PEREH—
A river of Azarbījān, Persia, which rises in the range between it and Vān, and flowing east past Kara Ziazin joins the Khoi river just above where it falls into the Aras. It is termed an "abundant stream." (*Morier.*)

CHAK ARABI—Lat. Long. Elev.
A halting place on the road from Būshahr to Būrāzjūn in Fārs, Persia. There are two wells of good water here.

CHAKAVER—Lat. Long. Elev.
A small fort in Yezd district, Persia, 50 miles east of Yezd. It is situated in a plain, and was erected for the purpose of guarding the only spring of water in this part from the Bilōch marauders. (*Abbott.*)

CHALDERĀN CHAMAN—
A plain in Azarbijān, Persia, a few miles from Kārā Ainah north of Khoi. It is a favourite grazing ground of the Persians, and produces a great deal of hay. (*Stuart.*)

CHAM—
The principal village of the Zeitūn sub-division of the Behbahān division of Khūzistān, Persia. It is surrounded with date trees which might here be cultivated with success, the plain around being very rich indeed. The village is termed Zeitūn in the maps. It was formerly a large town, but is now a heap of ruins and almost deserted. (*Layard.*)

CHAM—Lat. Long. Elev.
A village in Persia, 8 miles east of Yezd, inhabited by Guebres. (*Abbott.*)

CHAMAN-I-AUJĀN—Lat. Long. Elev.
A fine plain in Azarbījān, Persia, 30 miles south-east of Tabrez. It was a favourite camping ground of Fateh Alī Shāh, who exercised his troops on its wide expanse. It is also extensively used as a grazing ground. (*Ouseley.*)

CHAMAN-I-AUJĀN—
A village in Azarbījān, Persia, 60 miles from Miāna, on the road to Tabrez, from which it is distant 30 miles. (*Ouseley.*)

CHAMPEH—
A village in Lāristān, Persia, 12 miles from Lingah, on a road by a hill to Shīrāz. Hardly any supplies are procurable here, but water from wells. (*Jones.*)

CHAM SHALAILĪ—
A plain in Khūzistān, Persia, on the banks of the Āb-i-Gargar, not far below Shūstar. (*Layard.*)

CHANDNI—

A village in Irāk Ajami, Persia, about 20 miles from Sūlimānia, on the road to Kasbīn. It is described as a fine village. (*Eastwick.*)

CHANGOLAR—Lat. Long. Elev.

A river of Persia which rises in the mountains of Lūristān, and after junction with the river of Badrae falls into the Tigris under the name of the Wadi below Abū Khānzirah.

It was on the banks of this river, near the spot where it issues from the hills, that Captain Grant and Mr. Fotheringham were murdered by Kelb Ali Khan. (*Layard.*)

CHANŪ—

A village in the island of Kishm, Persian Gulf. It is a small place; the inhabitants, about 70 in number, are weavers and wood-cutters. (*Brucks.*)

CHARAK—Lat. 26°42′ 52, Long. 54°11′ 16, Elev.

A village on the coast of Lūristān, Persia, situated at the bottom of a bay of the same name, at the foot of the hills opposite the island of Kenn. It is a place of some trade, and has six buggalows, from 60 to 120 towns, and 20 smaller trading vessels belonging to it. It contains about 900 men of the Al Ali tribe; about 360 of these are fighting men, the remainder being fishermen and traders. Supplies can be procured here as well as pretty good water. The inhabitants being of the same tribe as the pirates of Amulgaom were closely connected with them during the time they were in force. (*Kinneir—Brucks—Pelly.*)

CHARAK TAHEH—Lat. Long. Elev.

A village in Azarbījān, Persia, on the banks of the Zēr Afshān river, the principal source of the east branch of the Jagatū. It is the residence of the Chief of a branch of the Afshār tribe who resides in a small fort here.

CHĀR BASHEH—Lat. Long. Elev.

A small village in the Yezd district, Persia, about 20 miles north-west of Āghda, situated at the foot of the hills some 7 miles south of the road. (*Abbott.*)

CHĀR BAZĀR—Lat. Long. Elev.

A village in Fārs, Persia, 4 miles north of Fahliyān, amidst well cultivated fields.

CHĀRDAH KALA—Lat. Long. Elev.

A village in Khōrassān, Persia, close to the village of Chasmah-i-Alī. It is described as a picturesque village. (*Eastwick.*)

CHĀR DĀNGAH—

A name sometimes given to the Karūn at Shūstar. (*Layard.*)

CHĀR-DEH.—Lat. Long. Elev.

A group of four villages in Khōrassān, north of Damghan. They are situated in the midst of gardens at the foot of some high rocky hills. Their names are Kala-ish, Zerdamox, Varasam, Harab-i-deh. The revenue is about £25 in money and 40 kharwars in produce, and they are bound to furnish 200 soldiers to the Government. Barley and wheat form the chief cultivation, which crops, however, occasionally fail on account of drought when gram is imported from Astrābād. Some excellent bread resembling biscuits is made here. The inhabitants of this village are exempted from all taxes on condition of furnishing 300 men to the Regiment of Damghan, and in consequence of this immunity they are said to be very rich.

CHĀR-DIWĀR—Lat. Long. Elev.

A plain in the Pūshti-Koh district in Lūristān, Persia, stretching north-west and south-east for 12 miles with a breadth of 5 miles, and inhabited by a tribe of Kizl Kūrds incorporated into the extensive tribe Feilli.

CHARDAORĪS—

A tribe who inhabit the valley of the Jagātū in Azarbījān, Persia, round Mahamadjik and Saīn Kala. They are a nomad tribe originally from Lūristān, and were removed to Azarbījān and settled in this district, which was formerly inhabited by Afghāns.

Mahamadjik is the seat of the Chief. They are not reputed to have much courage; they are under obligation to furnish 700 horses to the Persian Government. (*Rawlinson.*)

CHĀRFARSAK—Lat. Long. Elev.

A village in the Kirmān district of Persia, 39 miles east of Kirmān. It only contains some 8 or 10 families, and has some palm, orange, fig, pomegranate, myrtle and other trees about it. There are several other hamlets around, but all belong to the group named Chār Farsak, and possess groves of date and other trees. It is also called Faizābād. (*Abbott.*)

CHĀR LANG—

See Bakhtiārīs, of which tribe it is one of the great divisions. (*Layard.*)

CHĀR-MAHAL—Lat. Long Elev.

A district of Ispahān, Persia, situate about 2 days' west of Ispahān; a division of the Bakhtiārī tribes usually encamp here. (*Layard.*)

CHĀRO—Lat. Long. Elev.

A village in Khūzistān, 12 miles north-west of Behbahān, situated on an open plain.

CHĀR-TĀGH—Lat. Long. Elev.

A village in Fārs, Persia, 9 miles from Nasīrābād, situated in a pretty grove of palm, pomegranate and fig trees. (*Abbott.*)

CHĀR-ZABAR—

A pass on the province of Kirmānshāh, Persia, over the Kala Kāzī range, between the plain of Mahidasht and the valley of Kirrind. The ascent from the Mahidasht side commences about 4 miles from the Khān of Mahidasht and continues for 3 miles, the road being very rough and somewhat sinuous. There is then the plain of Zobeidah to be crossed for some 3 miles, then another ascent to the Nāl-Shikan pass over a very difficult ridge of sheet rock and broken stones, ill adapted for the passage of laden mules, and indeed from its steepness affording but a precarious footing even to the unhampered beasts. The Chār Zabar and Nāl Shikan passes may be pronounced almost insurmountable for artillery in their present state. Mahamad Alī Mirza, prince of Kirmānshāh, fortified these passes and defeated the Turkish Army here on its invading Kirmānshāh territory. It forms an admirable position for defence. (*Jones.*)

CHASMĀH ALĪ—

A river of Khōrassān, Persia, which rises in the Elbūrz range, south of Astrabād, and flows south past Dāmgān. The springs, however, at the source are more particularly called by this name.

The springs issue from under an impending rock in copious streams of the most limpid water, which form at once a large stream. They were enclosed by Fateh Alī Shāh within walls and towers, and are made to flow in a large oblong basin 600 feet long, 80 feet broad and 6 or 7 feet deep, across which

the building has been erected. Both sides of the enclosures are planted with fruit trees and poplars, and immediately over the springs grow a large plane tree, and two aged and picturesque elms. The constant transition of water, its extroardinary clearness, and the great size of the basin, give the building a delightful freshness; but the instant one goes without the walls, the whole beauty of the scene is vanished, and nothing but a horrid desert of dreary mountains is to be seen. Such is the magic of water in Persia! This stream forms at once a respectable river, flows towards Damghan, and there irrigates the greater part of its extensive cultivation.

The tank at the head of the river literally swarms with fish not unlike the tench, the largest weighing perhaps 2lbs. These are fed by pilrims who come by thousands from Sarī in Mazandarān, to which there is an excellent road. (*Morier—Holmes—Fraser—Eastwick.*)

CHASMĀH BAD—Lat. Long. Elev.

A spring in Khōrasān, Persia, on the road from Astrābād to Damghān. It is celebrated through this part of the country, and indeed throughout Persia, as a phenomenon, it being believed by all ranks of people that as soon as a small stream of mineral water, which flows from the mountain, is polluted by anything unclean, such as the dung of animals, &c., the touch or impurities of unbelievers, the air is convulsed by a most violent wind, storms arise, clouds obscure the sun, and everything seems to threaten a total dissolution. This continues to range with unabated fury, until the members of a particular tribe, who are said alone to be able to make it subside, are called to clear away the pollutions and restore sunshine and harmony to the heavens. Fraser says he could not learn that any living being had actually witnessed the miracle. (*Eastwick—Morier—Fraser.*)

CHASMAH SHĀH HASN—Lat. Long. Elev.

A halting place in Khōrasān, Persia, 36 miles west of Tūrshez, situated on a stream of brackish but drinkable water. The encamping ground is to the north of the road.

CHĀWĀN—

A valley in Azarbījān, Persia, situated on the right bank of the Kalah Chai, near where it falls into the lake Ūrūmīa on its east side. The plain around is covered with salt from having been abandoned by the lake. There is a ferry of 3 boats thence to the town of Ūrūmīa (*Morier.*)

CHEDAGHI—

A tribe of Persia, whose chief place is Miāna in Azarbījān. They are reputed to be very ferocious. (*Morier.*)

CHEGHIR—Lat. Long. Elev.

A valley in Khōrasān, Persia, 18 miles west of Mashad, beautifully situated in the midst of orchards and with a stream of water running through it.

CHEHL CHASMĀH—

The sources of the Zendārūd river of Ispahān, Persia, are so called. (*Layard.*)

CHEHL MINĀR—

One of the names by which the ruins of Persepolis are known to the people of Persia. (*Morier.*)

CHEHL SITŪN.—

A palace at Ashraf in Mazandarān, Persia, built by Shāh Abbās. It has attached to it a garden of eight acres planted with the most magnificent cypresses and orange trees, and surrounded by a wall 30 feet high and from 4

to 5 thick, which spings from a mound of earth also about 30 feet high. On the outer side of this mound are many beautiful shrubs. At regular intervals in the wall are round bastions in which soldiers and attendants were lodged. The cypresses of this garden are more than 60 feet high and eight or nine feet in circumference, while the orange trees are upwards of 25 feet high and proportionately thick. A little care would render the garden a real paradise; for nowhere in the world, perhaps, are to be seen such cypresses and orange trees, nowhere is water of dazzling clearness more abundant, and on no more level ground could an ever-verdant sward be more easily maintained. It was probably in this garden that Shāh Abbās in 1627 received Sir Dodmore Colt as the English Ambassador.

CHEHL SITŪN.—

A palace at Ispahān which Morier thus describes:—"It is situated in the middle of an immense square, which is intersected by various canals and planted in different directions by plane trees. In front is an extensive square basin of water, from the farthest extremity of which the palace is beautiful beyond either the power of language or the correctness of pencil to delineate. The first saloon is open towards the garden, and is supported by eighteen pillars, all inlaid with mirrors, and (as the glass is in much greater proportion than the wood) appearing indeed at a distance to be formed of glass only. Each pillar has a marble base, which is carved into the figures of four lions, placed in such attitudes that the shaft seems to rest on their four united backs. The walls, which form its termination behind, are also covered with mirrors placed in such a variety of symmetrical positions that the mass of the structure appears to be of glass, and when new must have glittered with most magnificent splendour. The ceiling is painted in gold flowers, which are still fresh and brilliant. Large curtains are suspended on the outside, which are occasionally lowered to lessen the heat of the sun. From this saloon an arched recess (in the same manner studded with glass, and embellished here and there with portraits of favourites) leads into an extreme and princely hall. Here the ceiling is arranged in a variety of domes and figures, and is painted and gilded with a taste and elegance worthy of the first and most civilized of nations. Its finely proportioned walls are embellished by six large paintings, three on one side and three on the other. In the centre of that opposite to the entrance is painted Shāh Ismael in an exploit much renowned in Persian story, when in the great battle with Sūlimān, Emperor of the Turks, he cuts the Janisry Aga in two before the Sūltān." (*Morier.*)

CHEMERĀN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 90 miles from Hāmādān, on the road to Tehrān, from which it is distant 97 miles. It is a picturesquely situated village built on a high rocky plateau, below which is a rapid stream. Water is plentiful, but supplies are scarce. The site is surrounded by high rocky hills. (*Taylor.*)

CHENĀR—Lat. Long. Elev.

A large village in Fārs, Persia, situated to the right of the road to Shīrāz, under the mountains, eight miles south-east of Abadeh. (*Abbott.*)

CHERKASH—

A tribe of Persia mentioned by Malcolm. He gives no clue to their numbers, locale, or anything else. (*Malcolm.*)

CHERŪ—Lat. Long. Elev.

A village on the coast of Lāristān, Persia, between Nakhīlū and Chārak. (*Pelly.*)

CHIGŪR—Lat. Long. Elev.

A village in Azarbījān, Persia, 3 stages from Maragha, on the road to Serāskand, from which it is one stage distant. It is situated on the Karāngū river. The vicinity is frequented by the Shekaki tribe. (*Morier.*)

CHILIK—Lat. Long. Elev.

A village in Azarbījān, Persia, on the left bank of Tatau river, 20 miles south south-west of Bīnāb. It is irrigated by canals from this river, and has a most flourishing appearance. (*Rawlinson.*)

CHILIVAND—Lat. Long. Elev.

A river of the Persian district of Talish. It is a clear shallow stream, about 20 yards broad, with a sandbank at its mouth. It is crossed between Astara and Hehir. (*Holmes.*)

CHINĀRĀN—Lat. Long. Elev.

A valley in the north of Khōrasān, Persia, inhabited by Kūrdish tribes. (*Chesney.*)

CHIYĀNEH—Lat. Long. Elev.

A village in Soldūz district, Azarbījān, Persia, in the valley of the Gader towards Ūshnāe. (*Rawlinson.*)

CHŪKLĪ—Lat. Long. Elev.

A village in Azarbījān, Persia, in the valley of the Jagatū. It is of no great size, but is pleasantly situated on a small stream which flows down to the Sārūk, and there is more cultivation around it than is usually seen in this desolate and sterile tract. It is the last Afshar village of any consequence towards the Kūrdish frontier in this direction. (*Rawlinson.*)

CHŪKŪ—Lat. Long. Elev.

A village in Fārs, Persia, 10 miles north-west of Abadeh, on the west of the road, and situated under the hills.

CHŪL—Lat. Long. Elev.

A tract in Azarbījān, Persia, situated south of the Sārūk river, on the frontiers of Kūrdistān. It is an uninhabited desert, and forms a sort of neutral ground between these provinces. (*Rawlinson.*)

CHUMI-ZAMGAN—Lat. Long. Elev.

A river of Kirmānshāh, Persia, which rises near Gahwarah in the Gūrān country, and after a course north-west for 70 miles falls into the Abi-Shirwān at Gundār. (*Chesney.*)

CLARENCE STRAIT—Lat. Long. Elev.

A strait in the Persian Gulf, between the island of Kishm and the main land of Lāristān. The following are Brucks' directions for passing through it:—

"Leaving Bassadore to proceed through Clarence Strait, weigh, if you have a fair wind, at slack water, and steer about north by east until you shoal into about five fathoms on the northern bank, when keep along about east in five to six fathoms on the edge of that bank, until you get the date grove at Drakoon to bear true south 26° east. This carries you safely past Goree, a shoal of hard sand, on which there is not more in some parts than a fathom and a half. After passing this, you may steer along the Kishm shore at a distance of a little more than half a mile, until Lucy's

Peak, on the island of Kishm, bears south 44° east true bearing, when you are off the entrance of the narrow straits, or Khore Goran, when, if going through them, steer towards the mosque, keeping it a little open on your starboard bow. The soundings between the banks until you enter the jungle are five to seven fathoms. You must now be guided by your distance from the shore, keeping most on the larboard shore until you pass the second opening or channel on that side, then keep rather nearest the starboard shore, or near to mid-channel, until you open into the main channel beyond Inderabia Fort on the Kishm shore.

"To proceed through the main strait, or Khore Manaffee, you should keep rather towards the larboard bank in soundings of from six to eight fathoms, until you pass a dry sandy islet off the islands fronting Kammeer; then run along the island at a distance of a quarter of a mile, in soundings of from seven to ten fathoms, until you get to the end of it, when you will see the fort of Inderabia on Kishm, bearing true south 47° east; then steer for the extreme point of the island of Kishm, keeping in soundings of from six to fifteen fathoms. When you have closed to the Kishm shore, steer about east by south ½ south, until off the village of Peypusht, attending particularly to your soundings, and not coming under six fathoms. You may now steer along the Kishm shore in soundings from six to twelve or thirteen fathoms at a distance of a large quarter of a mile until you come to the village of Durgaum. You must now steer out north-east by east ½ east to north-east by east: this will carry you out of the straits in soundings of from six to eleven fathoms." *(Brucks.)*

CONGOON—See Kongūn.

CORBAL—See Kūlbār.

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COWALL—Lat. Long. Elev.

A village in Fārs, Persia, 38 miles south of Shīrāz.

D.

DABASI—

A tribe of professional beggars in Persia. Their head-quarters are at Isfahān, from whence they send out their members all over the country. All are professed beggars and impostors, practising to great perfection the arts and deceptions calculated to excite pity. They assume the appearance of all sorts of ailments and bodily imperfections, and some go so far as to maim themselves in order to carry on trade to better advantage. (*Fraser.*)

DAGHUM BEZAN—Lat. Long. Elev.

A plain in Fārs, Persia, between Behbahān and Fahliyāh, and 45 miles from the former. It is without any cultivation, and is surrounded by the high mountains of the Kohgilū Mamasenni. There is here a ruined caravanserai built near a spring of water. The soil is in general full of pebbles,

CHERŪ—Lat. Long. Elev.

A village on the coast of Lāristān, Persia, between Nakhīlū and Chārak. (*Pelly.*)

CHIGŪR—Lat. Long. Elev.

A village in Azarbījān, Persia, 3 stages from Maragha, on the road to Serāskand, from which it is one stage distant. It is situated on the Karāngū river. The vicinity is frequented by the Shekaki tribe. (*Morier.*)

CHILIK—Lat. Long. Elev.

A village in Azarbījān, Persia, on the left bank of Tatau river, 20 miles south south-west of Bīnāb. It is irrigated by canals from this river, and has a most flourishing appearance. (*Rawlinson.*)

CHILIVAND—Lat. Long. Elev.

A river of the Persian district of Talish. It is a clear shallow stream, about 20 yards broad, with a sandbank at its mouth. It is crossed between Astara and Hehir. (*Holmes.*)

CHINĀRĀN—Lat. Long. Elev.

A valley in the north of Khōrasān, Persia, inhabited by Kūrdish tribes. (*Chesney.*)

CHIYĀNEH—Lat. Long. Elev.

A village in Soldūz district, Azarbījān, Persia, in the valley of the Gader towards Ūshnāe. (*Rawlinson.*)

CHŪKLĪ—Lat. Long. Elev.

A village in Azarbījān, Persia, in the valley of the Jagatū. It is of no great size, but is pleasantly situated on a small stream which flows down to the Sārūk, and there is more cultivation around it than is usually seen in this desolate and sterile tract. It is the last Afshar village of any consequence towards the Kūrdish frontier in this direction. (*Rawlinson.*)

CHŪKŪ—Lat. Long. Elev.

A village in Fārs, Persia, 10 miles north-west of Abadeh, on the west of the road, and situated under the hills.

CHŪL—Lat. Long. Elev.

A tract in Azarbījān, Persia, situated south of the Sārūk river, on the frontiers of Kūrdistān. It is an uninhabited desert, and forms a sort of neutral ground between these provinces. (*Rawlinson.*)

CHUMI-ZAMGAN—Lat. Long. Elev.

A river of Kirmānshāh, Persia, which rises near Gahwarah in the Gūrān country, and after a course north-west for 70 miles falls into the Abi-Shirwān at Gundār. (*Chesney.*)

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and it is only thinly sprinkled with trees. A few supplies and fuel are procurable. Monteith calls this Dagumberazān, and Jones spells it Dūkandān. (*Chesney—Monteith—DeBode—Jones.*)

DAHAN ALHĀK—

A gorge in Khōrasān, Persia, a few miles west of Abbāsābād on the Tehrān-Mashad road. It is a notorious haunt of Tūrkmans. (*Fraser.*)

DAHAN-I-ZEYDĀ—

A defile in Khōrasān, Persia, situated on the road between Shāhrūd and Abbāsābād, about 46 miles from the first and 35 from the last. It is regarded as a very dangerous part of the road from fear of Tūrkman raiders, and caravans always close up before getting to it. (*Fraser—Eastwick.*)

DAHJĀN—Lat. Long. Elev.

A village in Irāk Ajami, Persia, about 38 miles from Fīrōzkōh on the road to Tehrān. (*Eastwick.*)

DAKHOBAD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 50 miles east of Ispahān. (*Abbott.*)

DALAKU—Lat. Long. Elev.

A village in Fārs, Persia, 36 miles north-north-east of Būshahr, containing 150 houses. Fuel and forage are procurable, as are supplies and cattle, in small quantities. There is a spring of very clear water here which should be avoided, as it is impregnated with sulphur and naptha, and occasions cramp in the stomach. There is abundance of ether and good water. It is famous for its date plantations. The houses are made of date trees, but some of the better ones are built of mud and terraced. There is a clean mosque of white stucco and a small bath at the extremity of the village. There is also a small fort in the middle of the village. The Rohilla river is one mile distant. The village pays a revenue of 3,000 tomams. Dalaku is considered one of the hottest places in this country. (*Ouseley—Malcolm—Clerk—Monteith—Morier—Taylor—Pelly—Jones.*)

DALĀN—Lat. Long. Elev.

A mountain in Persia, situated north-east of Diz Malekan in Lūristān. It is described as lofty and precipitous. It is probably on the range of the Bakhtiārīs. (*Layard.*)

DAMBELŪ—

A tribe of Azarbījān, Persia, who inhabit the district of Soker (?) west of Khoi. One of the regiments of Abbās Mirza was formed from men of this tribe. (*Morier—Malcolm.*)

DĀMGHĀN—Lat. Long. Elev.

A town in Khōrasān, Persia, 180 miles east of Tehrān and 50 miles south of Astrābād. This was once a very large city, and is said to have been 4 miles in circumference and to have contained 15,000 houses. At present there are only about 300 houses inhabited; large portions of cultivated land and many gardens occupy much of the ground on which houses formerly stood. The streets of Dāmghān are planted on each side with the jujube tree. The citadel is on the west side; it crowns an artificial mound of earth, and commands both the city and the country. The walls of the town and several forts in connection with it are in ruins at several points. When in a state of repair these works were quite strong enough to resist the attacks of an Asiatic army.

The river Chasmah Alī flows through the town with a stream of clear good water, and it is surrounded with gardens.

The town is recognized at a distance of two or three miles by two minarets standing conspicuous on the unbroken view. It is at present little better than a mass of ruins, the extent of which denoted how large it formerly must have been. The Governor of this place and its adjacent territory gives the King annually one thousand 'kharwar' of corn, which is produced in part from the cultivation of forty or fifty villages that surround the town. The river flowing from Chasmah Ali is the principal source of irrigation to these villages, to which is added another small stream and several 'khanats.' The ground here yields eight or ten for one, and the principal produce is corn.

It has several remains of its more modern consequence in some well-built domes and cupolas, one of which is at present used as a mosque. It was ransacked by Jangez, and thoroughly destroyed by Nādar, and as long as the present government of Persia lasts, most likely will never rise above the rank of a large village. There is an old ark or citadel defended by patched-up walls falling to pieces, where with much care is preserved a house in which the present King was born. The region in which it is situated, though nearly on a level with Tehrān, enjoys a pure and delicious air: over the whole extent of its immense plain scarcely a tree is to be seen, except a few near the villages; the soil is hard and gravelly, and where uncultivated is covered with soapwert and the khor shutur. Here the want of timber for building becomes manifest, almost all the houses being entirely roofed with arches and domes.

Here, on 2nd October 1729, Nādar won his first great victory, and totally defeated the Afghān leader Mīr Ashraf Ghilzae with his army of 30,000 men. Here, too, the ferocious Zaki Khān, Zend, planted a garden with Persians head downwards, and in 1796 the no less ferocious Aga Mahamad destroyed Shāh Rokh, the grandson of Nādar, by pouring molten lead into a crown of paste put on his temples. Ferrier says there is only one difficult road to Mazandarān from Dāmghān, but Eastwick, who took particular care to test the accuracy of this statement, says there are two good roads, by one of which Sāri is reached in three stages, and both of which are much frequented. (*Kinneir—Morier—Fraser—Ferrier—Clerk—Pelly—Eastwick.*)

DANA CHALL—Lat. Long. Elev.

A river which forms the boundary of Ghīlān, Persia, and Asalim of Talish. It is navigable for three miles above its mouth, and has always 4 feet on the bar.

DAOLATABĀD—Lat. Long. Elev.

A small fort in Kirmān, Persia, on the road to Kūm from the east. It is surrounded by a village of huts composed of branches and reeds. (*Abbott.*)

DAOLATABĀD—Lat. Long. Elev.

A village in Lāristān, Persia, 48 miles from Khōramābād, on the road to Kirmānshāh, from which it is 69 miles distant. It is a large village and affords plenty of supplies, and water is procured from springs and a stream. (*Jones.*)

DAOLATABĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 12 miles west of Dāmghān. It is one of the prettiest villages in Persia, and has a good deal of cultivation round it; is well planted with trees, and has a good stream of running water through

it. There is a very well built little fort here, which has a triple wall and ditch, and has successfully stood many a siege. (*Pelly—Gibbons—Clerk—Taylor.*)

DARR—Lat. Long. Elev.

A village in Khūzistān, Persia, situated on a rapid stream, a tributary of the Jarāhī river, 55 miles south-east of Shūstar. (*Monteith.*)

DARĀBGIRD—Lat. Long. Elev.

A town in Fārs, Persia, about 150 miles south-east of Shīrāz, and 87 miles north-west of Bandar Abbās. It has a fine situation on the banks of a river, and on an extensive plain interspersed with villages and cultivated lands, and is surrounded with groves of lemon and orange trees, which yield such an abundance of fruit that the juice is exported to every port of Persia. The cultivation of tobacco is also carried to a great extent, and such is its excellent quality that it is exported to Shīrāz, and even to India and Arabia. This place has fallen from its former splendour; yet although a great part of it is in ruins, it still contains between 15 to 20,000 inhabitants. The mountains on the north of it form an amphitheatre, the deepest part of which is about 1 mile from the town, which extends towards the two horns of the crescent. To the south rises at a short distance a long line of rocks, which at one part are sculptured on their southern face, and between them and the houses of the place is a small mud fort of no pretensions. The place possesses no elevated ground, and is in this respect wanting in picturesqueness; but viewed from a house-top the scene is very pleasing, so great is the extent of the foliage. The palm or date trees scattered over so wide a space are numerous, but generally planted wide apart. The people appear to have neglected the cultivation of these valuable trees for some time past at Darāb. It is affirmed that 50 years since the number of date trees was 100,000, of which only 30,000 remain. They are taxed according to their bearing. Offsets from them when transplanted become in the course of some years a source of wealth to their owners. Darāb possesses no bazaars but only a few shops, of which six are of linen-drapers dealing in English manufactures. The climate of the district is oppressively warm in the plain during the summer months. In winter snow is rarely seen there. The climate of the hills of course varies with the elevations. The productions of the district are wheat, barley, zohret, suferd (a species of millet), rice, tobacco, sesame seed, and cotton, and the revenue is £6,300, raised amongst a fixed population of 2,500 families belonging to this district. The soil is reputed of great fertility in many parts. When rain falls in sufficient quantity, grain yields from ten to fifty-fold. The hills on the south side of the plain having no water are uninhabited. Iron mines are said to exist at 'Shekkaroo.' The district possesses plenty of flocks and herds. Of the former, which are usually black and brown or reddish as in other parts of Fārs, goats are more numerous than sheep. The extent of the district is 50 miles west to east and 27 north to south. Darābgird was built by Darius the 1st. (*Kinneir—Malcolm—Jones—Abbott.*)

DARA DIS—Lat. Long. Elev.

A pass in Azarbījān, Persia, over the mountains between the Arās and Tabrez, said to be of such strength that a small force might hold it against any army. (*Monteith.*)

DARA-I-KALĀTAN—

A valley in the north frontier of Khōrasān. (*Fraser.*)

DARA-I-SHĀH—Lat. Long. Elev.

A valley in Khūzistān, Persia, on the left bank of the Shōr-āb, a little above its junction with the Karūn. (*Layard.*)

DARAKHT ANJĀN—Lat. Long. Elev.

A village in Kirmān, Persia, 18 miles north-east of Kirmān. (*Abbott.*)

DARAKHT ANGŪR—Lat. Long. Elev.

A walled village in Kirmān, Persia, 18 miles north-north-west of Kirmān, with 500 houses inhabited by Persians.

DARRAM—Lat. Long. Elev.

A village in Azarbījān, Persia, on the left bank of the Kizl Ozan, situated in a beautiful and well wooded valley. There is a palace of the Governor of Zanjān here, where he passes a great part of the winter. The river at this point is only fordable when the water is very low, but a bridge has been erected over it. (*Monteith.*)

DARA SHŌR—

A valley in the Kūrdish district of Khōrasān, Persia, between Shirvān and Būrjnūrd. It is said to be particularly unsafe from Tūrkman raids. (*Fraser.*)

DARBAND—Lat. Long. Elev.

A fort on the right bank of the Sufēd Rūd, Tarom district of Khamseh, Persia, and forming the boundary between Tarom-i-Khal Khal and Tarom-i-Paīn. It is placed on an isolated and most precipitous hill immediately overhanging the river, and the country on this side of the river is of a most difficult and precipitous nature, so much so that travellers from Tarom-i-Paīn to Zanjān are obliged to cross into Pūsht-i-Koh below the fort, and then follow the left bank to a ford below Kishlāk. (*Rawlinson.*)

DARBAND—Lat. Long. Elev.

A village in Sōldūz, Azarbījān, Persia, on the right bank of the Goder river, and towards the Ūshnae frontier. (*Rawlinson.*)

DARAGAZ—Lat. Long. Elev.

A district of Khōrasān, Persia, bounded on the west by Kalāt-i-Nādar, north by Attak, and east by a branch of the Ashdur Koh. It is inhabited by the Chaparlū tribe, who are esteemed the bravest and most polite of the natives of Khōrasān, and the soil is so fertile that dry gram yields a hundred and rice four hundred-fold.

Fraser describes it as a noble valley, perhaps 50 or 60 miles long, divided longitudinally by several ridges of rocks, and studded everywhere with fine large fortified villages surrounded with gardens.

It forms a small 'khanat' towards the Tūrkman frontier, and the Chief has to maintain a contingent of horse in readiness to repress their raids. (*Fraser.*)

DARFEK—Lat. Long. Elev. 10,000.

A mountain peak of the Elbūrz range, Persia, situated in Ghīlān, south-south-east of Resht. Eastwick says it is a grand feature in the landscape rising from the plain. On the top are said to be caverns in which the ice never melts. (*Eastwick.*)

DARGĀM—

A village on the north coast of the island of Kishm between Laft and the town of Kishm. It is a fishing village, and has about 120 families, who are very poor. (*Brucks.*)

DARIĀCHTE—Lat. Long. Elev.

A salt lake in the province of Fārs, Persia, in the neighbourhood of Shīrāz. (*Chesney.*)

DARIA-I-NEYRIZ—Lat. Long. Elev.

A large lake in the province of Fārs, Persia, about 10 miles east of Shīrāz.. The length of it is about 60 miles, with a breadth of perhaps 3 to 5 miles. The water of this lake is almost entirely derived from the river Kūr, better known as the Band Amīr. In dry summer season the water is entirely evaporated, and its bed may then be traversed on foot, and the inhabitants then take the opportunity of collecting the salt with which its bed is encrusted, and which is esteemed remarkably fine, and is in general use throughout Fārs. Its banks are often completely whitened by the presence of innumerable water birds, chiefly swans and flamingos, which latter also may be seen wading far into the water in search of their prey. The oyster-catcher is seen abundantly, but is very timid. The water is extremely saltish. The shores have no sandy beach, but soft fine mud, and no shells are to be seen on it. The inhabitants say that it contains no fish or any living animal, but it is not improbable that in the mud are found polypi and other living creatures, upon which the birds feed. (*Abbott.*)

DARIA-I-NIMAK—

See Daria-i-Nayriz.

DARIA KABIR.—Lat. Long. Elev.

A salt lake or marsh in Irāk Ajami, Persia, which extends between Kūm and Tehrān east and west for about 150 miles, and has a breadth of 35 miles in some places. The roads through this morass are not easily distinguished, and the unfortunate wanderer runs the risk of either perishing in the swamps or dying of thirst and heat. (*Kinneir.*)

DĀRIS—Lat. Long. Elev.

A village in Fārs, Persia, 10 miles from Kūmarij and 5 miles from Kāzīrūn. It was formerly a considerable town, but now is in ruins and has only a few inhabitants. (*Jones.*)

DARISTĀN—Lat. Long. Elev.

A small village in Irāk Ajami, 24 miles south-south-east of Kūm.

DAROGH.—Lat. Long. Elev.

A village in Khōrasān, Persia, about 53 miles north-west of Farah, and 42 miles south-east of Bīrjān. It is a considerable place in the midst of cultivation. It is walled, and has 300 houses inhabited by an agricultural population and shepherds of the Arab race. (*Lumsden.*)

DARZIN—Lat. Long. Elev.

A village in the district of Bam, Kirmān Persia, 16 miles from Bam, on the road from Khubhes, from which it is 55 miles distant. It consists of a few ruined hovels, but there is a good deal of cultivation round it. (*Abbott.*)

DĀS—Lat. Long. Elev.

A village in Kirmān, Persia, 118 miles south by the road from Kirmān.

DASHGESĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, situated one mile from the east shore of lake Ūrūmīa. It contains 20 miserable houses made of a patchwork of tufa stone and fragments of marble stuck together with mud. It is situated close to the celebrated marble quarries of Maragha. (*Wagner.*)

DASHT-ABBĀSS—Lat. Long. Elev.

An extensive plain in Khūzistān, Persia, on the Ab-i-Ālā river, and to the south-east of Patek, from which it is divided by a low ridge. (*Layard.*)

DASHT GIRD—Lat. Long. Elev.

A village in Khōrasān, Persia, 7 miles south of Tabbas. It is situated in a plain, and inhabited by about 40 nomadic families. This place being much exposed to inroads from Tūrkmans and Afghāns has a small fort.

DASHTI—

A division of Fārs, Persia, situated to the south-west of Shīrāz. It includes the villages of Pūsekūn, Dekekūn, Kūzerak, Būshkan, Senim Shombeh, Thalek, Keleme, Kankey, Sarmastān and Berdistān (its seaport). It produces wheat, dates, barley, and cotton. There are 4,000 or 5,000 matchlockmen in Dashti. The Chiefs are endeavouring to improve Berdistān. During the last 40 years the Dashtis have on three or four occasions attacked Kongūn, plundered and killed a number of people, and induced the others to settle at Berdistān. This does not seem to be the same district as Dashtistan. (*Pelly.*)

DASHT-I-ARZAN—Lat Long. Elev. 6,600

A plain in Fārs, Persia, 45 miles west of Shīrāz, across which lies the main road from Būshahr. It is about 3½ miles broad by 7 miles long. In summer it is said to be very verdant and afford good pasturage, but in winter it is very bleak, and the cold is intense. The centre of the plain is very swampy, and there is always abundance of water and forage. It is said formerly to have been the bed of a lake.

The plain of Dasht-i-Arzan has evidently within a recent period been the bed of a lake; indeed half of it is still a marsh. It is bounded on the south by limestone rocks in irregular masses, divided by valleys filled with dwarf oak and hawthorn, on the east and west are lime-stone cliffs about 200 feet high, and on the north sandstone and gypsum. The soil is a black alluvial deposit. The valley is remarkable for its ample supply of water, for its verdure, and for its being a favourite haunt of the nomades during the warm season. In spring there is a good deal of grass on this plain, and fuel is always procurable. The climate, however, is said not to be good, fever being prevalent, and a serious cause of irritation existing in the very numerous and venomous serpents which abound in it. (*Monteith—Ousely—St. John—Colville—Pelly—Jones.*)

DASHT-I-BĪL—Lat. Long. Elev.

A wide plain or table land about 20 miles south-south-west of Ūrūmīa in Azarbījān, Persia, inhabited almost entirely by nomadic Kūrds of very fierce and lawless charact r. (*Fraser.*)

DASHT-I-BĪR—Lat. Long. Elev.

A valley in Fārs, Persia, lying between the passes Kotal-i-Pīr-Zan and Kotal-i-Dūchtar on the road from Būshahr to Shīrāz. It is from 4 to 5 miles in width, and is well wooded in its area and sides with oak, some of very considerable size. It must be of considerable elevation as Rich found the night air very cold there even in July. (*Rich—Colville—Pelly.*)

DASHT-I-BIR—Lat. Long. Elev.

A village in Kirmān, Persia, on the road from Bam to Kūm, consisting of a few mud and reed huts and a ruined mud fort. (*Abbott.*)

DASHT-I-PIĀZ—Lat. Long. Elev.

A large village in Khōrasān, Persia, 90 miles on the road from Bīrjān to Mashad. It contains about 100 families of Kizlbāshes and belongs to Kazvīn. Its products are fruit, silk, cotton, and opium. Near the principal mosque there is a magnificent plane tree about 12 feet in diameter. The village is surrounded by a garden of mulberry and fruit trees.

DASHTISIĀH—Lat. Long. Elev.

A plain in Fārs, Persia, on the Fīrozābād road to Shīrāz from Būshahr, and between the former and Farāshband. It is without villages, but the nomades resort to it in winter on account of its mild and agreeable climate, and the springs of good water which exist. Supplies of all kinds māy be readily obtained from the nomades. (*Jones.*)

DASHT-I-STĀN—Lat. Long. Elev.

A large plain in Fārs, Persia, which stretches between the hills and the sea north and east of Būshahr, from the Khisht river as far as Kongūn from north-west to south-east, a distance of perhaps 70 miles with a breadth of from 10 to 25 miles. It is inhabited principally by Arabs, nominally subject to the government of Fārs.

Its fertility beyond the immediate vicinity of Būshahr is considerable, producing abundant crops of wheat and barley. It has some very large villages within its limits, *viz.*, Khormij, Tangistān, Samal, Borāzjūn and Dalaki. The inhabitants are said to be very vicious but very warlike. (*Pelly—Winchester.*)

DASHT-SHANŪ—Lat. Long. Elev.

A small village in the district Tūrshēz, of Khōrasān, Persia, about 4 ml. from Tūrshēz, enclosed with high mud walls and surrounded by gardens and orchards. (*Clerk.*)

DAŪLŪIN—Lat. Long. Elev.

A village in Lūristān, Persia, east of Lūristān, on the road to Bandar Abbāss. (*Chesney.*)

DAWATGAR—Lat. Long. Elev.

A village in Azarbījān, Persia, 44 miles from Tabrez on the Tehrān road. There is no village here, but a fine karavansarai of Abbās the Great, the rooms of which however are dark and dirty and full of fleas. (*Eastwick.*)

DEH ARMANI—Lat. Long. Elev.

A village in Lūristān, Persia, 18 miles from Khōramābād on the road to Ispahān, from which it is 118 miles distant.

A few supplies are procurable, as is water from springs. The village is inhabited by Armenians. (*Jones.*)

DEH BAKRĪ—Lat. Long. Elev.

A village in Kirmān, Persia, 17 miles south-west of Bam, and 133 miles south-south-east of Kirmān. It is situated in a broad valley in the sub-district of Sārdū, and is surrounded with cultivation. It is inhabited in summer, but deserted in winter when snow falls. The hills all around are covered with dwarf oaks, and the bed of the stream of the valley is filled with oleander and other shrubs. (*Smith.*)

DEH BĪD—Lat. Long. Elev.

A village in Fārs, Persia, 93 miles from Shīrāz, 140 from Ispahān, and 99 from Yezd. There is a caravanserai here with plenty of villages in the neighbourhood. Supplies and fuel are procurable. It is considered a

very cold place. There is great difference of opinion about the water-supply here. Jones says it is procurable, Clerk says there is a moderate supply of water from a small stream, but Sutherland says the only water is contained in a dirty pond about 15 feet in diameter. (*Jones—Morier—Clerk—Sutherland.*)

DEH CHINĀR—Lat. Long. Elev.
A village in the Zerend district of Kirmān, Persia, 52 miles north-west of Kirmān.

DEH DASHT—Lat. Long. Elev.
A village in Khūzistān, Persia, 26 miles north-east of Behbahān, situated in a rich valley.

DEH DASHT—Lat. Long. Elev.
A small rich valley on the west side of the Bakhtīārī mountains in Persia, north of Behbahān in Khūzistān. (*Layard.*)

DEH DASTEH—Lat. Long. Elev.
A village in Fārs, Persia, 4 miles east of Fasa, situated in a plain and possessing a few date trees about one mile off the main road. (*Abbott.*)

DEH DASHTEH— Lat. Long. Elev.
A village in Fārs, Persia, one mile south of Fasa. It has some date groves round it. (*Abbott.*)

DEHEK—Lat. Long. Elev.
A village in Ispahān district, Persia, 48 miles from Ispahān on the road to Kirmānshāh by Khōramābād, from which last it is 90 miles distant. It is a large village and has a fortalice. Supplies are plentiful and water is procured from springs. (*Jones.*)

DEH-GERDŪ—Lat. Long. Elev.
A village in Fārs, Persia, on the road between Shīrāz and Yezdī Khāst.

DEH HASAN ALĪ KHĀN—Lat. Long. Elev.
A village in Fārs, Persia, north-west of Shirāz and not far from Fahlian. It is situated in a valley which produces oak, fine walnut and other fruit trees, especially large standard apricots. (*Chesney.*)

DEH-I-AIH—Lat. Long. Elev.
A ruined fort in Fārs, Persia, said to have formed the citadel of the Chief of Darābjard. It consists of an extensive piece of ground, enclosed within a ditch extremely wide and deep, and a bank or rampart of earth proportionally high, in the middle—a huge, rugged, insulated rock, rising like a mountain. In the sides of the rock are several caves, some natural and others probably artificial. In another part of the enclosure are several large and rude stones forming a cluster irregularly cluster-like the Druidical stones of Britain. (*Ouseley.*)

DEH-I-MAHAMAD—Lat. Long. Elev.
A village in Khōrasān, Persia, 30 miles north-west of Tabas. There is a capital serai here; some Hindū shop-keepers; good water; grain and forage, and about 100 houses.

DEH-I-NIMAK—Lat. Long. Elev.
A village in Irāk Ajami, Persia, 80 miles east of Tehrān and 26 miles south-west of Lāsgird. There is caravanserai here, and some little cultivation. The water is very brackish and smells like stale fish, and is collected in large brick reservoirs near the caravanserai Shah. There is a mud fort here which was falling to pieces in 1843, and a small clean post station.

To the south of this place there are some salt marshes in which people are sometimes lost in attempting to cross. The place is extremely hot. *(Eastwick—Pelly—Clerk—Gibbons.)*

DEH-I-NŪN—Lat. Long. Elev.

A village in Khōrasān, Persia, 7½ miles from Tūrshez, on the road to Shāhrūd. It is surrounded by a wall. *(Clerk.)*

DEH KAYED—Lat. Long. Elev.

A village in the Būshahr district of Fārs, Persia, 74 miles from Būshahr, and 18 miles from Gīsakhān. It has 200 houses, and pays 700 tomans revenue. *(Pelly.)*

DEH KEHUN—Lat. Long. Elev.

A village in the province of Kirmān, Persia, situated in the plain of Rūdbār, and possessing a small fort.

DEH KOHNEH—Lat. Long. Elev.

A village in the Būshahr district of Fārs, Persia, 65 miles from Būshahr. It has 200 houses, and pays a revenue of 300 tomans. *(Pelly.)*

DEH KŪRĀNG—Lat. Long. Elev.

A village in Azarbījān, Persia, on the east shore of lake Ūrūmīa, 35 miles south-south-west of Tabrez. It is encircled by a mud wall, the interior being as much occupied by trees and gardens as by houses, and being also surrounded by gardens and orchards. The approaches to it are very picturesque. It is one of the richest villages in Azarbījān, and is the capital of a small district, which is wonderfully productive of all sorts of fruit, particularly grapes, pears and peaches, the two last of which [illegible] those of Ispahān both in size and taste, while the best wine made b[illegible] Armenians of Tabrez is from the former. The surrounding district [illegible] of the best foraging countries in Persia. There are also some fin[illegible]e plantations of poplar and plane trees, the usual materials for the [illegible]wood-work in Persian buildings. The gardens of this district are mostly th[illegible]e property of Tabrez merchants, who have either planted them or [illegible] purchased them on speculations; they pay the Government tax of a "p[illegible]ānabad" (about 6*d.*) on each "tenaf" (18 square yards), and for the labou[illegible] of cultivation they either allow the villagers a fifth of the produce, [illegible]r hire them at the rate of 6*d.* a day for each man.

It was the scene of a conference between Count Paskewitz and the Prince Royal of Persia after the occu[illegible]pation of Tabrez by the Russians, during the War of 1826, and the dis[illegible]trict formed the head-quarters of the Russian cavalry. *(Rawlinson—[illegible]Morier—Montgomery.)*

DEH MĀLIK—Lat. Long. Elev.

A small village in [illegible] the sub-district of Gowk, Kīrmān, Persia, and about 3 miles south-e[illegible]ast of that place. *(Abbott.)*

DEH MŪLĀ[illegible]—Lat. Long. Elev.

A villa[illegible]ge in Khōrasān, Persia, 13 miles south-west of Shāhrūd. It is forti[illegible]ied and contains about 250 houses, surrounded by highly cultivated [illegible]rounds and gardens irrigated by a brackish stream which is not drinkable. About 1 mile beyond Deh Mūlā, there is an excellent stream of water near the caravanserai shah, which is loopholed and capable of being defended against any sudden attack. In the small mountain range, about

4 miles south of Deh Mūlā are mines of gold and copper. This village pays a revenue of 2,000 tomans and 500 'kharwars' grain. *(Stuart—Eastwick—Pelly.)*

DEH NAO—Lat. Long. Elev.

A village in Khūzistān, Persia, 14 miles west of Shūshtar, only remarkable on account of a large mound near it of great age. *(Layard.)*

DEHNEHGAR—Lat. Long. Elev.

A pass in the province of Kirmān, Persia, between Kirmān and Khubbēs and north-west of the first place. It is described as an easy road, practicable for guns, but not much used on account of its being frequented by Biloche marauders. *(Abbott.)*

DEHNEH MAZĀR—Lat. Long. Elev.

A village in the pass of Kirmān, Persia, on the road by the Dehnehgār pass from Kirmān to Khubbēs. *(Abbott.)*

DEH-NŪ-BĀLĀ—Lat. Long. Elev.

A village in Kirmān, Persia, 4 miles from Saidābād on the borders of the Keffeh Salt desert.—*(Abbott.)*

DEH-NŪN—Lat. Long. Elev.

A village in Ispahān district, Persia, 6 miles from Ispahān on the road to Yezd. No supplies are procurable. *(Abbott)*.

DEH-NŪ-PAĪN—Lat. Long. Elev.

A small village in Kirmān, Persia, 8 miles west from Saidābād, about 120 miles, south-west of Kirmān, and on the borders of the Kefeh Salt desert.—*(Abbott)*.

DEH-PESH—Lat. Long. Elev.

A village in Kirmān, Persia, situated on the right bank of the Rūd Khaneh Sū river in the plain of Rūdbār. *(Abbott)*.

DEH-REZ—Lat. Long. Elev.

A small village in Fārs, Persia, 7 miles north-north-west from Kūmarij, 7 miles from Kāzīrūn. All the houses have arched roofs. Though now a small place, it must once have been a large town judging from the extent of the ruins.—*(Clerk—Ouseley—Morier)*.

DEH-RŪ—Lat. Long. Elev.

A village in Fārs, Persia, 75 miles from Būshahr on the road by the Haft Mūla Pass to Fīrōzābād. It has a fort and 250 huts, and water is procured from wells.—*(Pelly)*.

DEHRŪD—Lat. Long. Elev.

A village in Nishāpūr district, Khōrasān, Persia, 16 miles east of Nishāpūr, 34 miles west of Mashad.

It is a large village containing from four to six hundred houses situated in a most picturesque position at the extremity of a gorge of the Mīrābī mountains, and surrounded by beautiful gardens and a multitude of aged plane and other trees whose spreading foliage affords a most delightful shade; abundant and excellent water flows on every side. It pays a revenue of about £ 500 to the State. *(Clerk—Ferrier—Eastwick.)*

DEHRŪM.—Lat. Long. Elev.

A village in Fārs, Persia, 63 miles from Kongūn on the road to Fīrōzābād, from which it is 33 miles distant. It is situated at the foot of high mountains. There are some date groves near the village. There is a stream of brackish water here, but sweet water is procurable from wells. *(Jones)*.

DEHSIS—Lat. Long. Elev.

A village in Khamseh, Persia, 6 miles from Zanjān on road to Sūltānia from which it is 18 miles distant. It is a well built village with walls and towers all round and a small citadel on the centre. The vegetation round is extremely luxuriant and rich. (*Morier.*)

DEH-ŪSHTAR—Lat. Long. Elev.

A village in Kirmān, Persia, 2 miles north-west of Bam, situated on the right bank of the Tehrūd. (*Abbott.*)

DELICHAI—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 110 miles east of Tehrān. There is a small fort erected on the bank of the Delichai river. (*Ouseley.*)

DELI CHAI—Lat. Long. Elev.

A river in Irāk Ajami, Persia, flowing from the Fīrōz Koh mountains. It is so called, on account of the violence with which it flows in the spring. (*Morier.*)

DELĪ NAZAR—Lat. Long. Elev.

A villāge in Fārs, Persia, 46 miles south of Abādeh, on the road from Shīrāz to Ispahān. The water at this place is clear and good. (*Ouseley.*)

DELUN—Lat. Long. Elev.

A village in Khūzistān, Persia, on the right bank of Āb-i-Alar and near its source. (*DeBode.*)

DEMĀVAND—Lat. 35°50′ Long. 52° Elev.

A lofty peak on the Elbūrz range between Irāk Ajami and Mazandarān, Persia, situated 40 miles north-east of Tehrān, and 45 miles south of Caspian. The mountain is of volcanic origin, being composed entirely of such materials as volcanoes throw forth, pumice stone, dark basalt, and the cone for about 100 feet from the top is entirely composed of a soft rock from which pure sulphur is dug, while there are hot springs at its base. These all show that it not only was in former times the mouth of an extensive volcanic district, but that its fires are not yet extinguished, and that they may again be lit up and its action whether by earthquake or eruption may cause most extensive change on the surface of this part of the country. Mr. W. T. Thomson, of the Tehrān Embassy, effected the ascent in 1837, and slept one night in a cave near the top. This is of small dimensions, having two divisions, the inner one which is the largest will not contain more than five or six men, and in it the temperature is very high, so much so that in one corner the hand cannot be borne exposed to the hot current of air which flows from the rock, and the whole of the floor is highly heated. Thomson from the superstition of the Persians rendering it very difficult to get guides and porters was only able to remain on the top one night. He recommends that any one attempting the ascent in future should do so in a moonlight night in July, when the weather is warmer, and by leaving the cave at the foot of the hill about 12 P. M., he would be able to pass nearly the whole day on the summit, without exposing himself to the noxious and heated vapour of the cave. In the neighbourhood of the village of Garmāb, the highest on the south side, are the hot springs of Garmsir, the hottest of which shows a temperature of 148° Fahrenheit.

The geological formation of this mountain, immediately about Garmāb, would seem to be a deposit of calcareous tufa: above this occur beds of sandstone of the coal formation, with one seam of coal of inferior quality for about 1,000 feet, then limestone for a thickness of nearly 1,200 feet: above

this again greenstone coloured with iron to within 100 feet of the summit, which is a deposit of pure sulphur. Coal is also found on this mountain, which Pelly says is of good quality, and is always used at the Embassy at Tehrān. In the lower half of the mountain the rocks consist principally of limestone. Long high ridges, commencing at the foot of the cone, run out for some distance and end abruptly, leaving between their deep valleys and ravines, covered for the most part with loose stones, gravel and earth. Here and there huge volcanic rocks pierce through the outer covering. In ascending the upper part of the mountain, the first thing necessary is to climb a narrow and very steep ravine covered with loose stones, which, yielding under the foot, make walking difficult and painful. Beyond this, and nearly at right angles to it, is another ravine filled with snow. After it is crossed the ground, though still very steep, becomes more practicable, consisting of a firm reddish soil on which grow numerous and various plants. Near the foot of the cone, at a height of nearly 13,000 feet, vegetation ceases. At a distance the cone appears to be nearly smooth, and to slope evenly from top to bottom at an angle of 45°, but is found, when approached, to consist of a number of ridges which run from the summit to the base, and are separated by deep ravines full of snow and ice and large accumulations of débris. The ascent is now made over rocks of lava and basalt, broken up into a thousand shapeless masses piled in confusion. At length a long ridge is reached, evidently formed by a stream of lava which has run over the surface, and left it so smooth and steep that it is difficult to maintain a footing. The best part of the ascent is up a steep slope, among rocks of a light yellow color formed of limestone and sulphur. The cone terminates in a crater 85 yards in diameter, and nearly surrounded by jagged rocks composed partly of basalt and partly of sulphur and limestone. The basin within is almost entirely filled with snow. From two caves near the summit, and many small holes in the rock, a stream strongly impregnated with sulphur issues. Very severe earthquakes are sometimes felt in Demāvand. Morier mentions having had a strong shock whilst residing there in June in 1814; and nine years before that they were so violent and repeated, that many villages in Mazandarān were totally destroyed, and all the country around thrown into a great state of alarm. Snow lies upon the mountain all the year round, but only in large patches, parts of its extreme summit being totally uncovered. It does not look so high as Ararat, although its cone is much more abrupt, nor does it in any manner rest upon so extensive a base. No Persian ever appears to attempt the ascent, and they used to assert that the attempt was hopeless till accomplished by Mr. Thomson, and since then by other members of the Russian and English Legations. Those who seek for sulphur, which is found at the highest accessible point, go through a course of training previous to the undertaking, and fortify themselves by eating much of garlik and onions.

At about five miles in a direct distance from Demavand is a lake, apparently formed by the waters of melted snow, which have accumulated in a valley without an outlet; it is situated at a considerable height above the town of Demāvand, in the basin of some very craggy mountains, without the possibility of a natural outlet. A water-mark all around shows the maximum of the collection when the snows have entirely melted, which is in the spring; since that time we observed that it had decreased several feet in consequence of evaporation alone. Some of the old inhabitants of Demāvand assert,

that whenever the waters of this lake decrease below their usual quantity, several springs in the neighbourhood of the town become dry. This lake or basin,—the water of which is quite fresh and of a most piercing cold,—is about one-half mile in circumference. Its depth is great, and in the winter it is frozen; were it possible to drain it for irrigation it would be invaluable to the country; but now the surrounding region is a complete desert, and no habitation is to be found within many miles. It is entirely enclosed to the northward by an almost perpendicular chain of high mountains, the snows of which afford it the greatest supply of water; an earthquake might open it a passage on the westernmost side, but it would require a mighty effort of nature to dispose the mountains so as to produce a channel. When the snows cease to melt, the accumulation of water ceases, for the rains are never plentiful enough to supply what the evaporation takes away. It does not appear that at any time the inhabitants of Persia could have drained off its waters for the uses of agriculture.

There is considerable doubt as to the height of this mountain. Mr. W. T. Thomson, who is supposed to have reached very near the summit in 1837, made it 14,695; but in 1858 Mr. R. F. Thomson and Lord Schomberg Kerr reached the summit, and with a hypsometrical apparatus made the height 21,520 feet. A previous trigonometrical measurement by Lieutenant Colonel Lemm made it 20,120 feet. In 1860 Captain Ivastschinzov, at the head of the Russian Caspian expedition, by trigonometrical measurements found it to be 18,549. The difference between the trigonometrical calculation of the Russians and that of Colonel Lemm is so great, that the question cannot be considered to be as yet set at rest. (*Thomson—Aimsworth—Morier—Pelly—Fraser.*)

DEMAVAND—Lat. Long. Elev. 6,000.

A village in Irāk Ajamī, Persia, 40 miles north-east of Tehrān at the south foot of the Demavand mountain.

It is situated in a hollow on the banks of a river, on the road from Tehrān, and is first distinguished by some old turrets which stand conspicuous on an eminence, and by one brick minaret which formerly belonged to its best mosque. The vale is about three miles in length and two in breadth, inclining on a gradual descent from the north to the south, and thus its cornfields are levelled like terraces. Besides the town of Demāvand, situated nearly at its lowest extremity, it contains ten villages, and nothing can be more lively and flourishing than the appearance of this little tract. It is watered by two streams: the one flowing from the north-west, which is small; the other from the north, which is the principal river; they both meet at Demāvand and flow through the town. On the borders of these streams are planted willows, poplars and walnut trees, which add greatly to the landscape. The interior of Damāvand is thickly shaded by them, and the conjunction of trees and water tends to keep up a constant coolness even in the hottest part of the day.

The town is spread over a hill, the principal street being at the foot of it near the river. It consists of about five hundred houses, three hundred of which are Demāvandis, and the remainder Kirmān families brought from that province by Aga Mahamad Khān. It is governed by a Syad, who has a large house at the south end of the town, and whose jurisdiction extends over all the villages that are dependent upon Demāvand: of these there are about thirty in number, situated according to the quantity of water near them.

The mountain of Demavand, so conspicuous everywhere else, is not seen from the town to which it gives its name: upon this the Persians, who are great punsters, say, on arriving at the town looking for the mountain—'Koo Demavand?' which has the double meaning of where is Demavand and mount Demavand. Demāvand pays into the royal treasury a revenue of 497 tomans, 118 'kharbars,' and 27 maunds of wheat. (*Morier—Fraser—Shiel—Stuart—Thomson—Pelly.*)

DEMIRLĪ—Lat. Long. Elev.

A peak in Khamseh, Persia, bearing south-south-west of Zanjan. (*Rawlinson.*)

DEMŪKHS—

A tribe of Arab descent who formerly resided in the village of Chakutah in the Būshahr division, Fārs, Persia. They were formerly a very brave, ancient, and independent race, and had always behaved well to the Persian Government; but they possessed the finest breed of horses in the province, and in order to gain possession of these the Vazīr of Fārs had them exterminated. I do not know whether there are any of their descendants existing. (*Ouseley.*)

DERALI—

A village in Khōrasān, Persia, 7 miles south-south-east of Bīrjān. It is situated on the south base of a bare limestone hill, which is surmounted by a ruined fort. The chief produce of the vicinity is corn and turnips. Assafœtida grows in considerable quantities both on the hills and in the plain around. (*Imperial Gazetteer.*)

DERĀKĀN—

A village in Fārs, Persia, situated 58 miles north-west of Darāb on a road by the Bakhtigān lake to Shīrāz. It is enclosed by a mud wall about 12 feet high, having at each corner a small tower, and in the face next the road one entrance by a door so low that a person on horseback cannot enter. At 6 miles from this place towards Darāb, the road goes through two narrow passes called Tang-i-Derakān, which are not more than 8 or 10 feet wide, with perpendicular cliffs rising on each side to the height of 80 or 90 feet. (*Ouseley.*)

DERRAM—Lat. Long. Elev.

A valley in Azarbījān, Persia, in the Pūsht-i-Koh district on the north of Sūfēd Rūd. It is surrounded with gardens, and contains a palace built by a Royal Prince of Persia. (*Rawlinson.*)

DERISTAN—

A village on the island of Kishm, Persian Gulf. (*Wilson.*)

DEZIA RŪD—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises not far from mount Sahand, and flows towards the lake of Ūrūmīa above the Sofī Ohai. A great number of aqueducts are derived from the stream of Dezia Rūd, which fertilise the surrounding lands and below Shīshwān. A dam has been built across the bed of the river, which throws the remainder of the water into the canals employed also for irrigation. (*Rawlinson*).

DHERI.—

A sect of the Sūfīs of Persia. They believe the world is uncreated and indissoluble, and conceive that man is taught his duty by a mysterious order of priesthood, whose numbers are fixed and who rise in gradation from the lowest paths to the sublimest height of divine knowledge. (*Malcolm.*)

DILAM—

Vide *Bandar Dilam.*

DILBAR—

A village in the Būshahr district of Fārs, Persia, situated about 9 miles from Tangistān. It contains 100 houses and pays a revenue of 50 tomans. (*Pelly.*)

DILFAN—

A sub-division of the Pēsh Koh section of the great Feilli Lūr tribe in Khūzistān, Persia. They are notorious for their plundering propensities; the country they inhabit can seldom be traversed in safety either by single travellers or by caravans. They furnish good men to the government who form the Lūristān Regiment: of this number 300 are raised from the sub-division of Yiwetiwand, 400 from that of Momīnawand, and 100 from that of Reisawand. They are chiefly "Alī Ilahīs" in their religion. They number about 1,500 families, and reside during the summer near Khawah and Harasim, and in winter at Huldan, Koh Dasht, Rūdbar, Chārdāwar and Tehrān. Their sub-divisions are (1) Kakawand (2) Yiwetiwand (3) Momīnawand (4) Reisawand (5) Baemawand (6) Chuwarī.

This tribe possess a very fine breed of mules; they are large, strong, capable of carrying great weight and enduring much fatigue, and are much esteemed throughout Persia. (*Layard—Jones.*)

DILFARD—

A place in Kirmān, Persia, 24 miles north of Jarūft, at the source of the Rūd Khāneh Shor river in the Sardū district.—(*Abbott.*)

DILMĀN—Lat. Long. Elev.

A town in Selmās district, Azarbījān, Persia, on left bank of an affluent of lake Ūrūmīa on its west. It is of considerable size, and is said to contain 15,000 inhabitants and is surrounded with gardens. The streets are clean, but the bazaars are poor and ill supplied. There was an old town about 4 miles to the west of the present site, which is now almost in ruins, the position having been changed on account of the greater security from the Kūrds which the new spot afforded.—(*Shiel.*)

Caravans are sent from Dilmān to Vān, Jūlāmerik Tiflīs and Erz Rūm.

DILLO—Lat. Long. Elev.

A place in Persian Kūrdistān, situate in a hill between Kārādāgh and Ibrahīm Khanjī. Here are some very extensive excavations or caverns, which it is said no one has ever been able to reach the termination of. Rich mentions his intention of exploring them, but it does not appear whether he did so or not. The hill contains sulphur, naptha, alum, salt, and a fountain of acid water of a yellow color.—(*Rich.*)

DINĀRŪNĪS—

A tribe of Khūzistān, Persia, who inhabit the valley of Sūsān and Bōrs and the mountains in the immediate neighbourhood and the rich plain of Mal-Amīr. Placed between the Haft Lang and Chār Lang Bakhtiārīs, they usually side with the strongest. The largest sub-division is the Alī Mahamadī. They are most notorious thieves, and are as barbarous and ignorant as any tribes in the mountains, and it is only through fear of their more powerful neighbours the Bakhtiārīs that they are kept in subjection. They muster a few good horsemen and are admirable matchlockmen. They cultivate corn, barley, and rice, and possess large flocks of sheep and goats. They are believed to have originally come from Ispahān, and can muster about 3,000 men.—(*Layard.*)

DINĀRWAND—

A small sub-division of the Pūsht-i-Koh branch of the Feilli Lūrs in Khūzistān, Persia. They number about 200 families, and inhabit during the summer the mountains to the north-west of Kebir Koh and the country near Khōramābad, and in the winter come down to the foot of the above mountains.—(*Layard.*)

DĪRA—Lat. 30° 4′ 22″. Long. 49° 5′ 50″. Elev.

An island off the coast of Khūzistān, Persia. It is low and has a swamp in the centre.—(*Brucks.*)

DĪRĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, situated on the north shore of lake Ūrūmīā, west of Tasoj.—(*Stuart.*)

DIS—Lat. Long. Elev.

A village in Azarbījān, Persia, on left bank of the Sūfēd Rūd and not far from village of Ghīlīvān.

DĪZA KHALIL—Lat. Long. Elev.

A village in Azarbījān, Persia, 31 miles from Tasūj and 31 miles from Tabrez on the road between them. It is a fine large village, situated on the borders of a fine mountain stream, and occupies with its gardens a very extensive tract of ground. (*Fraser.*)

DIZ AZĀD KHĀN—

See Diz Malekān. (*Lazaw.*)

DIZFŪL—Lat. 32° 5′. Long. 48°14′. Elev.

A town in Khūzistān, Persia, on left bank of river of the same name, 36 miles north-west of Shūstar. It is situated a few miles from the foot of the hills on uneven and stony ground, forming the commencement of these vast plains which stretch towards Hawīzāh and the Shatt-ūl-Arāb. It is the principal market of Khūzistān. Its bazaar is inferior, the merchants offering their goods for sale chiefly in caravanseraes or in their own houses. Its population may be about 15,000, although it is generally believed to amount to 20,000. Its houses are not so well built as those of Shūstar, and the streets are narrower. The river is crossed at this place to the north-west of the town by a fine bridge of 20 arches; its foundations of stone are evidently ancient, but its upper portion of brick is of a more recent date. Syads, Mūstahīds, and Mūlas have very considerable power here, and are very forward in creating tumults and disensions. The inhabitants are bigoted and remarkably punctual in the observance of the ceremonies and duties of their religion, and are divided into as many parties as there are chiefs, the consequence of which is that frequent disturbances take place which generally terminate in bloodshed.

Dizfūl can furnish abundant supplies, and being on a salubrious climate would serve as an admirable base for operation against Persia by Khoramabād. (*Layard—Monteith—Rawlinson—Kinneir—Williams—Selby—Lynch.*)

DIZFŪL—Lat. Long. Elev.

A river of Khūzistān, Persia, which rises in the mountains to the north-west of Būrūjard. Its principal and indeed almost its only tributary unites with it immediately before its entrance in the mountains at the village of Bahrein in the plain of Būrūjard, from thence it flows almost due south to Dizfūl, receiving a few small mountain torrents on its way, but no stream of any importance. About 5 miles above Dizfūl, it is joined by the Bala Rūd,

and also by the Sabzāb, when it turns sharply south-east and runs generally in that direction till it joins the Karūn at Band-i-Kīr. Its course is excessively tortuous and serpentine; frequently in its windings it recoils upon itself within a few yards and then suddenly diverges for some miles. In one instance a bank, little more than 9 feet in breadth, separates the two reaches of the river, which after a circuitous course of about 10 miles returns to the same spot. The banks of this river are thickly wooded with poplar and tamarisk, which are frequented by lions and large herds of deer. It is crossed by a stone bridge at the town of Dizfūl, and is fordable in several places near Dizfūl during the summer and autumn. This river has no positive name in the province; the Arabs call it Shatt-ūl-Diz.

Selby considers this river might be made extremely useful. Being extremely tortuous, and having very little current and being well wooded, and the Arab tribes of Al Kathar and Anafijah on along its banks, being extremely friendly and well disposed, it presents great encouragement and facilities for steam navigation. *(Layard—Selby.)*

DIZ MĀLEKĀN—Lat. Long. Elev.

A fort in the Bakhtiārī mountains to the north of the Kārūn river, north-east of Shūstar 56 miles. It is a mass of rock about 3 miles in circumference, which rises out of the centre of a vast basin formed by lofty surrounding hills, and whose perpendicular sides overtop the neighbouring mountains. From the bottom of these cliffs the detritus slopes rapidly to a considerable distance, and even the cliffs themselves cannot be approached if this slope be in any way defended. The cliffs are naturally inaccessible. The rock is a conglomerate in which a limestone, abounding with small fossil shells and ammonites, is chiefly conspicuous. The summit has only one accessible point, and that can be defended without difficulty, even by one person, when the approaches are not destroyed. The ascent is made by a very long ladder and small steps or rather holes cut in the rock. When this ladder is removed, all communication with the summit is cut off. The Diz is divided into upper and lower. The ascent from the lower to the upper is equally precipitous and difficult. The lower Diz consists of a small platform on which there are three springs of water and a few huts. This is the usual residence of the chief. The upper Diz is without water, except that which may be collected in reservoirs during the winter rains. It contains a few acres of good arable land, which are frequently under cultivation. About 3,000 lbs. of seed may be raised without artificial irrigation. Sheep and goats have been conveyed to the summit, and beasts for the plough when needed are raised by ropes. It is not extraordinary that a natural fort of such strength should have defied the regular troops of Persia for centuries. There is little doubt but that the summit might be reached by shells and the crops easily destroyed. The approach however to the Diz from every quarter is exceedingly difficult, and the mountain passes might, if defended with skill and courage, be held against any number of men. The springs in it are not abundant, and are probably incapable of supplying any large body of men. Wheat and other necessaries are always kept in store, and several flocks find pasture on the summit: so precipitous are the cliffs that even the mountain goats cannot descend them. It belongs to the Baidarwand division of the Haft Lang Bakhtiārīs. It is also called Diz Azād Khān. (*Layard.*)

DIZ MARDĀN—Lat. Long. Elev.

A hill fort in Fārs, Persia, near Behbahān. It belongs to the Mamasennis, and was taken by Captain Shee. (*Stuart.*)

DIZ MIĀNDEZŪN—Lat. Long. Elev.

A hill fort in Khūzistān, Persia, situated on the hills overlooking the plain between Shūstar and Dizfūl. It is a place of very considerable strength, and belongs to the Mahmūd Saleh division of the Chār Lang Bakhtiārīs (*Layard.*)

DIZ SHAHI—Lat. Long. Elev.

A stronghold in Khūzistān, Persia, situated near the river of Dizfūl, and about a day's journey north-east of the town in the possession of the Dūrākī division of the Haft Lang Bakhtiārīs. It consists of a plain about 15 miles in circumference, forming the summit of a lofty hill, the sides of which are almost perpendicular and only to be ascended by steep and difficult pathways, which may easily be defended or perhaps totally destroyed. As water is abundant on it, and flocks have been conveyed to the summit of the Diz, villages have been built on this tableland and form the ordinary place of residence of the Dūrākī tribe. The soil is rich and under cultivation, producing grain of various kinds, therefore little chance of such a place suffering from a siege by Persian troops, though it would probably be unable to withstand the attacks of an European force. (*Layard.*)

DIZ-SŪFED—Lat. Long. Elev.

A plain in Irāk Ajami, Persia, 90 miles east of Tehrān, on the road to Mazanderān and Asterabad. (*Chesney.*)

DJED—Lat. 26° 39′ 15″. Long. 54° 25′ 40″. Elev.

A village on the coast of Lūristān, Persia, east of Charrak. It contains 100 men of the Al Alī tribe. It has a few small trading boats, but the inhabitants are principally fishermen. (*Brucks.*)

DOCHABAD—Lat. Long. Elev.

A village in Khōrasān, Persia, about 30 miles from Nishāpūr towards Tūrshēz. It is an open populous place, protected by an adjoining fort, and distinguished for a manufacture of raw silk.

DODANGAH—Lat. Long. Elev.

A name formerly applied to the canal of Ab-i-Gargar in Khūzistān, Persia. (*Layard.*)

DŌHSHĀK—

A village in Fārs, Persia, 14 miles from Shīrāz, which is noted for its salubrity even during the worst season at that city and its neighbourhood. (*Hennel.*)

DOLICHĀE—Lat. Long. Elev.

A river of Irāk Ajami, Persia, about 35 miles east of Tehrān. (*Stuart.*)

DOMBRY—Lat. Long. Elev. 4,500.

A village in Azarbījān, Persia, 13 miles from Ahār, at an elevation of about 4,500 feet on the slopes of the Kāshkā Dāgh. (*Mignon.*)

DONĀRZAN—Lat. Long. Elev.

A village in Khōrasān, Persia, situated about 2 miles from Mazīnūn, under the hills on the road from Tehrān to Mashad. (*Clerk.*)

DŌRĀK—Lat. Long. Elev.

A town in the province of Khūzistān, Persia, on the left bank of the Jarāhī river, 44 miles above its mouth, and the chief place of the Shēkh of the Chāb

Arabs. It is situated in a low marshy plain on the banks of two of th branches of the Jarāhi. The walls are two miles in circumference, built o mud 16 feet in thickness, and flanked at regular intervals with roun towers. There are but few houses within the walls, as the majority of th people, who in all may amount to 8,000, prefer living in the suburbs unde the shade of the date trees. The palace of the Shēkh covers a large space o ground, but it is in reality a very miserable structure, built of bricks dried in the sun and falling rapidly to decay. Dōrāk is celebrated for its manufacture of the abha (or Arab cloak), which are exported in great numbers all over Persia and Arabia. The trade of the place is but trifling, but what there is carried on by means of the Dōrāk canal with Mahamrah and Basrah, whence it is sometimes called Little Basrah. The bazaars of this town are very indifferently supplied. Dr. Colville, who visited this place in 1863, says it is difficult to form an idea of the size of Dōrāk, for the place is not only straggling in itself, but there are so many date trees that you cannot see it all at once. The houses are principally made of reeds, only a few are of sun-dried bricks. There is a broken down mud wall with ruined bastions made to enclose a much larger town. Between the wall and the town is all swamp; beyond all marsh. The whole affair looks like a bad edition of Baghdād on a small scale. The bazaar is a miserable place built of sun-dried bricks, imperfectly covered with matting. There are not above 20 shops in it: most of them being in reed huts. The people are very like the Madan Arabs on the banks of the Tigris, but better dressed and more sickly. All the men wear black turbans, and carry long flintlocks manufactured in Baghdād. There does not appear to be more than 200 houses in the town itself, but the suburbs are populous. The climate here is said to be very bad; for three months in the winter it is endurable, but in the hot weather it is dreadful; Basrah, about the worst climate in the world, is said to be a paradise to it. In the hot season, during the day, the wind is hot and moist, and the water is hot, and there is no means of cooling it; in the night the people lie panting for breath. Fever commits great ravages from the time of the cutting of the dates to the falling of the first rain, that is from July to December, and then the inhabitants, it is said, die in hundreds, especially the Persians. The principal diseases are ulcers, cariesbone, rheumatism, ophthalmia, and fever.

Dōrāk exports some wool and Arab cloaks, and about 3,321 tons of rice in vessels of 50 to 60 tons burthen.

For further information, *vide* article on the Chāb Arabs. *(Kinneir—Chesney—Pelly—Jones—Colville—Brucks—Layard.)*

DŌRĀKASTAN KHŌR.

The land on the coast of Khūzistān, Persia, which lies between Bahmashir and Bandar Mashūr. *(Brucks.)*

DŌRĀKASTAN KHŌR—Lat. 30° 1′ 20″. Long. 48° 54′ 30″. Elev.

A creek which runs in from the Khūzistān coast of the Persian Gul into the Karūn river. It has one fathom at the entrance at low water and three and four fathoms inside. The latitude and longitude give above is that of its entrance. *(Brucks.)*

DORŪDGĀH.

A village in Būshahr, district Fars, Persia, situated 45 miles from Būshahr It contains 200 houses and pays a revenue of 600 tomans. *(Pelly.)*

DOSTABAD—Lat. Long. Elev.
A village in Khōrasān, Persia, 220 miles on the road from Farah to Nishāpūr, from which last it is 180 miles. It is an open village, and contains about 100 houses of Persian inhabitants. *(Lumsden—Forbes.)*

DRAKŪN.
A village on the island of Kishm, Persian Gulf, situated about 7 miles from Bassadore. *(Brucks.)*

DUAN—Lat. 26° 34′ 35″. Long. 54° 37′. Elev.
A village in Lūristān, Persia, situated at the bottom of Mogū bay. It is inhabited by about 140 men of the Al-Ali tribe, chiefly fishermen and cultivators. *(Brucks.)*

DŪĀT DILAM
A light on the coast of Fārs, Persia, at the head of the Gulf above Dilam. It affords good anchorage in a north-wester, and tolerably good in a south-easter; soundings from 3 to 4 fathoms at low water; bottom soft mud. *(Brucks.)*

DŪR—
A village in Persia, 66 miles from Isfahān and 21 miles from Gilpāegān, on the road from the first to Kirmānshāh. Very few supplies are procurable: water from springs. *(Jones.)*

DŪRĀKĪ
A tribe of Haft Lang Bakhtiāris, who inhabit Char Mahal and Diz Shāhī in Khūzistān, Persia. *(Layard.)*

DURUV.
See *Ab-i-Shōr*.

DŪ-SĀRĪ—Lat. Long. Elev.
A village in Kirmān, Persia, in the plain of Jarūft, situated 75 miles south of Bam. It is a collection of wretched hovels and reed huts lying near a mud fort. *(Abbott.)*

DŪSHMANZARĪ—Lat. Long. Elev.
A village in Fārs, Persia, on the road from Behbahān to Shīrāz, situated in a well wooded but uncultivated valley at the head of the Tab river. *(Monteith.)*

DŪSHMAN ZARĪ.
A division of the Mamaseni tribe of Fārs, Persia, who encamp chiefly near Ardekān, Shāpūr, and Chanōshjān, and number about 100 families. They are poorer and less powerful than the other divisions of this clan. *(Monteith.)*

DŪWĀRĪ—Lat. Long. Elev.
A river of Khūzistān, Persia, formed by two streams rising in the hills usually occupied by the Lūr tribe of Sagwand, which unite in the lower part of the small plain of Patak, and thence forces its way through the sandstone hills, and after winding for a few miles in the plain in which it is joined by a small stream called Bogreb, it loses itself in a marsh before reaching the Tigris. *(Layard.)*

DUZDGĀH.
A village in Fārs, Persia, 36 miles from Kongūn on the road to Fīrōzābād, from which it is 60 miles distant. There is a small fort here, and the place has some date groves. No supplies are procurable, and the water from the stream is brackish; sweet water is to be had from wells. *(Jones.)*

E.

ECHKIDAR—

A village in Yezd district, Persia, about 14 miles west of Yezd. There is said to be a lead mine near it. It is a large place situated in the midst of gardens. (*Christie.*)

EIMAKS—

A tribe of Persia who reside in the southernmost parts of Khōrasān near Karā Khāf and Bakhey. They are of Afghān origin, though some say they originally came from Tūrkistān, and they are of the same tribe as the Eimaks of Afghānistān. They are Sūnī in religion. They number 50,000 houses and are all "sahra nishīns." (*Morier.*)

EKLĪD—Lat. Long. Elev.

A village in Fārs, Persia, south of Abadeh. It is a very flourishing place with extensive gardens, handsome trees, and delightful streams of admirable water. In the vicinity are four forts in which most of the people reside. (*Ouseley.*)

EL ABNISAIL—

A tribe of Arab origin who reside near Ghayn in Khōrasān, Persia, having been transplanted there by Shāh Abbās. They retain little trace of their ancestry; even their language is unknown to them. They possess considerable herds of cattle. (*Masson—Strech—Fraser—Ouseley.*)

ELBOCKBESH—

A section of the Chab Arabs. (*Colville.*)

ELBŪRZ—

A range of mountains in Persia, part of the great mountain system of Asia. All authorities seem to agree that they are connected with the Paropamisan range, the water-shed of which runs south of Herāt, Ghorian, Khāf and Tūrshez, to a point on the road between Biārjūn and Gond-i-Bang in Khōrasān (which Clerk says is the highest point on the road between Shahrūd and Herāt) near Bostam; whence one range runs back again north-east and east round the north part of Khorāssān, dividing it from the Atak and eventually dying away about Kalāt-i-Nādar; the other range goes with a direction south-west to the peak of Demāvand, it then turns west and then trends to north-west till turned by the Kizl Ozan river, whence one spur is thrown west parallel to that river, and the main range turns south-west and crossing Khamseh is joined with the mountains of Ardelān near the sources of the Kizzil Ozān river. It is quite arbitrary to attempt to lay down exactly where a range begins and ends in eastern countries, because ranges are never known by distinct names till perhaps some systematic and scientific European seizes on the name of some conspicuous peak and names a whole range by it.

However, one thing is certain that the Elbūrz, like every range in south-west Asia, may be said to owe its origin eventually to the Pamēr, for, as I have shown above, it is connected with the mountains of the Paropamisus by a range which runs south of Mashad and north of the great salt desert

of Khōrasān, and the mountains of Ardelān being connected with those of Ararat and the Caucasus, it is clear that the Elbūrz may be regarded the connecting link between the two.

In order to limit the range to the tract in which the name is known, I should say the Elbūrz range may be said to commence near Bostam, and end at the point where it turns south to run through Khamseh, and connect itself with the mountains of Kūrdistān and Armenia. The length of the range in these limits must be at least 400 miles, *viz.*, from longitude 50 to 56. Its general direction is from east to west, and it divides the provinces of Astrābad, Mazandarān, and Ghīlān from Khōrasān, Irāk Ajami, and Khamseh. The whole of its north drainage without exception goes into the Caspian, and the streams which start from its south slopes all appear to be lost in the great salt desert.

Of its general height we have absolutely no information, none of the travellers who have crossed it at various points having made any estimate. The solitary instance of any attempt being made to fix the altitude of any part of this range being that of mount Demāvand, but the estimates of the elevation of this peak are very conflicting, ranging as they do from 14,695 by Mr. W. T. Thomson to 21,520 by Lord Schomberg Kerr and Mr. R. F. Thomson.

The passes over the Elbūrz range commencing from the east are—Shāhrūd to Astrābād, Sārī to Dāmghān, Bārfarōsh to Semnūn, Amōl to Tehrān.

The Elburz mountains are said to abound in mineral wealth, particularly in coal and iron. Coal is found in two places within 30 miles of Tehrān. (*Todd—Fraser—Chesney—Clerk.*)

EL-HAKK—Lat. Long. Elev.

A walled village in Khōrasān, Persia, on the right of road from Tehrān to Mashad, seven miles west of Abbāssābād and 75 miles east of Shāhrūd. There is a stream of water here. There is a defile of this name at 6 miles from Abbāssābād. (*Clerk—Taylor.*)

ENZELĪ—Lat. 37° 27′. Long. 49° 25′. Elev.

A port on the south-west corner of the Caspian sea on the coast of Ghīlān, Persia. The village of Enzelī consists of from 3 to 400 houses and shops, the greater part of which form a street or row along the harbour; this quay is at once the exchange, the bazaar, and the place where all business is conducted. There is also a short double row of houses extending at right angles to the main street from the governor's house towards the sea, but all the chief shops are confined to the quay. It is built on the eastern extremity of a low sandy spot of land, which separates the lake of Enzelī from the Caspian, and is altogether a miserable collection of wood and reed houses with three brick caravanserаes.

The village and a small fort are situated on the west side, while on the east is a similar fort. The first has one brass 32-pounder and one 12-pounder, and there are about 30 awkward artillerymen, and there are supposed to be 200 matchlockmen, but not more than 50 of them are ever present.

There is an Armenian church here—a mere wooden shed—because the Mūlas at Resht would not let it be built of brick in case it should be used as a fort by the Russians.

The strip of sand that divides the lake from the sea is in no place of great breadth; in some not more than a few yards across, but it is everywhere

and at all times dry. It appears to owe its existence chiefly to the washing of the surf in high winds, and the water has everywhere left its marks at a surprising height above its usual level. On the eastern side of the entrance, the bank being of greater breadth bears a good many forest trees and much thicket, but the western bank is almost entirely bare.

The bay or lake of Enzeli is nothing more than a very large back-water, formed by the waters of several streams, and separated from the sea by a long narrow strip of sand through which there is but one passage of communication. The extent of this lake may be from 35 to 40 miles in length, by 12 to 15 in breadth; the greater part lies to the west of a line that would join Resht and Enzeli, and which would be nearly a meridian line. There is reason to believe that the greater part of this lake is very shallow, for there are islands in various parts of it, the nature of which, as well as its reedy shores, seem to indicate its little depth of water. The passage by which its waters reach the Caspian is a narrow strait not exceeding 200 or 300 yards in breadth and about one-fourth mile long, deep enough for any ship that trades here, but having a bar without it upon which the sea occasionally breaks. Upon the point forming the west side of this passage is the village of Enzeli. The villages of Kăzīan and Soncet occupy the other or east side.

The harbour, where vessels that have entered by the strait most commonly lie, is formed by an island called Kallam Gondah, which stretches along the inner or southern side of the western point, leaving a deep channel like a river of about 150 yards broad and of considerable length. In this vessels may ride close to the shore, and load and unload their cargoes as safely as if they were in a dock, tier and tier close alongside of each other, there being no need of room for swinging, so that the place, though not large, could hold an infinitely greater number of vessels than the trade of the Caspian can ever require. In front of the anchorage is a long island covered with trees and jungle, giving the channel the appearance of a river. The island has a few inhabitants, and was originally joined to the point of the long strip of sand opposite Enzeli, but it is now separated from it by a channel of 400 yards in width and in some parts two fathoms deep. The Persian government at one time ordered a battery to be erected to protect the entrance, but it is not known whether this has since been done. There are number of Russian vessels engaged in trade always here, varying from 40 to 100 tons burthen, besides many boats used in the coasting trade. The water of the lake is fresh, and is supplied by the numerous rivers which flow into it, of which the following are the principal:—

Mushed	Kalla Kagee	From the district of Gascar.
Bahamber	Chokoover	
Ghorabar	Ispun	
The Boolgoor	Choomiscal	From Fomen.
Sooloogondeh		
Scearvee	Hindoo Kaleh	From Toolum.
Lagsar	No Kaleh	
Keeftarood	Goubsh Kail	From Resht.
Peeree Bazaar	Sheijan	
Mungodeh	Infarood	

Besides these there are many other small rivulets, which during the autumn and winter months are almost dry.

Among the multitudes of fish with which the lake literally swarms, are the sturgeon, the bream, a large kind of lake trout, the salmon, the safed machee, carls and many others. The fishery of the safed machee alone is rented for £1,500 per annum, and proves a profitable speculation.

Vessels of various sizes are built at Enzeli, and also at the opposite village of Kāzīān. They seem to be clumsily and ill put together. They are of various sizes, generally about 25 feet long, but all alike in shape, having the stem and stern equally sharp and pointing upwards, while the centre is considerably lower. They generally use oars, but have also a mast and sail which carries them on at a good rate when the wind is fair; but they never use them when it is at all before the beam. Many of these crafts are to be seen running along the shore, and lying in the mouths of the creeks and rivers upon the coast, and there is a certain number constantly trading between Pīrī Bazā and Enzeli; they are navigated by a crew of from 3 to 6 men, one of whom is looked up to as the master. Some of these boats are calculated to carry from 10 to 12 tons, and have a half deck under which they could stow baggage or goods out of danger from the weather.

Eastwick is of opinion that the trade of Resht through Enzeli might be multiplied twenty-four fold, if a good macadamised road was made from Resht to the lake with a jetty, so that goods might be shipped right off on board a steamer; and also if a lighthouse was built, Russian steamers admitted into the harbour, and the neighbouring coal mines opened out.

In 1805 a Russian force took possession of Enzeli and tried to take Resht also, but being defeated with a loss of 1,000 men, they retreated to Enzeli, which also they afterwards evacuated. (*Holmes—Fraser—Eastwick.*)

ERAWANDŪ—Lat. Long. Elev.

A village in Fārs, Persia, 22 miles north-west of Būshahr. It is described as a tolerable sized place. *(Clerk.)*

ERDILARI—

A tribe said to inhabit Khūzistān, Persia. *(Chesney.)*

ETREK—Lat. Long. Elev.

A river of Persia, rising in the mountains of the Kūrdistān, district of Khōrasān, near Kūchan, in north latitude 37'45° and east longitude 59°. It has a course generally west and flows into the Caspian Sea after about 300 miles in the Hasan Kūlī Bay. It is crossed by the road from Mazandaran district of Persia to Khiva, about 40 miles from its mouth, and is at this point from 12 to 15 paces in breadth, and 3 to 4 feet deep with a moderate current. Its upper portions are inhabited by Kūrds, and in its lower course by a notorious clan of Tūrkmans, who are the terror of the neighbouring Persian districts of Mazanderān and Taberistān.

EYE DAGEMISH—Lat. Long. Elev.

A river of Azarbījān, Persia, which rising in the Sāhand mountain falls into the Karāngū near Miāna. *(Monteith.)*

EYWANĪ KAIF—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 41 miles east of Tehrān on the Mashad road. It is prettily situated among nice fruit gardens, which are famous for their figs and pomegranates. It contains about 403 houses with a caravanserae shah half in ruins. The soil is rich, well watered, and highly cultivated. It was originally contained within the four mud walls of a large fort, but now about two-thirds of the houses are outside them. It is on the bank of

the Zamarūd, the bed of which is about 30 yards wide, but is quite dry for a great part of the year. The water here is said to be very brackish.

To the south-west of the village is a range of hills which supply Tehrān with salt. The salt is got by blasting, and is pure without admixture of earth; the supply is exhaustless. In these hills are numbers of deer, that are very fond of the saline springs. The ruins of the ancient city are situated about 2 miles south-west from the village, and between it and the hills above-mentioned. There are also ruins of two forts, the larger of which was 115 yards long by 100 yards broad with very thick walls. This village is assigned to the Shāh's Master of the Horse, and pays 200 tomams in cash, 250 'kharbars' of wheat and 300 of straw. *(Clerk—Holmes—Gibbons—Ferrier—Pelly—Eastwick.)*

F.

FAHENDER—Lat. Long. Elev.

A ruined castle in Fārs, Persia, about 2 miles east of Shīrāz, situated on a mountain, the extreme summit of which was once covered with its walls. (*Ouseley*.)

FAHLĪĀN—Lat. Long. Elev.

A town in Fārs, Persia, 72 miles north-west of Shīrāz. DeBode describes it as a paltry little town of at most 60 or 70 houses, but enclosed by walls now in ruins, which show that it was formerly not quite so insignificant. It is supplied with water by a canal cut through the hills from the snow-capped chain beyond Kala Sūfēd for a distance of 14 miles. It is surrounded by fine palm trees, and has a fort in ruins on the summit of a small hill. As a precipice rises close behind the town, it is probable that the heat in summer must be intolerable. Supplies of grain and cattle can be obtained here, and wood is procurable from the Bakhtīārī tribes in the neighbourhood.

The district of Fahlīān, which formerly extended from Mūnīnahl on the south to Bāsht on the north-west, and from Ardekān on the east to Khisht on the south-west, has been encroached upon by the Mamasenī, who by degrees have made themselves masters of all the arable land formerly possessed by the inhabitants of Fahlīān, who complain bitterly of the exactions to which they are subjected. The water of the Ābshōr being, as its name implies, brackish, it can only be used for irrigating the fields. The soil here is very fertile and water abundant, but hands are wanting for the cultivation of the land. The fields artificially irrigated yield from 25 to 40 fold in the winter crops; the proportion is lower in the lands called 'dein' (debt) and 'bakhs' (deficiency), *i. e.*, fields watered only by rain and dew and not artificially irrigated. Rice which is grown yields less than that which is planted, the produce of the latter being to that of the former in good years 150 fold. Sesamun is also cultivated here and yields 100 fold. The duties paid by Fahlīān to the government of the province of Fārs do not exceed £480. (*DeBode—Jones.*)

FAKHRABAD—Lat. Long. Elev.

A village in Khōrasān, Persia, on the road between Mashad and Tūn. There is said to be a strong castle here. (*Wolff.*)

FAMOUR—Lat. Long. Elev.

A lake in Fārs, Persia, about 13 miles south-east of Kāzīrūn and — miles west of Shīrāz. It is a long narrow sheet of fresh water stretching north-west and south-east about 3½ miles long by half to one mile broad. On its south side it is very shallow, but it is said to be beyond a man's depth in the centre. It occupies the north side of a beautiful vale, bounded by lofty and rocky mountains on both hands, and is fed on its south-east extremity. The village of Famour is situated on its south-east end. (*Abbott.*)

FANŌCH—Lat. Long. Elev.

A village in the district of Bampūr, Kirmān, Persia, situated on the borders of Makrān, 78 miles south-west of Bampūr and 152 miles north-north-west of Chobār. It is a comparatively large Bilōch village, situated in the plain north of the Makrān hills. The fort is in ruins and appears quite uninhabited. There are 100 houses and probably 500 inhabitants, nearly all of whom are slaves. There is a great profusion of date trees here, and some extent of cultivation. Fanōch is assessed with another village called Ranōch, 7 miles west, the former paying two-thirds, the latter one-third. (*Goldsmidt.*)

FANŌCH—Lat. Long. Elev.

A pass leading from the Bampūr district of Kirmān into Makrān, and situated about 78 miles south-west of Bampūr. On leaving Fanōch, the road goes for some distance through a barren defile with nearly perpendicular rocks on either side, and is very rugged and stony, while the water in the defile forms a serious obstacle, from its having in places collected in scarcely fordable pools, which it is not always practicable to avoid. The defile gradually improves and opens; at 16 miles an open space is reached. After this the defile again narrows to widen again soon after before the village of Dahan is reached. (*Goldsmidt.*)

FAOLĀD MAHALA—Lat. Long. Elev.

A village in Khōrasān, Persia, 32 miles south-west of Chasmā Alī. It is said to be a dirty mud-built village, situated upon a hillock insulated on the plain consisting of about eighty houses. Its inhabitants are very poor to judge from the misery of their appearance. The women are particularly turbulent and clamorous, and appear entirely to regulate the foreign relations of the village. This miserable place belongs to the Mūla Bāshī, or chief priest of Tehrān, who seems to keep his peasants in the lowest state of indigence, and seizes from them without compunction everything but their lives.

The small plain that environs this village bears evidence to the miserable existence which its inhabitants lead in times of trouble, and particularly during the inroads of the Tūrkmans. Close to each corn-field are erected small square fortifications, into which the cultivator retires the moment the marauders appear, and thence fires upon them, whilst he frequently has the mortification to see his fields laid waste under his own eyes. This is the case on all this frontier and throughout Khōrasān; wherever there is a patch of cultivation, immediately a protecting tower is erected close to it. (*Morier.*)

FARAHĀBĀD—Lat. Long. Elev.

A village in Mazandarān, Persia, 17 miles north of Sārī at the mouth of the Thejen river. It is a mere collection of 70 or 80 huts. The inhabitants

are very poor, and their houses are of the meanest kind. No provisions of any kind are procurable. A little silk is produced, and several of the cottages are surrounded with mulberry plantations. The trade is very insignificant. The Tūrkmans bring annually between 400 and 500 'kharbars' of naptha, which is worth here about eight shillings the 'kharbar,' or 36 maunds Tabrīz or 230lbs English. The naptha is of inferior quality and different color to that from Bākū. The Tūrkmans also bring salt and pomegranate seeds. A ship occasionally arrives from Astrakhān with Russian goods. There are a few huts on the left bank of the river, inhabited by Russians engaged in the sturgeon fishery of the Thejen river.

Fraser thus describes the ruins of Farahabad—"They are divided into two principal parts, one of which formerly contained the buildings suited to a royal residence. In the other are the public buildings usually attached to a respectable town. A considerable space has been enclosed for the first by a strong wall with bastions at the corners; and this was again divided into two parts—that to the northward containing the private, that to the southward the public apartments. In the other nothing now remains, except a small house of three rooms kept for the accommodation of the prince when he comes here to shoot. The entry from thence to the other division is by a long narrow passage, such as is usual in harems, and is surrounded with lofty walls in a way that leaves no doubt of its having been appropriated to the residence of the ladies. The only building now standing is a house nearly square, of two stories, with a high square tower at top, situated near the river side, and now called the Jahān Nūma. This, though much dilapidated, still retains its original form, so that the disposition of its apartments can be made out. It much resembles some of those at Ashruff, having a large centre hall with corner rooms, and smaller ones between them on the lower story, and above a number of small cells, some of which are *en suite*. These indicate sufficiently its original destination, which the traditions of the place confirm by calling this building the zenānah.

"All these rooms have been adorned with painting, not in flowers and fancy ornaments alone, for, contrary to the usual customs of Mahamadanism, the panels and recesses have borne representations of the human figure, but they had suffered so much from damp and violence that it was difficult to trace the design. From what I could observe, however, it appeared that the subjects, or the artist at least must have been a Chinese, because instead of the stiffness so constantly observed in Persian paintings, those in question possessed much of the flowing and even graceful outline which is to be seen in the best Chinese compositions: bits of gold and azure could still be detected amongst the ruin which had laid everything waste, and no doubt the place was once worthy of its inmates.

"To the west of this may be seen the remains of a wall and gate, once probably belonging to a garden, now, like the rest, a mass of ruins covered with briers and reeds. The situation of this building and its garden must once have been very delightful, and the view from the tower above, extending over the town and neighbouring country, as well as the Caspian Sea, both interesting and magnificent.

"Passing through the outer enclosure by a gateway to the southward, we reached another entrance opening into a fine large oblong square. The space between the gateways was probably a street or enclosed pathway,

intended for those who came to wait upon the sovereign. The square is two hundred and fifty paces long, by one hundred and thirty-four broad, and is surrounded by an arcade of fifteen feet wide, within which we saw a range of small apartments, in some places double, with windows opening behind. This was probably a great bazaar like the Maedān Shāh at Ispahān, and contained chambers in which shop-keepers could lodge as well as expose their goods for sale. Opposite this northern gate is one which leads to the mosque. The buildings connected with this establishment enclose another oblong square, the south (or south-south-west) side of which is the mosque itself: this fine building, which is sixty-six paces long by twenty-five deep ,within the walls is supported by four rows of grained arches upon plain pillars, and has in the centre a lofty dome exceedingly well turned, which, like the rest, is formed of brick and mortar. Neither it nor the walls have ever been plastered inside; the bricks, which have been carefully painted with lime, remain just as they were at first, but the roof of the arcades has in many places fallen in, and all the other parts of the building, except the dome of the mosque, are in a state of decay. Opposite the mosque there is a screen as usual, having arched cells to correspond with the arches of the mosque, which with the other surrounding apartments served probably to accommodate the Mūlās attached to the establishment.

"On each side of the mosque, and its eastern and western extremities, were to be seen the remains of the two smaller buildings, also enclosing rectangular areas. These have been divided into cells which, judging from those still remaining, fitted up with fire-places, recesses, and shelves, with a verandah before and sleeping-places behind, have probably been intended for 'Madrissas' or colleges attached to the mosque.

"Such are all that deserve notice of the ruins of Farahābād; every part of them has been constructed with the best brick and mortar, and so completely in the manner and style of Shāh Abbās, that no one who has seen the other works of that monarch would hesitate in naming him as their founder. But the whole is vastly inferior to Ashraf in extent as well as in magnificence; the one indicates a permanent, the other a temporary residence; it is only singular that they should have been placed so near each other. Both are now in complete decay—a decay which, independent of the total neglect of man, may be termed premature, and is to be attributed to the moist climate and rank vegetation of Mazandarān; the former destroys the external cement, and enables the seeds and roots of plants to fix themselves; that once being done, the growth of their roots soon bursts the strongest walls asunder. The solidity of the buildings at either place would, in the dry climate of Irāk, have ensured their permanence for many centuries.

"That Farahābād was once a town of considerable extent and importance is certain; it is now however a petty village, with nothing to boast of but the ruins already described; for all the houses, which were constructed of wood and clay, mouldered into dust as soon as they were deserted. There is at no great distance from it, on the sea-side, a small establishment formed for the purpose of catching sturgeon, and curing them for the Russian market." (*Holmes—Fraser.*)

FARĀKEH—Lat. Long. Elev.

A village in the Būshahr district of Fārs, Persia, situated about 50 miles from Būshahr. It has 200 houses, and pays 150 tomans revenue. (*Pelly.*)

FARAKHĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, about 8 miles north-east of Shāhrūd, situated on the borders of a desert. The village is in a ruinous state, but there is a good caravanserae and abundance of water. It is usual for caravans about to cross the desert to collect all stragglers here. *(Gibbons.)*

FARĀSHBAND—Lat. Long. Elev.

A village in Fārs, Persia, about 63 miles south-east of Kāzīrūn, 84 miles east of Būshahr, and 30 miles west of Fīrōzābād. It is a large village embosomed in palm groves and situated in the plain of the same name. This plain runs in a direction north-west and south-east, and is said to be about 30 miles in length by 4 miles in breadth. It has a fort and 800 huts. Its soil is generally very free from stones, and its surface is extensively cultivated. It is a fine tract, but so ill-watered as to depend for moisture almost entirely on rain. This being uncertain, the produce of the field varies greatly; wheat and barley seem alone to be raised. The land is never manured or left fallow; but when new spots are cultivated, the produce is said to be as high as 30 or 40 fold, though in ordinary cases on old ground it would only be 10 or 12 fold. There are about 5 or 6 villages in this plain, which on the south is bounded by Dashti and on the north-west by Koh Mareh. It was formerly a well inhabited tract, and furnished a considerable military contingent, but from various causes it has declined since the reign of Karīm Khān, Zand. Considerable supplies are procurable here, as well as cattle for slaughter and burden; the latter chiefly asses. Rice, fuel, and ghee can be procured from the nomads in the vicinity. Jones' says good water is procured from hill springs, but Abbott remarks on the want of water. There is good pasturage for cattle round here. A road branches off from this place to Shīrāz *viâ* Gīrī, by which in the war of 1856 the Persians brought down 12-pounder guns. *(Abbott—Pelly—Jones.)*

FARĪDŪN—Lat. Long. Elev.

A small sub-division of the province of Irāk Ajāmī, Persia, situated at the back of the south-west ridge of the mountains of Khōnsār. It is peopled by Georgians and Armenians brought here by Abbās the Great, and a few Bakhtīārīs who have driven out the others; the former, amounting to 1,000 families, profess the Mahomedan faith, but never intermarry with either Persians or Armenians. The capital of this district is Puashish. *(Kinneir—Layard.)*

FARĪMĀN—Lat. Long. Elev.

A large village in Khōrasān, Persia, 37 miles south of Mashad on the Herāt road, situated in a perfectly level and extensive plain, and bounded by some high rocky mountains on the south and west. It contains from 3 to 400 families. The water good, and there is a little cultivation, and supplies are obtainable. *(Clerk.)*

FARK—Lat. Long. Elev.

A fort in Khōrasān, Persia, about 30 miles from Bīrjān on the road to Tabas, reputed one of the strongest places in Khōrasān. It is situate on a hill about 200 or 250 feet high, but is commanded on the north and west within cannon shot; another hill to the south on the opposite side of the ravine is about 1,200 yards from summit to the walls of the fort. The building itself is of an oblong form with three tiers or ranges of buildings, the foundations and lower half of the walls and houses being of undressed stone and lime, and at the upper and inner parts partly hewn from the rock (limestone) on which it stands. The upper portions of the walls, houses, and battlements

are of mud and crude brick only, which is crumbling to pieces; at the angles of the walls there are round towers of stone and crude brick loopholed, as are also the outer walls; the whole however is clumsily and unskilfully built, and a few round shots would probably bring down an entire side of the structure. The gateway is on the east side, partly covered by the houses of the village but without other defences. Within the fort there are three large tanks said to be sufficient for the supply of a large garrison for a year and a half; the water comes from a spring in one of the hills to the west, and is conveyed to the fort by a covered aqueduct. A large store of corn is usually kept here, and the granaries can hold from 2,400 to 2,600 'kharwars' of 100 Kayin or 50 Tabrez maunds each. On one occasion, when the Shāh of Persia was besieging Herāt, 1,800 Kayin 'kharwars' are said to have been supplied to his army at once from Fark.

The village of Fark Darmiān contains about 200 families of Sūnīs. It has no manufactures except a little coarse calico. The gardens furnish a considerable quantity of walnuts, and some of the trees from 30,000 to 40,000. The barberry (zerishk) is cultivated in large quantities, and the fruit exported to the east.

On a range of hills near Fark there are said to be some copper mines. *(Forbes.)*

FĀRS.—

A province of Persia, bounded on the north by Irak, east by Kirmān and Lūristān, west by Khūzistān, and south by the Persian Gulf. It lies between the 27° 20′ and 31° 41′ latitude and longitude 49° 20′ and 54° 20′, and has the shape of a quadrilateral, each side of which is nearly 220 miles long. It has a superficial area of 44,335 geographical square miles. This province is divided into the Garmasar and Sardasar, or the warm and the cold climates: the former is that tract which extends from the sea to the latitude of Kāzīrūn, and runs parallel with the Gulf from the banks of the Tab to the confines of Lūristān. The cultivation of the Dashtistān, or sandy plain, at the foot of the mountain entirely, depends on the periodical rains, and consequently when they prove abundant, the country yields a fair proportion of dry grain; but when there is failure in the rains, which unfortunately happens too often, the produce is so deficient that a famine generally ensues. The Dashtistān is divided into the districts of Līrawī and Hiadonat, which are separated from each other by the projecting mountain of Bang. They are thinly-peopled and badly-cultivated, and the few mud villages which here and there appear like spots on the plain, bespeak at first sight the wretchedness and poverty of their possessors.

The Sardasar, or cold climate, comprehends most of the mountainous part of Fārs, extending from the latitude of Kāzīrūn to that of the town of Yezdīkhāst, situated on the bed of what appears to have been formerly a river, which separates this province from Irāk. The plains which here intersect the mountains seldom exceed eight or ten miles in breadth, but vary in length from fifteen to a hundred. They are in general fertile, afford abundance of pasturage, and are not so deficient in water as is commonly supposed; and it is the want of population and the little encouragement given to industry which alone retard their improvement. A few of these plains, such as those of Shīrāz, Kāzīrūn, and Merdasht, are however tolerably well cultivated, but they are, for the most part, and particularly to the north and west, destitute of inhabitants. Between Bebahān

and Shīrāz there are upwards of sixty miles of the most delightful valleys covered with wood and verdure, but all is solitary, not the face of a human being was anywhere to be seen. These valleys had been possessed by an ancient tribe which, in consequence of their licentious conduct, had been nearly extirpated by the orders of the prince, and the few that survived had taken refuge on the summits of the loftier and most inaccessible mountains, where they subsisted on a wretched kind of bread made from acorns, and from thence sallying forth infested the roads, and rendered travelling extremely dangerous. The face of the country in the eastern part of Fārs, towards Darābjard and Fasa, is somewhat different: there it is more open, the plains are of greater extent, the soil more sandy, and water less plentiful.

The great range of mountains seen from the coast is a mere elongation of the chain of Mount Zagros, not a separate range, but connected with that mountainous tract which extends, in a continued succession of ridges, from the borders of the Persian Gulf to the Caspian Sea and the Caucasus.

The hills in Fārs are situated at different distances from the sea. At Būshahr they are distant about twenty-four miles. Towards Bandar Rēg the plain becomes contracted, and a few miles to the west of the village of Gunava, a low ridge suddenly projects out to the south, and touching the sea separates the district of Līrawī from that of Hiadonat. This projecting point is known by the name of Koh-i Bang." It is of no great height, and in breadth about seven or eight miles. Beyond this hill lies the plain of Līrawī. Here again the mountains are about twenty miles from the sea, at which distance they continue for eighteen or nineteen miles, when they again approach the south and form a circle in the neighbourhood of Bandar Dīlam. This low and advanced branch is known by the name of Zeitūn, from a small town not far from Bebahān. On turning the southern point of the hills of Zeitūn, they again abruptly retire to the north. At the port of Mashur they are thirty miles from the sea, and at Shūstar their most southern extremity crosses the thirty-second degree of north latitude in the forty-ninth degree of east longitude.

Fārs contains the salt lakes of Bakhtigān and Dariachte, which are in the neighbourhood of Shīrāz; there is also a fresh water lake in the plain of Zerdan.

The principal streams are the Band Amīr or Araxes, the Nabon, and the higher parts of the two brances of the Tab. Towards the north Mādar-i-Sūlimān marks the tomb of Cyrus, and to the west are the ruins of Kala Sūfēd, and nearly in the centre are those of the ancient capital, Persepolis.

The modern places of note are Darābjard, Jarem, Fasa and Fīrōzābād, on the east and on the west, Kāzīrūn, Mayīn, Oujan, and Shīrāz in the centre. The sea-ports of Fārs are Tauree Kongūn, Reshahr Būshahr, Bandar Rēg and Bandar Dilam.

The tribes who inhabit Fārs are as follows:—

Feili,	100	houses	Leks, Persians and Lek.
Byat,	120	„	Tūrks.
Bergūshādī	50	„	„
Gūrānī,	100	„	Leks.

Kajar Afshār. A mixed tribe of Tūrks and Leks. Tūrks, 250 houses; Leks, 100 houses.

Abulvardī, 300 tents, are smugglers engaged in trade.

Tewellellee, 40 houses of Tūrk cultivators.

Amelsh, 40 „ „ „

Gūrānī, 300 tents and houses of Leks.
Zerger, Leks } 100 houses.
Kara Gūzlū, Tūrks
Basile, 3,300 tents; are of Arab descent.
Arab, 7,300 tents, divided into 41 branches (which see).
Kashki, 30 to 40,000 tents of Tūrks.
Mamasenni, 8,000 tents and houses of Leks.

(*Kinnier—Chesney—Shiel—Fraser—Pelly.*)

The produce of Fārs is tobacco, fruits, opium, gram, oranges and limes, sulphur, lead, red and yellow ochre, lamb-skins, horses, sheep, mules, &c.

The manufactures are arms, cutlery, glass-ware, ornamented pen cases, silver and gold kaliūns, tobacco pipes, cotton cloths, cotton and woollen stockings, wine, &c.

Pelly gives the following list of the districts of Fars, the details of which will be found under their titles :—

" Abadieh Sūrnierī, situate north of Shirāz.

" Abadieh Tashtak, situate north-east of Shirāz.

" Ardekān, situate west of Shirāz.

" Aklul north; Yezd Khast north; Ābreh north; Ābneh west; Assiod and " Ala Merdasht north; Afzar and Kunj north; Astabaneh east; Arbaa south; Dehneh; Bezah north-west; Bavūnat north; Joyūm and Bideshahr south; Jereh west; Jahrūm south; Takht-i-Jamshīd north-east; Khisht and Komarij west; Khajeyi south; Khafr east; Jeriz and Assengān north-east; Darābjard east; Dashtistān south-east; Dashtī south; Ramjard north; Romiz and Fasa east; Chārdonga north; Siakh west; Semirūn and Dizgard north-west; Servistan east; Shūl and Dilkhan west; Shūlistān west; Kala Sūfēd north-west: Simekūn north; Fīrōzābād south; Faul and Galedar south; Farāshband south; Keiferi north; Khūshmareh south-west; Kever east; Kūlbār east; Kāzīrūn west; Kenūn north; Mashūd Nabi north; Maimand south; and Maym and Kondazi north." (*Pelly.*)

FĀRSJĪN—Lat. Long. Elev.
A village in Irāk Ajamī, Persia, 64 miles south-east of Zanjān and 42 miles south-west of Kasvīn, on the great road from Tehrān to Tabrez. There is a good running stream here, and well cultivated fields, pleasant gardens and green trees, and being in the midst of one of the favourite hunting grounds of the kings of Persia, the neighbourhood abounds in game of all descriptions. (*Ouseley—Morier.*)

FASĀ—Lat. Long. Elev.
A town in Fārs, Persia, 77 miles east south-east of Shīrāz, 39 miles west north-west of Darābjard and 126 miles north-west of Bandar Abbās. It is merely large village of some 900 families with a detached mud fort and some pleasant gardens standing in the middle of a plain about seven miles broad. The district of Fasā extends east and west about 45 miles, and varies in breadth from 9 to 15 miles. Its villages and hamlets amount in number to 33, and its productions are chiefly barley and wheat; 5 to 12 fold is the ordinary yield. Indian corn, millet, sessame seed, and tobacco, cotton and rice are produced in small quantities. The country comes generally under the denomination of Garm Sar or warm region. The plain has a dreary deserted appearance, and the mountains around with few traces of vegetation.

Water is obtained here from springs and kanāts. Some baggage animals are procurable here. (*Ouseley—Abbott—Jones.*)

FATEHABĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 2nd post stage, from Mashad on the Herāt road. It consists of a small fort with mud walls, and some poor huts outside, and is the residence of many Syads. (*Pelly.*)

FAZLMAND—Lat. Long. Elev.

A village in Khōrasān, Persia, south of Tūrbāt Haedarī. It contains about 40 families, and as it possesses two artificial water-courses of brackish water, a good deal of ground about it is cultivated. Its inhabitants are chiefly nomads with a few Kazlbāsh peasants. A party of 60 Taemūrī horsemen is stationed here to watch the plundering hordes of the Tūrkmans from Merv. (*Forbes.*)

FEDĀK—Lat. Long. Elev.

A village in Lāristān, Persia, 87 miles north-west of Mogū Bay, and 39 miles south south-east of Lār on the road between them. There is a fortified enclosure here, described as somewhat solid, but with no guns. Water is procured from wells. (*Jones.*)

FEDVA—Lat. Long. Elev.

A village in Kirmān, Persia, 12 miles south-west of Bam. It only consists of a few rude mud hovels. (*Abbott.*)

FEHREJ—Lat. Long. Elev.

A large village in the Yezd district, Persia, 30 miles east of Yezd. (*Abbott.*)

FEILI—

A large tribe of Lūrs who inhabit a portion of the province of Khūzistān, Persia. It is divided into the Pēsh Koh and the Pūsht-i-Koh (or those on this side and beyond the mountains), and these divisions contain numerous sub-divis ions as follows.

The divisions are as follows :—

Great Divisions.	Tribes.	Sub-divisions.	Families in tribes.	Families in divisions.	Summer Residence.	Winter Residence.
Pēsh-Koh ...	Dilfān ...	Kakawand	15,000	5,000	Khawah	Hulilan.
		Yiwetiwand	......	......	......	Hulilan and Koh Dasht.
		Mumdenawand ...	......	......	......	......
		Reisawand	......	......	......	Rūdbar.
		Bijinawand	......	......	Harasūn	Chārdawer.
		Chuwarie	......	......	Khawah	Terhan.
	Tilāh Silāh	Hassanawand	10,000	......	Alishter and Khawah.	Jaidar.
		Kūliwand	......	......	......	Seimarrah.
		Yūsafawand	......	......	......	Pūsht-i-Koh.
	Bala Giriwa	Reshnūwi	6,000	35,000	Taf near Kohrumabad.	Kir Ab and plain of Lūr.
		Saki	......	......	Abistan and Sar Hurn.	Kerki Numgerrah and plain of Reza.
		Papi	......	......	......	......
		Dirikawand	......	......	......	......
	Amalah ...	Kūshki	2,000	......	Khorumabad ...	Seimarrah.
		Ziwabdar	......	......	Teheran	Koh Dasht.
		Umrai	......	......	......	......
		Mir-Akhir	......	......	......	......
		Katirzi	......	......	......	......
		Gholam	......	......	......	......
		Motamad	......	......	......	......
		Rukhrukh	......	......	......	......
		Zulah	......	......	......	......
		Chigoni	......	......	......	......

Great Divisions.	Tribes.	Sub-divisions.	Families in tribes.	Families in divisions.	Summer Residence.	Winter Residence.
		Zargusht				
		Mastpi				
		Mamus				
		Bapirawund				
		Kotb-ed-din				
		Noruzahwund				
		Ibrahim Husein ...				
		Ahmed Jashni				
		Gareki				
		Musaferawund... ...				
		Dashti				
		Yusufwand				
		Latifawand				
		Khalil-Ibrahim... ...				
		Nazir Ali				
		Gowalu				
		Bedevi				
		Chamkabud				
	Kūrd ...	Malmulaki	4,000	......	Kebri Koh and sometimes Seimarrah.	Abdana Deh Looran hills above Budrae and at the foot of Kebri Koh.
		Meimahi...				
		Shahriyarwand ...				
		Dust Aliwand				
		Darah Belut				
		Baldwi				
		Batuli				
		Haveri				
		Sandal				
		Murad Aliwand ...				
		Haiderwand				
Pūsht-i-Koh...		Bozgir				
		Kharbuzani				
		Hakali				
		Noker Omaran... ...				
		Abdanan...				
		Deh Looran				
		Bayat				
		Arkizasi				
		Zarandushi				
		Khazil				
		Kisawund				
		Badrai				
	Mehaki ...	Bali	5,000	10,000	Mountains to north-west of Kebri Koh and sometimes near Khoramabad.	The plains at the foot of these mountains.
		Deh Balai				
		Gumar				
		Malkitabi				
		Meshkas				
		Ali Beiki...				
	Shāhān ...	....	400	......	Mountains to north-west of Kebri Koh and sometimes near Khoramabad.	The plains at the foot of these mountains.
Pusht-i-Koh...						
	Panj Sitūn ...	....	200	......	The same as the Mehaki.	
	Donarwand...	....	200	......	Ditto	ditto.
	Lort ...	....	150	......		
	Handemani..	....	150	......		
	Bajilān ...	Dalwand...	900			
		Sagwand...	1,100			
				......	Huru	Dasht Abbas banks of the Kerkhah in the low hills and near the sources of the Duwary.
	Beiranwand	Aliwand	1,500			
Dependencies.		Dushiwand	1,000			
		Osmanawand	500			
		Jalalawand	500			
	Hulilani ...	Dajiwand	200	6,000	Hills near Hulilan.	Plains of Hulilan.
		Balawand	100			
		Sarkameri	200			

The great branch of the Pēsh Koh is without a supreme head having power over the whole body, but each tribe and almost each sub-division has its own particular head or Tashmal, who acknowledges no other authority than that of the Shāh when he is able to enforce it. It is owing to this circumstance, and to their residing in the vicinity of the large towns of Kirmānshāh, Būrūjard, and Khoramābād, that the tribes of the Pēsh Koh are more under the control of the government than those of the Pūsht-i-Koh, while the latter recognise the authority of the Valī of Lūristān, the former are placed under a local governor sent either from Kirmānshāh or Ispahān. The four tribes of the Pēsh Koh are generally at war with each other. They are notorious for their plundering propensities, particularly the Dilfān and the Sīlāh Sīlāh. The country they inhabit can seldom be traversed with safety either by single travellers or caravans. The tribes of the Pūsht-i-Koh are under a Valī, whose ancestors were the chiefs of all the Feili Lūrs. Lūrī Kūchik was formerly included in the government of Kirmānshāh, but it is now in that of Ispahān. The usual residence of the governor of the Pēsh Koh is either at Khoramābād or in the plain of Seimarrah. It is very difficult to form a correct estimate of the forces that he raised from Lūrī Kūchik. The Vālī may probably be able to collect between 4,000 and 5,000 men, of whom 500 or 600 are horsemen. The gross amount of armed men that might be raised in Lūristān may, perhaps, be between 4,000 and 5,000 horsemen and 20,000 matchlockmen. The Feili pretend to have more respect for an oath and to be less blood-thirsty than their neighbours the Bakhtīārīs, but there is really little difference in this respect.

The Feili supply the towns of Kirmānshāh, Hāmadān, Būrūjard, and Khoramābād with charcoal.

They also, particulary the Dīlfān sections, possess a very fine breed of mules, which are much esteemed in Persia, being large, strong, capable of carrying great weights and enduring much fatigue. (*Layard.*)

FELLĀHĪĀH—Lat. Long. Elev.
See. *Dorak.*

FĒLĀT—Lat. Long. Elev.
A district of Irāk Ajamī, Persia, occupied by the tribe of Māl Ahmadī, Haft Lang, and Bakhtīārīs. It is passed through on the road from Kūmeshā to Khūzistān. (*Layard.*)

FENDAKER—Lat. Long. Elev.
A village in Kirmān, Persia, 32 miles south of Khūbbēs on the road to Bam. The inhabitants are wretchedly poor, but they have some fields and cultivation. (*Abbott.*)

FESHARK—Lat. Long. Elev.
A village in the Ispahān district of Irāk Ajamī, Persia, 40 miles from Ispahān on the road to Yezd. It is described as a pretty village, situated close under the mountains, and contains some 50 or 60 houses surrounded by gardens and groves. Wheat crops here are sown in autumn and reaped in June, yielding 6 to 10 fold, the ground is then sown with a species of Indian corn. Barley is sown in spring and reaped almost the same time as the wheat. (*Abbott.*)

FIDAVI—Lat. Long. Elev.
A village in Khōrasān, Persia, close to the town of Tūrshēz. (*Clerk.*)

FIJRŪT—Lat. Long. Elev.

A small fort in Khōrasān, Persia, about 11 miles west of Mashad, situate in a cultivated and generally plain country, with many fortified villages in the vicinity. (*Forster.*)

FIRŌKHZĀD—Lat. Long. Elev.

A village in the Sōldūz plain in Azarbījān, Persia, on the Ūshnāe frontier. (*Rawlinson.*)

FIRŌZĀBĀD—Lat. Long. Elev.

A town in Fārs, Persia, 72 miles south of Shīrāz, and 105 miles from Būshahr by Farāshband, and 186 miles by Kāzīrūn.

It is surrounded by a mud wall and ditch, and is said to contain about 350 houses. There are a few plantations of stunted date trees round it. Supplies of grain and slaughter cattle can be procured here, and rice, fuel, and ghee can be obtained from the nomads in the vicinity. A small river traverses the plain in which it is situated, the water of which is considered wholesome. The town of Firōzābād, though walled, is incapable of offering any resistance to an army, and it is commanded by a low range of hills on the east side. Firōzābād is the chief town of the Īlkhānī or nomads of Fārs. The vālley in which it stands being elevated and well watered, is recommended to notice by Colonel Taylor as in every way eligible for a cantonment.

About 2 miles from Firōzābād, on a bearing of 290°, is a site known as the Kala Firōzābād, evidently that of a considerable town, its ditch and embankments forming a wide circle, the diameter of which may be 2,400 paces or a mile. The ditch is 40 or 50 paces wide. In the centre of the area stands a tall solid square tower, composed of rough stone masonry 60 or 70 feet in height. There are also the remains of what is supposed to have been a fire temple of the Guebres.

The district of Firōzābād consists of the plain on which the town is built. It extends for 7 miles each way, and is said to have only 700 families who live in small hamlets around. The soil of the plain is poor and not manured, and yields from 3 to 10 fold, average 6 fold, its produce being rice, wheat, and barley. The terms on which land is held in this district are as follow:—Land, the private property of the farmer, is cultivated at his sole expense, the laborers receiving in lieu of wages one-fifth of the produce; out of the remainder the farmer accounts to government for one-third as tax. When the laborer furnishes seed, plough and labor, he receives one-third, government one-third, and the land-owner one-third of the produce. On the crown lands the government takes two parts of the produce, but furnishes seed and ploughs: the laborer gets the remainder. When the land belongs to the peasant, he cultivates it, giving one part of the produce to government and keeping two parts for himself. Beyond Firōzābād on the road to Shīrāz is the Tāng-i-Firōzābād, a defile where the road goes along the bed of a stream which has to be crossed frequently. The bounding heights however are not very precipitous, and could easily be crowned by infantry. There is a road from Būshahr by this place to Shīrāz known as the Fīrōzābād road, which is practicable for field artillery and caravans. (*Abbott—Taylor—Kinneir—Pelly—Jones.*)

FĪRŌZĀBĀD—Lat. Long. Elev.

A large village in Yezd district, Persia, situated 2 miles north of the road between Ākdeh and Mēbūt. (*Abbott.*)

FĪRŌZ KŌH—Lat. Long Elev.

A village in Irāk Ajamī, Persia, situated 90 miles north of Tehrān. It is one of the most singular and romantically situated places one can imagine, built on the brink of a stream over which form perpendicular rocks 1,000 feet high. It has 300 houses, some of which are situate below the mountain, and others cover its steep side to a considerable height rising one above the other, and some of the inhabitants live in caves cut in the hill behind the village, which are also used as stakes for their cattle in winter.

A plentiful stream, which rises about 20 miles to the east near Gour Sūfēd, runs in the valley below the village, and its banks are cultivated for about half mile on both sides, for the most part with wheat and barley. The ground here yields but poor returns, giving only about one for three. There are some ruins of a castle on the east side, which is attributed to Alexander; it is approached by a very steep path, but it is commanded by an opposite height on the east, and by a hill from which it is divided by a cleft scarcely an arrow shot distant on the south. (*Burnes—Connolly—Stuart—Ouseley—Morier—Eastwick—Fraser.*)

FOMEN—Lat. Long. Elev.

A town in Ghīlān, Persia, on the north side of the Mosala pass into Azarbījān. It is a miserable place, and contains about 1,200 inhabitants. The palace of Hajī Jamāl, who murdered Elton in 1746, is here. (*Monteith.*)

FŪRK—Lat. Long. Elev.

A village in Lūristān, Persia, situated 51 miles north-west of Bandar Abbās, 36 miles south-east of Darāb, and 129 miles south-east of Shīrāz, on a road between the first and last. It is described as a large village surrounded with date groves and a few gardens, and yielding good supplies of gram. Wood is very scarce here, and the water, which is much infested with a small red insect, is usually collected in reservoirs, but at the rainy season there is a small stream here. (*Jones.*)

G.

GADER—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises below the Kelī Shīn Pass in the Kendilān mountains, and flowing east and north through the plain of Sōldūz, falls into the south corner of the Lake of Ūrūmīa.

From this river vast numbers of canals are derived, which afford irrigation for as much land as is required for cultivation. (*Rawlinson.*)

GADŪK—Lat. Long. Elev.

A pass in Persia over the Elbūrz mountains, which divide Irāk Ajami from Mazandarān. From Fīrōz Koh on the south side to the fort of the pass is a distance of 8 miles. The ascent thence is not very difficult, and at the top is the caravanserai of Gadūk, a large substantial building out of repair. Descending on the north side the pass narrows and the road becomes very difficult. Burnes identifies this pass with the Pyl Caspian through which Alexander pursued Darius. (*Burnes—Stuart—Ouseley.*)

GAHAB—Lat. Long. Elev.
A small district in Irāk Ajamī, Persia, about 5 miles east of Ispahān. It contains 33 villages, and probably has been more populous formerly than at present.—(*Abbott.*)

GAHWĀRĀ—Lat. 34° 20′ 35″. Long. Elev.
A village in the Kirmānshāh district, Persia, situated on the other side of the Kala Kāzī range west of Kirmānshāh. It may contain about 300 houses which are flat-roofed, and rise in terraces on the slope of the mountain. It is the chief place of the Gūran tribe. (*Rawlinson—Jones.*)

GALAND KAYAH—Lat. Long. Elev.
A village in Azarbijān, Persia, about 20 miles north of Marand and 18 miles south of Jūlfah in Russian Armenia. It is described as a large village. (*Eastwick.*)

GĀMRŪN—
See Bandar Abbās.

GĀMĀSĀB—Lat. Long. Elev.
A river of Persia formed by the junction of three streams, all of which spring from the east of Kirmānshāh. The first and most inconsiderable has its commencement about 25 miles west of Hamadān. The second has three springs on the side of Mount Elvand, 6 or 8 miles south of that place. The latter runs south-west till it meets the former on the plain of Maran, about 10 miles south-west of Kangāwar, and at a spot nearly 10 miles south of that place, it is joined by the third, or chief branch of the Kerkhah, which comes from the Gūrān mountains by a north-west course of about 40 miles.

The trunk of the three united streams under the above name then winds for nearly 30 miles in a general west direction to Bēsitūn, chiefly along the Gūrān mountains. At this celebrated spot the Gāmāsāb receives the Ab-i-Dinawar coming from the north, and again after a course of about 12 miles nearly south-west another stream, called the Karāsū, passing through Kirmānshāh at about 20 miles north-north-west of that place. From this it is called the Karāsū. See (*Chesney.*)

GANGEMNAR—Lat. Long. Elev.
A village in Irāk Ajami, Persia, about 60 miles from Hamadān. It is a most forbidding looking place, being a square enclosure of four walls with a tower at each corner set down in a waste without a garden or even a tree near it. (*Fraser.*)

GARMRŪD—Lat. Long. Elev.
A district of Azarbijān, Persia, lying to the west of Mianah on the Karangū river, and bounded north by the Sarāb district, west by the Hashtrūd district, and south by the Kizl Ozan river. (*Morier.*)

GARMSAR—
The term which is applied to the road which leads from Bandar Abbās by Forghan, Tarone, Farg, and Darāb to Shīrāz. It is said to be much infested by an insect called "Sinn," and there is very little forage or provisions on it. (*Abbott.*)

GARMSAR—
A term applied by the Persians to all warm regions, particularly those that are also desert, or on the borders of deserts.

GARPAN—
A division of the Kūm district of Irāk Ajamī district, Persia. (*Abbott.*)

GASAIR KHŌR—Lat. 29° 11' 20". Long. 50° 40' 50". Elev.

A river of Fārs, Persia, which flows into the Persian Gulf a few miles north of Būshahr. The inlet has a fathom and a quarter at low water at the entrance, and 2½ to 3 fathoms inside at low water. (*Brucks.*)

GAUR SŪFED—Lat. Long. Elev.

A plain in Irāk Ajamī, Persia, situated about 20 miles east of Fīrōz Koh. (*Morier.*)

GAV KHĀNEH—Lat. Long. Elev.

A marsh in Irāk Ajamī, Persia, 45 miles east of Ispahān near the road to Yezd. It absorbs the waters of the Zendārūd which flows by Ispahān. (*Abbott.*)

GAV SAWAR—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, on the road between Hamādān and Sūltānia, situated in a plain. (*Morier.*)

GAWĀKĀN—Lat. Long. Elev.

A village in Fārs, Persia, on the right bank of Band Amīr river. It is an inconsiderable place. (*Ouseley.*)

GAWALAN—Lat. Long. Elev.

A Chaldean village in Ūrūmīa, district of Azarbījān, Peria, situated about 5 miles from the west shore and on a small feeder of the lake. (*Ainsworth.*)

GAZ—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 10 miles north of Ispahān on the Tehrān road. It contains five hundred houses, with a caravanserai which has a handsome appearance externally and constructed of brick, not sun-dried, in the usual manner, but hardened by means of fire to the solidity and perhaps the durability of stone. It enjoys a temperate climate. (*Ouseley.*)

GĀZELURĪ—Lat Long. Elev.

A village in the Lēhrowi division of the Bēbahan district in Khūzistān, Persia. (*Layard.*)

GAZIR SANG—

A village in Irāk Ajamī, Persia, 41 miles from Tehrān, on the road to Kasvīn. It is situated in a large plain, covered with mounds. (*Morier.*)

GEDEN GELMEZ —Lat. Long. Elev.

A hill in Irāk Ajamī, Persia, about 9 miles north, 46° west from Kūm. Geden Gelmez are Turkish words, which have the mysterious import of "those who go never return." The hill is also called the Koh Talism, or the talismanic hill, and is variously described by the natives. Some said that many who have attempted to explore it have never more been heard of; but others less credulous assured us that though such had been the feeling many years ago, yet in later days it had been traversed in all directions, and that men came from it as safe as from any other hill. It should seem that it consists of a tract almost entirely composed of nitre, which crumbles so easily under foot, particularly after rains, that it is dangerous to walk over it. (*Morier.*)

GEHGAN—Lat. Long. Elev.

A spring in Kirmān, Persia, 6 miles on the road from Basmān in the Kohistān of Bilōchistān to Regan, from which it is 37 miles.

The water is exceedingly brackish, and scarcely drinkable except in dire necessity. (*Pottinger.*)

GERANHA—Lat. Long. Elev.

A ruined city in the plain of Genawah, Fars, Persia. There are the ruins of some Hindū temples here. (*Pelly.*)

GERMI—Lat. Long. Elev.

A village in the district of Ūjarūd, Azarbījān, Persia, 73 miles north-north-west of Ardabil. It is a large and populous district on the banks of a ravine. The inhabitants are chiefly pastoral and possess large flocks of sheep and droves of cattle. (*Todd.*)

GERTCHIN KALA—Lat. Long. Elev.

A village in Azarbījān, Persia, situated about 2 miles south of Dilmān on the road to Ūrūmīā. It has received its name from an old castle built on a high promontory overhanging the lake. This stands on a limestone rock and is perforated with caves, and is considered by some to have been the treasury of Holākū. The view from the rock embraces the lake and its islands and the surrounding mountains. (*Wagner.*)

GERUSTAN—Lat. Long. Elev.

A district in Persia, 5 days' journey south of Miāna, in which the Kizl Ozan river rises. (*Morier.*)

GEZ—Lat. Long. Elev.

A village in Astrābād near the south shore of the Caspian in the Astrābād Bay, 40 miles east of Astrābād, 4 miles from Gez Bandar. The Russians here maintain three war steamers for the protection of Russian settlers, and of sailing vessels from Astrakhān from the attacks of Tūrkman pirates. It is a large straggling village of 120 houses. Eastwick says of it, "a more pestiferous jungle den can hardly be imagined." (*Vambery—Holmes—Eastwick.*)

GEZ—Lat. Long. Elev.

A village in Ispahān district, Persia, 11 miles from Ispahān on the road from Tehrān. It is situated in the midst of cultivation and has a good caravanserae. (*Morier—Taylor.*)

GEZ BANDAR—Lat. Long. Elev.

A port in the Astrābād Bay on the south shore of the Caspian, 40 miles east of Astrābād. It can hardly be called a village, as there are only four or five sheds belonging to the Russians, which are full of skins, the horns of deer, and cotton. The jetty at Gez is a miserable structure of planks, but useful nevertheless, as the water is too low to run a boat close in. It is scrupulously removed in winter, lest it should aid the Russians to land! All round the sheds is a dense jungle which is filled with wild animals. (*Eastwick.*)

GHAYN—Lat. Long. Elev.

A town in Khōrasān, Persia, about 70 miles north-west of Farah and south of Bīrjān, and south-east of Tabas. It is an important fortress, being surrounded with a high embankment, above which is a wall of earth, the whole being protected by a ditch. There are not more than 700 houses within the enciente, but the inhabitants of several villages close to the fortress, and who are dependent upon it, considerably augment the total of the population. This is composed of Arabs and Bilōches, and they have the reputation of being a brave though turbulent sect. There are large numbers of sheep, goats and camels in this locality; the horses are good and of Arab blood; the carpets are considered the best and the dearest in Persia. It is situated in a plain. There is a route from Ghayn to Bandar Abbāss through Khūbbes, and of late years a considerable traffic has sprung up in opium between these places.

The following is Shiel's list of the tribes of Ghayn:—"It has 12,000 Arabs, who live both in houses and tents, and a tribe called Nekhi, the number of which is unknown; both speak Persian."

The Ghayn family are descended from one Nūr Ismail Khān, an Arab Syad of the tribe Khazinah, who received a grant of it from the last of the Suffavean monarchs. This chief served with distinction in the army of Nādar Shāh. Numbers of camels are reared in the plains of Ghayn, and its mountains are covered with sheep, from the wool of which carpets of different texture are made of a quality equal to any produced in Persia. The rulers of this province usually pay their tribute in this manufacture. The revenue of Ghayn under the Suffavean princes was estimated at 12,000 tomans and as many kharbars of grain.

The district of Ghayn borders on the desert of Seistān, while it is bounded in another quarter by the territories of the Afghāns.

The military service of the Ghaynīs has always been an object to the Shāhs of Persia, for they have long enjoyed the reputation of being the hardiest and bravest of the infantry of Khōrasān. They are computed at 20,000 families, the usual force maintained by their chief being between 2,000 and 3,000 infantry and a few horse. (*Malcolm—Shiel—Ferrier.*)

GHENDĀB—Lat. Long. Elev.

A spring in Khōrāsan near Chasma Alī and 7 miles from Chārdeh. It is situated in a wild and desolate-looking spot; the volcanic rocks in the immediate vicinity are broken up into a thousand fantastic forms, and high on every side rise dreary, black-looking mountains utterly destitute of the least vegetation. The spring, whose name signifies fossil water, issues from a deep cut in the inside of a small hillock; the water is of a dirty yellowish hue and intensely salt and bitter. The natives believe that if anything unclean be thrown into it, a storm will arise, which will not cease till the water has been cleared of its impurity. (*Holmes.*)

GHERD FILUMERZ—Lat. Long. Elev.

A village in Yezd district, Persia, 6 miles west of the town of Yezd. It is situated amidst sand hills, but has much neatly cultivated lands. There is a caravanserae here. (*Abbott.*)

GHEUNBAND—Lat. Long. Elev.

A village in Azarbījān, Persia, 12 miles from Tabrez on the road to Ahār. It contains about 20 houses and is situated at the foot of the hills, which here bound a small barren plain. (*Holmes.*)

GHEUN DEUGHDĪ—Lat. Long. Elev.

A village in Azarbījān, Persia, a few miles east of Ahār. It is prettily situated among a few trees in a cleft of the mountain on the right bank of a small stream and contains about 20 houses. Alum is found in its neighbourhood. (*Holmes.*)

GHILĀN—Lat. 36°30′ to 37°45′. Long. 48°30′ to 50°45′.

A province of Persia, bounded on the north by the Caspian, east by Mazāndarān, south by Khamseh and Azarbījān, and west by Azarbījān. Its length is about 150 miles, and its breadth varies exceedingly, according as the mountains advance or recede from the Caspian, from 20 miles to 50 miles. Its area in square miles is 4,673.

The province is divided into the low, unhealthy, jungle-clad plains which skirt the Caspian and the lofty hills to the south of the province.

The mountain system of Ghīlān is formed of two distinct ranges divided from each other by the Kizl Ozan. The northernmost of the ranges emanates from the Savālān Dagh in Azarbījān, and runs due north and south, being called the Bagra Koh or Talish Mountains to the north, and the

Masūla Mountains to the south. These encroach very closely on the Caspian, and their east spurs die away into the plain before reaching that sea.

The southern range of Ghīlān is that which is known further to the east as the Elbūrz range, which has its origin in the mountains of Kūrdistān. This range does not impinge so closely in the coast, but still it leaves but little level ground at its foot.

Both these ranges are, I believe, covered with dense jungle and forest, and are covered with snow in the winter. The roads across them are, I believe, without exception of an exceedingly impracticable nature.

The only river of the least importance in Ghīlān is the Kizl Ozan, and besides this are the Mongodeh, Shimērūd, Langerūd, Yarason, Pūl-i-rūd, Gazirūd, Larthijān, Manzerūd, Sirkerrehrūd, Hasanbad, Usian, Mīāndehrud, none of these are of any size; the Pūl-i-rūd, Sirkerrehrūd, and Miandehrūd are the largest.

The climate of Ghīlān has the very worst reputation, indeed so insalubrious is it considered by the Persians of other provinces that it has passed into a proverb, "He who is tired of life let him go to Ghīlān." In winter, spring, and autumn it is not so bad, but even then the exceeding dampness and relaxing nature of the atmosphere render a sojourn there far from desirable, from the frequency of cold and rheumatism and from pains in the limbs and knees which a prolonged residence entails. From the beginning of June to the end of September, the flat country is reputed to be almost uninhabitable by a European or other stranger to the climate. The neighbouring mountains, however, offer a salubrious refuge during this period, but a person is there in complete seclusion and cut off from intercourse with the neighbourhood by the distance and badness of the roads. The natives of the low country have almost all a sickly appearance, a healthy-looking face being a rarity; the mountaineers are less sallow, but even they are not very healthy in appearance. During the unhealthy months the inhabitants always sleep on raised platforms,—a sure sign of a damp, malarious climate. Fraser mentions a very malignant and inveterate cutaneous disorder which prevailed not only among the lower but among the better classes, which he attributes to dirt and a total want of any remedial measures. Another very common disease is a sort of joint evil by which the patient suffers the loss of his toes and fingers one after another as in joint leprosy. Fraser, however, did not consider it the same, for the countenance has not the swelled and leprous appearance of that malady. Other cutaneous disorders, as ringworms, ulcers, &c., are also very common. Gmelin mentions the small-pox as frequently visiting Ghīlān. It is said to be brought by, or generally consequent upon, a particular wind which blows from the south, and it remains epidemic for from six to twelve months, after which its virulence relaxes and it gradually disappears. A dreadful plague visited the country some years ago, and carried off a large number of its inhabitants.

I can find no notice whatever of the mineralogy of Ghīlān, and this may be owing to the fact that no European has ever remained long in that province, all my authorities who visited it at all having merely marched through it.

The wild animals found in Ghīlān are the tiger, panther, wild boar, jackal, and marten, an animal called the vaspen, a sort of lynx and wild cat. There are more than one species of goat and deer; of the latter there is a fine animal called the maral. Others also are found in the rivers.

The cows of Mazandaran and Ghīlān are of small size, and resemble the lesser breeds of that animal in India; they have small humps, but those of the bulls are larger; they differ from the cattle of Upper Persia, which are of a better size, have less of the hump, and sometimes resemble the English breeds. The sheep are all small, and of the common-tailed sort; but few of the 'dhoombas,' or fat-tailed sheep, so common in other parts of Persia, are here to be seen, the few there are have been brought chiefly as pets, or by some accidental circumstance.

No large horses are bred in these provinces, as neither the climate nor the nature of the country seem at all adapted to them: but there are excellent ponies that answer all purposes much better. They are strong, stout animals, very much resembling Highland ponies, which will carry enormous burthens through their worst roads in winter; near 300 lbs. is the usual load, but they often carry a great deal more. The road to Pīrī Bazār, the village where goods for Enzelī are shipped from Resht, extends for five miles through one continued series of sloughs and bogs in deep jungle; and having never been regularly made, each carrier leads his beasts as he best can, taking a new tract when former ones have become impassable. No weather ever puts more than a temporary stop to the traffic along this wretched path; and it is entirely carried on by means of these ponies, a certain number of which are continually employed in it, and carry their heavy loads to the journey's end, although after a shower they sink to the girths at each step.

There is a great variety of birds in the woods. The pheasant is very plentiful, also the woodcock in its season, and the lake and its reedy islands and the marshes harbour myriads of wild fowl of many kinds. In summer the swarms of gnats and flies render a residence in this country far from agreeable.

The population of Ghīlān is at present small, being estimated as low as 100,000, but this appears to Abbott, my latest authority, an under-valuation. It is very difficult however to form an idea of its probable amount from the peculiar nature of the country. The dense forest which covers it, by concealing from the view of the traveller the habitation of the people, except such as are immediately in his line of route, precluded his forming any estimate from what came under his observation, and there were no public records to which to refer. Previous to the dreadful plague of 1830, the province was well peopled, Fraser saying "that it is great in proportion to the extent of the ground no one can doubt," but full two-thirds of the population would appear to have been carried off by that calamity, from which the country has never recovered. Abbott mentions that a person with whom he conversed told him that 40 individuals of his own family living in Ghīlān, 36 fell victims to this plague.

Many thousand labourers from the Khalkhal districts of the west side of the Talish mountains find employment here during the winter in the clearing and cultivation of land, hewing of wood, felling of timber, building and other employments requiring bodily strength, for which their weak and sickly constitutions incapacitate the natives of Ghīlān. These labourers return to their homes in spring, for they cannot endure in summer the fatal climate of this low swampy country.

The Ghīlānis are far from an ill-looking race of people; they are not so ruddy as the natives of the higher provinces, and persons of a dark, almost of a black complexion, are oftener to be met with than among these; but they

are by no means deficient in size or muscular strength. Their features are well marked and fine, and a bad beard is uncommon. It has been frequently remarked that the Persian children are beautiful; more so, perhaps than they commonly are in Europe; but in Ghīlān they are particularly so. Fraser says "in the course of my rambles among the different divisions of the town, I have often stopped to look at the crowds of boys and girls that ran about, occupied with their little plays; all of them handsome, and many of them perfect features of health and beauty. Some amongst the girls of six or seven years old possessed features so regularly delicate, and shapes so elegant and so formed, that they united, in a very remarkable manner, the charms of their age with the maturer beauty of approaching womanhood.

"Of the women, a stranger can seldom have it in his power to speak from extensive experience; but many of those among the lower and middling classes whose faces I saw were extremely handsome, and possessed a delicacy of feature and expression seldom seen in Europe, except among the better orders of society. Of the superior classes I could not possibly see many, except when a veil put carelessly on chanced to be blown aside, in a path little frequented,—a circumstance which not unfrequently occurred; and upon such occasions I have seen a lovely face, although I cannot say that it was fairer than, or differed materially from, those of his owner's attendants."

The beauty of the higher orders might perhaps be accounted for in some measure by the constant importation of female slave for the seraglios, from Georgia, Circassia, and Armenia,—a practice which must tend to improve their personal appearance; but it cannot affect the lower classes, whose good looks are probably to be referred to the life of moderate and healthy labour they lead in a fruitful country, the climate of which is nowise intemperate.

There is little peculiarity in the dress of the Ghīlānis; some of them wear, instead of the Persian 'kabba,' or outer vest, a dressing more resembling the Tūrkman gown, but smaller, barely meeting in front, and buttoning in a straight line from the breast to the waist. The 'shulwars,' or large trowsers, rolls of cloth for stockings about the legs, and the Kūrdish shoe or leathern sock, are worn here as in Mazandarān; but instead of the common Persian dagger, they hang the Lesghī "cummeree," or broad two-edged knife, from the girdle. This terrible weapon, so deadly in brawls and private quarrels, is formed of tempered steel; its blade varies from one to two feet in length, and from two to three inches broad close to the hilt, and is exceedingly sharp on both edges, and ending in a very sharp point; it is fitted with a handle of horn, or black wood, adapted to the size of the hand. It is a perfect cut and thrust weapon, and the larger ones from their breadth, size, and shape put one in mind of the description given us of the Roman sword. The wounds which they inflict are large and ghastly, and when given in serious earnest generally mortal. These "cummerees" are used throughout all the hilly districts of Azarbījān and Ghīlān, &c., as well as in Armenia and Georgia, commonly serving in place of swords, and are manufactured in most of the towns between Tabrez and Tiflīs inclusive.

The Indian method of carrying loads slung on either end of a stick carried across the shoulder is practised here; grass, fruit, vegetables, and other market commodities are brought into town in this manner; and it is the custom of every one to carry a small basket of reeds in his hands, in which he puts every thing he requires for common use, or for journeys;

it serves as a pocket, and a wallet too ; and being flexible, it folds up and goes under the arm when empty and expands as required when filled.

The food of the Ghīlānis is very simple and light. Rice and fish are the principal articles. Besides these they have abundance of fine poultry and horned cattle, but mutton is not commonly to be met with except in autumn when all classes are in the habit of consuming meat. Neither fat or butter is used in cookery, nor is any sort of bread eaten except in the towns, the people generally believing it to be injurious to their health in this climate.

The houses are, as has been remarked, very much scattered, generally consisting of three or four, placed together in the heart of the forest. They seldom present the appearance of regular villages, and are so much screened from view by the jungle that one is frequently not aware of their neighbourhood. They are usually clean and neat within, and instead of carpeting they have beautiful mats, the reeds for which are obtained in abundance all over the country.

The natives of Ghīlān are notorious for their bigotry, ignorance and prejudice; they have seldom seen Europeans, and those they are most acquainted with have generally been Russians . The care these prejudiced people take to avoid contract with a Christian as he passes them in the streets in rainy weather (when he is looked upon as particularly unclean) is perfectly ridiculous. In the neighbouring province of Azarbījān this prejudice has almost passed away, but the Ghīlaiks have yet to learn a lesson which a visit from their Russian neighbours may one day teach them.

The language of Ghīlān Proper is the Ghīlaik, a dialect of the Persian which is spoken with great rapidity and less sonorous than the Persian of other parts. The language of the Talish district which bounds Ghīlān on the north is another dialect of Persian, and it has been ascertained to contain much more Pehlevī than either the Ghīlaik or the language of Mazandarān. Of twenty substantives which Abbott noted of the Ghīlaik, only two varied from the modern Persian ; in the same number of words and of the same meaning in the Tālish language there were only nine which corresponded with the Persian either exactly or approximately; the great difference in the former dialect appears to be in the verbs and in the pronunciation.

In Ghīlān gypsies are more numerous than elsewhere. They preserve the characteristics of their race as in other parts of the world. Fortune telling is the occupation of the women. They live in little camps formed of miserable tents in which they migrate from the hot to the cold country according to the season. The donkey is their companion, and his master is the professional vendor of pots and pans. In features and habits they differ but little from their brethren in the West, and like them they have preserved in their language the trace of the Hindūstānī origin. In Persian they are called Kaolā, which word is supposed to denote a connection with an origin from Kābal.

There are few places in Ghīlān deserving the appellation of towns. Resht and Lahijān in fact stand alone as such. Enzeli is but a poor fishing village dependent on Resht, as Langarūd is on Lahajān. Fomen, Masulah, Kiskar and Teregoran are large villages with tolerable bazaars.

The soil of Ghīlān appears to be in some parts a rich vegetable stratum, on one of sand-stone and pebbles ; it is probable from this circumstance and

from marine shells being found under ground that at some period the low country was all under the sea.

Among the vegetable productions, wheat and barley are only cultivated in trifling quantities near the mountains, and all that is required for consumption in the towns is brought from other provinces.

Great quantities of wild hops grow, but are not converted to any use. Hemp also grows wild, and is used in making ropes for packing silk. Wild fruit grows everywhere in abundance, but none is cultivated, except oranges, lemons and limes. Grapes are in the utmost abundance, and the vines which grow wild in the mountains support themselves in the trunks and branches of the trees. They are however from want of attention not of the best quality, and like the other fruits of Ghīlān are esteemed unwholesome.

The flora of the province is exceedingly rich. Amongst the trees, the oak and beech are in abundance, but the former is seldom of great girth. A species of very thorny acacia grows all over the country, and the pomegranate and other wild fruit trees which abound give to the forests a charming appearance at certain seasons. The vallies too in the right season are strewn with flowers, honeysuckle, sweet briars and roses. Cotton and sugarcane do not thrive in Ghīlān, but these form almost the solitary exceptions.

The staple production however of Ghilān is silk. The management of the worm is conducted in a very simple and primitive manner, which is thus described by Holmes, pages 96 to 104.

"About the commencement of April, the bags in which the eggs are preserved during the winter are exposed to a moderate heat in some shady corner of the house; in general, however, the women carry them under their arms, as the warmest part of the body. The eggs are never exposed to the full heat of the sun, which would scorch and destroy them, and animal heat is preferred. The young worms are placed in any spare pots or pans which will suffice to hold them, and are fed with the leaves of the mulberry chopped into small pieces; if the spring happen to be late, and the worms are hatched before the mulberry is in leaf, the leaves of the coriander are substituted. The worms live for about forty days, during which period they become torpid, or, as the natives say, go to sleep four times; each sleep endures about two days, and the interval between is from seven to ten days. When the insects awake from their first torpidity, they are removed from the pans in which they have been kept, and are placed in the 'tilambar.'

"From this period they are fed with mulberry-leaves, whole branches being placed on the bed on which the worm is reared; their voracity is extraordinary, and after each sleep they become more and more ravenous.

"The 'tilambar' is a shed formed of nine or ten trunks of trees stripped of their branches, and driven into the earth in the form of an oblong square. These posts support a roof composed of the branches of trees thatched with rice straw; the eaves project several feet from the walls, as a protection against the sun and rain. Six or seven feet from the ground, round the shed, a scaffolding about two feet wide is erected, on which the proprietor walks to feed the insects; and, at a little lower level, the whole centre is occupied by a platform which serves as the bed where they remain while they exist as worms. The scaffolding encircling the bed is called the bridge, from which a curtain of rice straw is suspended, joining the

platform, to protect the silkworms from wind. This, with a ladder to ascend the bridge, completes a 'tilambar.' The walls of the shed are composed of reeds, and have two openings, one of which serves as a door, and the other, on the opposite side, affords the means of ventilation. If the weather happens to be cold, which, however, is rarely the case, the place is heated artificially. The ordinary dimensions of a 'tilambar' are about twenty feet long, seventeen or eighteen broad, and thirteen high; the bed is some five feet from the ground.

"On being removed to the 'tilambar,' the silkworms are placed on a litter of the green branches of the mulberry; and when the leaves are devoured, fresh boughs are given them without removing the old ones. The bed is not cleansed until it is absolutely necessary, from the collection of old branches, and from the strong effluvium arising from the ordure and the worms which have died. The rubbish is then removed from beneath, and the live worms which fall during the process are carefully replaced. At first, one man usually suffices for the management of a 'tilambar;' he goes into the plantations, cuts the branches, and, mounting the bridge, distributes them to the worms; but after the last sleep the operation becomes more serious, and three or four hands—generally the wife and children of the proprietor, who is himself the manager—hardly suffice to supply the insects, their demand for food is so great. In wet weather no care whatever is taken to dry the leaves, and consequently sometimes a moiety of the worms sicken and die.

"At the expiration of about forty days the worms become of a transparent hue, cease to eat, and exhibit a desire to climb the boughs to form their cocoons. This is a season of universal jubilee to the peasantry of Ghīlān, for now their labour ceases. Indeed, they have every reason to rejoice, as in this damp and hot climate the gathering of the branches is no ordinary toil, and often occasions deadly fevers. Boughs of the elm, alder, and other trees, the leaves of which the worms never eat, are now placed upright in the bed, their upper extremities being fastened to the cross-beams in the roof, when the insects ascend and begin to spin. The ladder is then taken away, the shed is closed, and all access forbidden during ten days. At the end of this time the proprietor, accompanied by his family and the tax-gatherer, who must be present, enters the 'tilambar,' and having removed the boughs with which the place is encumbered, they behold the entire roof covered with the beautiful white and yellow cocoons. The tax is levied according to the size of the bed; that is, for every twenty measures from the elbow of the proprietor to the tip of his middle finger is paid three-quarters of a 'maun shahee' of the raw silk; thus the tax, having reference to the produce, may be either heavy or light, according to the favorableness of the season. The total revenue on the production of silk in Ghīlān amounts to between 1,40,000 and 150,000 tomans (70,000*l.* and 75,000*l.*) A large 'tilambar' will yield about four mauns shahee (fifty-two pounds) of good silk.

"The cocoons are now gathered and given to the women. Those which are to be wound off are either exposed to the sun, or immersed in boiling water to destroy the chrysalis.

"Those destined for the reproduction of the species are put into pans made for the purpose, and placed in a cool part of the house, where in process of time the moth starts into life.

"A harmless snake, the coluber aquaticus, is procured from the rivers and placed in each 'tilambar' as a tutelar deity. If it does not remain there voluntarily, it is confined in a cage, though I was assured it seldom seeks to leave the place, but ranges about it at large, most probably destroying the vermin which might injure the worms. The proprietor regards the reptile with such reverence that, if perchance he finds it asleep, he will not venture to awaken it; he believes that a good or bad 'raccolta' depends entirely on its favor, and that, if he should not be able to procure one for his 'tilambar,' the silk will either be coarse, or the worms die, or no purchaser be found. If a man is at enmity with another, the greatest injury he can inflict on him is to kill his snake.

"The size of the reel on which the cocoons are wound off is larger than that used for the silk usually imported into England from other countries; consequently it cannot be wound by our ordinary machines, and is less valuable than it would otherwise be. Attempts have been made to persuade the Ghīlānīs to use a reel of the proper dimensions; the advantages of their so doing have been explained, and measures of the proper size have been given to them, hitherto, however, with little success. They usually offer two objections: the first is, that their forefathers have from time immemorial used the same reel, and why, therefore, should they presume to change it? The other is, that the lesser reel would occupy more time, which they could not afford, as the country is thinly populated and all hands fully employed. To obviate this, Mr. A constructed a simple machine, consisting of a reel of the proper dimensions with two wheels to multiply the motion, to the extent that each turn of the handle would give four evolutions of the reel, and would wind off as much silk as about three turns of the larger reel. It remains to be seen whether the saving of labour, the higher price offered, and the greater demand, will induce them to forego their prejudice and adopt this new reel. Last year, indeed, some two 'mauns shahee' were wound off on short reels; but they were of irregular measures, and thus the trial was abortive.

"An experienced rearer of the silk-worm will, by long habit, decide without hesitation which of the cocoons will produce the finest quality of silk; there are twelve different sorts of them, distinguished by their respective names. The districts of Fomen, Resht, and Lahijān are said to produce the best silk in Ghīlān, some of which will bear comparison with the finest from Broussa. There is also a small quantity of the most beautiful quality equal to the best Italian or Chinese silk; it is not, however, confined to any particular district, but it is found and sold among that of ordinary quality. Out of the whole produce of the province, something above 100,000 mauns shahee, there may be about 150 of this silk. A Greek mercantile house purchased this year about 12,000 'mauns shahee,' out of which was picked three packages of this superior quality. Were it collected and sold separately, it would be worth some twenty 'tomauns' per 'maun shahee;' while that of ordinary quality is only worth from ten to fourteen tomauns. The finest of this latter description sells at from fourteen to eighteen tomauns, the variations in price being regulated by the season and the demand.

"Mulberry plantations meet the eye at every turn throughout Ghīlān. The tree is raised from seed in the following manner :—The fruit is allowed to hang on the branches till it falls of itself, when it is crushed into a pulp, and

portions put into holes in the earth four inches deep. The superfluous plants are thinned out, so as to leave the rest about three feet apart. Some five or six years are necesssary before the leaves can be gathered from the young tree without damaging it. Both the black and white mulberry are employed in the plantations, which are only allowed to grow a little above the ordinary height of a man; for the convenience of gathering the leaves, the stems are stripped of their shoots, but a head is encouraged. The closeness of the trees and the shade which one affords the other render the leaves very tender. The trees are carefully pruned every spring, the shoots of the year alone affording the nutriment on which the worms thrive well: the leaves of the old branches are hard and indigestible, and the inequalities of the bark wound the insects.

"The annual reccolta in Ghīlān amounts in a moderate season to something more than 100,000 'mauns shahee' (1,300,000lbs.) of good silk, in addition to a great portion of waste or of inferior kind, the quantity of which is not ascertained. Some say that it is about half, and some that it is fully as much as the fine.

"According to M. Chodzko, the exportation of silk from Ghīlān in 1839 and 1840 was as follows:—

		1839.	1840.
To Russia	Mauns shahee	10,134	9,949
„ England	„ „	29,178	47,568
„ Baghdad... ..	„ „	3,504	7,750
„ the interior of Persia...	„ „	7,638	6,432
	Mauns shahee	50,454	71,699

"Add to these sums 40,000 'mauns shahee' employed in the manufactures of Ghīlān and Mazandarān, and the average of the two years will give about 100,000 'mauns shahee.' All persons, however, agree that the rearing of the silk-worm has been yearly on the increase, so that the present produce will most probably exceed the above average.

"M. Chodzko has made a slight mistake in saying that so much is exported 'to England;' it should have been 'to Constantinople,' whence the silk is dispersed over Europe.

"The silk for exportation is packed in "ferdehs" or ballots, each supposed to contain six mauns shahee. For every bale sent by way of Tabrez to Constantinople or the interior, a duty of one tomaun and a half is paid here, but on those shipped to Russia through Enzelī three tomauns are levied. The Russians, however, embale from seven to nine mauns shahee instead of the usual six; and when the customer complains, they silence him by threatening to take their silk to Tabrez and pay the duty there, which would be so much out of his pocket, as he farms the duty at a fixed price, the excess above which is for his own profit."

There are few countries more completely protected by nature against external aggression than Ghīlān, for its coast is lined with a belt of impenetrable forest, which shows a most disheartening aspect to a invading foe, whose perplexity would be completed by the deep "mardābs" or back waters and extensive morasses, equally covered with forests that lie behind the first barrier. At the same time these very obstacles would prove the best advantage to the defenders acquainted with their intricacies, and afford them means of securely annoying their enemies. On the south

the passes through the mountains are of extreme steepness, difficulty, and length, and might be defended or obstructed with so much ease that no hostile army unassisted by treachery could hope to force them, or if it succeeded in reaching the places below would find itself embarassed in a maze of jungles and morasses impervious with a guide, and even under every advantage presenting the most serious difficulties to the march of many troops encumbered with baggage and military stores.

Monteith has formed no less decided an opinion of the impracticability of Ghīlān, saying that if the Persians were only united, nothing ought to be more desired than an attack from the side of the Caspian; for had he not been forced to traverse it, he would have had no hesitation in reporting it impracticable, and it certainly is not possible to journey through it unless by the aid of the cattle belonging to the inhabitants. In summer it might be practicable to advance along the banks of the Kizl Ozan, which then occupies but a small part of its bed, but immediately beyond its banks are deep rice swamps so unhealthy as to have obtained the appellation the district of death. Should an enemy force his way through these impediments, the difficulties of driving the defenders from the steep and lofty mountains which bound Ghīlān on the west would be still greater, supported as they would be by the population of the neighbouring parts of Persia. In fact, he winds up, nothing but a combined movement from both sides of the mountains by an army already possessed of the upper country would easily accomplish that object.

All the roads in Ghīlān are on the worst state it is possible to conceive; those around Resht have been left in the most extraordinary state of neglect and disorganisation, purposely and avowedly with the object of keeping off invasion. It was once suggested to one of the governors by the agent of a neighbouring power that great advantage would result from the repair of the roads and the cleansing of the bed of a small stream which flows near Resht. Both these were undertaken, but so great was the jealousy of the people that the governor's conduct was immediately represented and he was reprimanded. Since then the roads and river have again become as impracticable as ever, and the former can scarce be termed roads, as it is with the utmost difficulty any beast of burden can pass them. There is no doubt that the bad roads on one occasion saved the capital from a visit from the Russians, who were in consequence obliged to abandon the advance on it they had commenced from Enzeli.

Ghīlān is usually governed by a royal prince who usually resides at Resht.

"Throughout the whole of Ghīlān the population may be divided into two distinct classes. The first or that which inhabits the plains exclusively remain stationary in villages or towns, where they cultivate rice, wheat, sugar, cotton, silk, and their habits are in all respects similar to those of the peasantry in other peaceable parts of the country. These people are of course regularly assessed, and the revenue derived from them is fixed, because their means are known. The second class consists of those who inhabit the skirts of the hills and the valleys amongst them, as well as the villages nearest their base, during the cold season, but who retire in the hot weather to their summits, and are thus subject to a periodical change of abode. Some of these cultivate land to an extent which holds proportion with the goodness of the soil they possess

and the advantageous position of their villages, but their chief dependence is upon flocks and herds which in spring are sent to the lower hills for pasture, and with which they move higher and higher as the season advances in warmth. Those villagers who cultivate land plant their rice, or whatever their crop may consist of, and having done so leave a few of their number to watch its progress and perform the necessary operations; while the greater number with their wives and families move upwards to their "yeilāks" along with their chiefs, where they all lead a pastoral life, until the approach of the cold weather, and want of pasture forces them down again. Each tribe has its own "yeilāk" and mountain lands, as well as its own villages and cultivable land below, distinct from others, and they never interfere with one another; but within their respective boundaries every one strays or plants his tent in his hut where he pleases.

"It is evident that the arrangement and collection of stated assessment among people who lead a life so irregular must be a duty of great difficulty to the officers of the government, and much must therefore be left to the chiefs who retain for themselves as much as they possibly can. They, in their turn, are squeezed from time to time by government, and thus matters are equalized, though not in a very regular or systematic manner."

Fraser states the full revenue of Ghīlān amounts to from 200 to 210,000 tomauns, or from £110,000 to £115,000 sterling a year; this arises from the customs and the land tax, which prevails all over the country. The former, according to Hājī Mūlā Bābā, should produce about 45,000 tomauns one year with another; that the collection of the renter may exceed this by a fourth, which is his own profit. The rate of duty is one in twenty, or five per cent. on all imports, at a calculation which is generally settled between the parties. No exports except silk and silk goods are taxed; the standing duty of the former is two reals per maun shahee, or two mauns tabreez, equal to 14½lbs. English; on manufactured goods it is the same as upon foreign goods imported.

The land tax is the same as is levied in other places, amounting to one-fifth of the gross produce; and there is also a tax laid upon shops in the towns. Of the whole amount thus raised, the king receives but 160,000 tomauns, the balance of from 40 to 50,000 being assigned as a provision for the prince governor. Monteith says the revenue of Ghīlān amounts to about 300,000 tomauns, and Holmes puts it at 2,000,000, and states that besides some 40,000 to 60,000 tomauns are sent to Tehran annually in the form of presents and bribes. Mr. Pasley however gives the following statement:—

"Resht, 47,908 tomauns; Fomen, 36,271; Lahijān, 37,768; Safūkadam, 2,448; Kaskin, 15,674; Deilawa, 6,789; Khidmut (and 5 per cent. on the revenue) 5,988; total 152,850. Out of this 3,359 tomauns are paid away in salaries in the province, leaving 149,490 tomauns as the net revenue.

Abbott in his note on this province observes in conclusion that though it is on wretched hands and kept in the most shameful state of neglect, it is in proportion to its extent the richest province in Persia. Its inhabitants appear to possess a great deal of wealth. Among the highest classes there are large fortunes, and traders with from 2,000 to 5,000 tomauns capital are very numerous. Of the military resources of Ghīlān, not much is known. The Ghīlaiks are not held in much estimation as soldiers by other Persians, though Shiel says they make good irregular troops amongst their own jungles, and certainly their conduct in repulsing with heavy loss the Russian

attempt to advance in Resht does not speak against them. Holmes says the governor of Resht maintains a force of 150 Astrābād musketeers and 150 artillerymen, and besides the Talish chiefs are bound to furnish 600 men. These last are usually armed with a long flint-lock gun, a thick stick and the kummer mentioned above, and are said to be miserable sickly-looking lot.

The name Ghilān is said to be appropriately derived from "Ghil" signifying mud.

Ghīlān was ceded to Russia in treaty in June 1724 in consideration of aid which was to be granted by Peter The Great to Shāh Thamasp in driving out the Afghāns, and though this treaty was disowned by the Shāh, a Russian force variously stated at from 6,000 to 10,000 men was landed under command of General Matuschkin, and took possession of the country almost without resistance about June 1726. They retained possession of it till 1736, when the General commanding was ordered to evacuate it, but showing some hesitation in obeying this order, Nādar Shāh, who by that time had succeeded to the throne, sent him a message that he would send his 'fārashes' to sweep him into the sea, and as his troops advanced at the same time as if to put this threat into execution, the Russians embarked with great precipitation. But though they thus left it, it is said that the Russian government has never ceased to covet its possession again, and that they do not hesitate even now to assert their claim to it. (*Kinneir—Monteith—Fraser—Shiel—Holmes—Chesney—Abbott—Gmelin.*)

GHITCH—

A pass in Khūzistān, Persia, between Behbahān and Dagūmbasan. It is said to be difficult, but practicable for guns, and with a little labour might be made more so. (*Jones.*)

GHIZDIS—

Is a synonymous title with Iliyāt, signifying "nomadic."

GHOR—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, situated about three miles from Nātanz. It is described as a most delightful place standing on rising ground, giving it the appearance of a fortress from a distance; around it is an extensive plain.—(*Lebrun.*)

GĪLĀWĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, on the left bank of the Kizl Ozan river, east from Zanjān and west from the Rūdbar pass over the Masula mountains. It is large and neat, situated in a small district called Pūsht-i-Koh, the inhabitants of which are for the most part Kūrds of the Auberlū division of the great Lūlū tribe. The only wood near it consists of fruit trees, poplars, and a kind of willow called by the natives "sinjid." (*Rawlinson—Fraser.*)

GILPĀEGĀN—Lat. Long. Elev.

A town in Irāk Ajamī, Persia, 87 miles north-west of Ispahān, on the road to Hāmādān. It is situated in an extensive and most fertile valley. Grain is so cheap in this part of Persia as to have only a nominal value, but there is no less extensive mode of exporting it except by mules. The town is described as being in a more than ordinary state of decay, but it has a sort of fort. Water is plentiful from "kanats." (*Shiel.*)

GIRDBĀLĀ—Lat. Long. Elev.

A village in Khōrasān, Persia, 8 miles west of Nishāpūr, situated on the same plain as that town. (*Gibbons.*)

GIRI—Lat. Long. Elev.

A village in Fārs, Persia, about 70 miles from Būshahr to Shīrāz. A road which leads by this place is practicable for guns. (*Jones.*)

GĪSAKHĀN—Lat. Long. Elev. about 3,500.

A hill in the district of Fārs, Persia, about 30 miles of east Būshahr. There is a plateau here varying from half mile to three miles in breadth, on which are some villages and streams of water.

Pelly thinks it probable that good coal would be found on this hill. The climate is superior to the plain country but inferior to that of the plains beyond the Kotal-i-Pīr-zan and Shīrāz. The road to it is precipitous and boulder-strewn. A force camping at Gīsakhān would have to bring all its supplies from the sea-board. Firewood however can be collected from brushwood and scrubby trees, which are more or less sparsely sprinked over the hills. (*Pelly—Colville.*)

GISHKOH—Lat. Long. Elev.

A small village and fort in Fārs, Persia, 100 miles north-west of Bandar Abbās, 240 miles south of Yezd, and 120 miles south-west of Kirmān. It is a most miserable place, consisting of a few ruinous hovels. (*Abbott.*)

GOBAN.—Lat. Long. Elev.

A town in the province of Khūzistān, Persia, situated in the delta formed by the estuary of the Shat-ūl-Arāb and the Karūn, and inhabited by the Chāb Arabs. (*Layard.*)

GODAR SHORAN—Lat. Long. Elev.

A village in Kirmān, Persia, 77 miles north-east of Bandar Abbās, on the road to Kirmān. There are only 4 or 5 huts here on the bank of a dry river. (*Smith.*)

GODIPE—Lat. Long. Elev.

A village in Azarbījān, Persia. It is a large village situated two miles from the west bank of the Lake Ūrūmiā, inhabited by Nestorian Christians. (*Wagner.*)

GOGĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, 30 miles south of Tabrez, 5 miles from Deh Kūrgān. It is one of a cluster of villages dependent on Deh Kūrgān, and is surrounded by a belt of gardens of about a mile in depth. A considerable quantity of fruit and timber is expected from it to Tabrīz; the former consisting of peaches, nectarines, apricots, plums; and the latter of poplar and plane. Gogan is celebrated as the scene of the conference between Paskiwitch and the Prince Royal of Persia after the occupation of Tabrīz by the Russians in 1826? (*Rawlinson.*)

GOHĪNAK—Lat. Long. Elev.

A village in the Būshahr district of Fārs, Persia, situated about 3½ miles from Tangistān. It contains 100 houses and pays a revenue of 100 tomauns. (*Pelly.*)

GOLARISTŪK—Lat. Long. Elev.

A small division of Mazāndarān, Persia, between the crest of the Demāvand ridge and Amōl, consisting of a cluster of small villages near the pass towards Tehrān. (*Fraser.*)

GOLJIK.—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 7 miles north of Tehrān. (*Shiel.*)

GONDAR—

A tribe who inhabit the wild country near Ashraf in Mazāndarān. They number 500 souls, and are said to be of no religion, and place no restriction in the intercourse of the sexes. Their principal food is the flesh of the wild hog. They are said to be unerring shots with the bow and matchlock. (*Morier.*)

GOUD-I-BANG—Lat. Long. Elev.
A village in Khōrasān, Persia, 26 miles south-west of Shāhrūd. The village was deserted when Clerk visited it from fear of Tūrkmans, but there is a well of water here. (*Clerk.*)

GŌRAK—Lat. Long. Elev.
A village in Fārs, Persia, 12 miles from Būshahr on the Fīrōzābād road. There is plenty of water here, as well as groves of date trees. (*Jones.*)

GORAM—
A village in the island of Kishm, Persian Gulf, at the entrance of the straits of the same name. It may be known by an old mosque. There are some reservoirs here, and after rain there is plenty of good water. It is said to have formerly been a Portuguese station. (*Brucks.*)

GORV—Long. Long. Elev.
A village on the island of Kishm, Persian Gulf, about five miles from Bassadore. It produces a few dates, vegetables, and other supplies. (*Brucks.*)

GOTWAND—Lat. Long. Elev.
A village in the province of Khūzistān, Persia, situate on the right bank of the Karūn, 20 miles above Shūstār. It is inhabited chiefly by Lūrs of the Bēdarwand tribe. There is a road from this place to Ispahān and another to Shūstar. (*Layard.*)

GOUR-I-SŪFĒD—Lat. Long. Elev.
A pass in the province of Fārs, Persia, over the range of mountains which run across that province in a direction from north-east to south-west. (*Chesney.*)

GOUSIR—Lat. Long. Elev.
A river in Irāk Ajamī, Persia, which is crossed 60 miles on the road from Tehrān to Ispahān. (*Clerk.*)

GOWDIN—Lat. Long. Elev.
A village in Kirmān, Persia, 12 miles east-south-east of Khūbbes. It is a ruinous looking place of scattered houses, sheltered amid groves of palm, orange, and lemon trees. This village and the neighbouring village of Andujard have between them 12,000 or 15,000 palm trees. Tobacco and henna are cultivated here. (*Abbott.*)

GOWK—Lat. Long. Elev.
A village in Kirmān, Persia, 27 miles south of Khūbbes and 66 miles north-west of Bam. It is situate in a valley about 2½ miles in breadth and several miles in length north-west and south-east. The village contains some 1,500 families, and covers with its gardens and houses a space of about three miles in length. It possesses two mud forts situated towards either extremity, but they having sometimes been rebellious are not now permitted to occupy them, and they are falling to ruin: one of them has a ditch into which water may be conveyed.

Gowk is attached to the government of Khubbes, but is regarded as a separate district, though only containing one village—Gowk itself. The place possesses little field cultivation, but its gardens produce a great quantity of grapes, some of which are dried and exported to many parts of the country and are even sent to India. At this village there is a deep pool about 15 yards wide, which the inhabitants denominate a "daria" or sea, and believe to be fathomless. (*Abbott.*)

GŌYEM—
A village in Fārs, Persia, 15 miles from Shīrāz, on the Behbahān road. It has many fruit gardens, and grain and slaughter cattle are procurable, as also fuel. The climate is considered salubrious. (*Jones.*)

GŪART BĀLĀ—Lat. Long. Elev.

A village in Khōrasān, Persia, two miles from Nishāpūr, on the road to Sabzavar. It is situated on an extensive, populous, and well watered plain. (*M. S. Route*)

GŪDAR MŪGAT—Lat. Long. Elev.

A pass in Kirmān, Persia, from the valley of the Rūd Khāneh Saghder, 35 miles south of Bam into the valley of Jarūft. This pass is described as difficult, rough, and rocky, the hills around being scantily clothed with shrubs and the "koonar" tree. (*Abbott.*)

GŪCHEH—Lat. Long. Elev.

A village in Khōrassān, Persia, 20 miles west of Dāmghān, on the great Tehrān-Mashad road. There is a caravanserae here, but no supplies whatever are procurable. (*Ferrier.*)

GŪDAR NAL SHIKAN—Lat. Long. Elev.

A pass in Fārs, Persia, about four miles north of Jehrūm, on the road to Fīrōzābād. It leads over a range running north-west to south-east, and is not very difficult. (*Abbott.*)

GŪETCH—Lat. Long. Elev.

A pass in Fārs, Persia, situated to the left of the Tang-i-Tūrkan between Kūmarij and Kazīrūn. If the latter were defended, this pass affords a means of turning it. (*Sutherland.*)

GŪHAHDĀR—Lat. Long. Elev.

A village in the Zeitūn district of Khūzistān, Persia. (*Layard.*)

GŪLĀNEH—

A village in the province of Persian Kūrdistān, about 8 miles from the source of the Kizl Ozan. It is a frontier village between the districts of Hasnābād and Kārā Torow. (*Rich.*)

GŪLASHGORD—Lat. Long. Elev.

A village in Kirmān, Persia, on the plain of Rūdbār, 234 miles south of Kirmān. It is described as a large reed village with a castle standing on an eminence near some bare rocky hills, and overlooking an extensive plain in the direction of Bandar Abbās. (*Abbott—Smith.*)

GŪGIRD—Lat. Long. Elev.

A plain in Khūzistān, Persia, lying at the south foot of the Koh-i-Asmārī hills, about 45 miles east of Shūstar. The soil of this plain is clayey, and produces wheat which is sown in December and reaped in March before the vernal equinox. When the rains are abundant, the harvest yields from ten to fifteen for one. It is inhabited by a division of the Janekī tribe. (*DeBode.*)

GULHEK—Lat. Lōng. Elev.

A village near Irāk Ajamī, Persia, near Tehrān, which Eastwick calls the "country quarters" of the British mission. (*Eastwick.*)

GŪLISTĀN—Lat. Long. Elev.

A village in Khōrasān, Persia, about 10 miles west of Mashad, built on the summit of a hill about one mile to the right of the main road. There is a picturesque fort here. The approach to it is by an avenue of mulberry trees, one mile and a quarter long, planted by a devout Mashadi for the benefit of the pilgrims. (*Clerk.*)

GŪLNABĀD—Lat. Lan. Elev.

A village in the Isfahān district, Persia, 14 miles east of Isfahān, on the Yezd road. It is furnished with an old mud caravanserae, and consists chiefly of ruins which date from the Afghān invasion. Near it during the Afghān

invasion of Persia was fought the battle in which the Persian army was defeated immediately before the siege and capture of Isfahān. The water here is slightly brackish. (*Smith.*)

GŪL-O-GŪLĀB—Lat. Long. Elev.

Two celebrated hill fortresses in Khūzistān, Persia, situated south of the plain of Zeitūn and 18 miles south of Behbehān near the junction of the Āb-i-Shōr and Āb-i-Sharīn rivers. It is a natural stronghold capable of good defence against irregular troops on the Persian Nizam. They are in possession of a chief of the Mamasenni tribe, who was taken by a Persian detachment under Captain Shee in 1835. (*Layard—DeBode.*)

GŪLTAPEH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, on the road from Tehrān to Tabrez, 63 miles north-west of Zanjān and 20 miles east of Miāna. It is surrounded by gardens. (*Ouseley.*)

GŪN—Lat. Long. Elev.

A village in Khōrasān, 12 miles from Sabzwār, on the road to Nishāpūr. It is situated in a small valley through which a stream winds, the water of which is slightly brackish. (*M. Route.*)

GŪNĀWĀH.—Lat. 29°33′35″. Long 50°36″. Elev.

A village in Fārs, Persia, on the coast of the Persian Gulf above Bandar Rēg, 45 miles north-west of Būshahr. It contains 150 houses and pays 500 tomans revenue. The tract lying along the coast between Bandar Dilam and Bandar Rēg is called Gūnāwā. It is composed of a confused mass of low, grotesquely-shaped sandstone and earthy hills on parts intersected with vertical lines of gypsum cropping up. This tract was evidently formerly thickly populated, there being many ruins upon it. It is supposed to have fallen into a desert state from the river which formerly ran through it having dried up. Though this place is much decayed, the Shēkh, who is dependent on the governor of Būshahr, can bring 1,200 horsemen into the field. There is a considerable trade with other ports in horses and grain from this place. (*Layard—Pelly—Brucks—Monteith.*)

GŪNDŪZLŪ—

A tribe of Afshars who reside in the vicinity of the village of Boleitī near Shūstar in Khūzistān, Persia, during the winter months, and in summer and autumn encamp on the Āb-i-Gargar from Shūstar to the junction of that canal with the main body of the river Karūn at Band-i-Kīr. The Gūndūzlū is the only one of the Afshars who returned to their own country after being transported thence to the north of Persia. Many Arab families have joined this tribe, and while the Turkish language is still understood by them, both Arabic and Persian are generally spoken. (*Layard.*)

GŪRAN—Lat. Long. Elev.

A district of Kirmānshāh, Persia. In 1834, when British officers were attached to the Persian army, Major Rawlinson was appointed to raise a regiment of Gūran Kūrds, which he succeeded in doing. The Kūrds from which this regiment was formed are a frank and hospitable race, and like most mountaineers are hard and enduring; very little is known of their faith, which appears to embody the various doctrines of Judaism, Christianity, and Shīah Mahomedanism. They are termed Ali-Ilahis, and are supposed by Major Rawlinson to be of Jewish origin. (*Rawlinson.*)

GŪRGAN—Lat. Long. Elev.
A river of Persia, rising in the Jagatāi and Alātāgh mountains of Khōrasān, Persia, and flowing in a westerly direction, after a course of about 250 miles, falls into the Caspian Sea to the north of Astrābād Bay. In its upper parts it is peopled by Goklan Tūrkmans, and in its lower by the Yomat tribe of the same people. Near its mouth, its banks are frequently overflowed, and they have become complete morasses in this direction; it is supposed to have been in order to stay these floods that the Kizl Alan, or Alexander's wall, was erected on the north bank. Though there is deep water in the river itself, even boats drawing the minimum of water cannot ascend it, owing to the extreme shallowness of the Caspian Sea at its mouth. The river Gūrgan measures about 60 yards from bank to bank; its bed is deep, and in spring, when the snows of the Elbūrz melt, there is much water in it; but in summer (except when occasionally swelled by the rains which the mountains attract) it is shallow. The water, though not clear, is sweet and very drinkable when its mud has been allowed to settle; the Tūrkmans swear by it. Nothing can exceed the richness of the land through which this river flows. About three miles breadth on either side of it is cultivated with the finest wheat and barley. (*Connolly—Vambery.*)

GŪRGEZ—Lat. Long. Elev.
A village in Kirmān, Persia, five miles north-east of Kirmān. It is a poor dismal-looking place. (*Abbott.*)

GŪZKĀM—Lat. Long. Elev.
A village in Khōrasān, Persia, 14 miles north-east of Mashad. It is inhabited by Taemūrīs, and has a population of about 1,000 souls; but as it is the first inhabited village in Persia next to the Turkmans, it is very much exposed to their raids and is very seldom spared. (*Burnes.*)

H.

HABIN—
A river of Khōrasān, Persia, near Mashad. (*Chesney.*)

HABLA RŪD—Lat. Long. Elev.
A village in Irāk Ajamī, Persia, 95 miles east of Tehrān, on the road to Mazandaran by the Gadūk pass. It is divided into two parts by the river, and the castle is finely placed on a hill amid many extensive gardens. There is a river of this name. (*Ouseley.*)

HAFĀR—Lat. Long. Elev.
A canal in Khūzistān, Persia, which, leaving the Karūn at the town of Sabla, pursues a course south 65° west for 11 miles to the Shatt-ūl-Arāb, passing through Mohamrāh. The Hafār is navigable to vessels of any size—both at high and low water, as far as Mohamrāh. (*Chesney—Kinneir—Jones.*)

HAFRĪS—Lat. Long. Elev.
A village in Khōrasān, Persia, between Tūn and Bīijān. The merchants of this place trade hence to Bokhāra. (*Wolff.*)

HAFT ASIĀB—Lat. Long. Elev.

A halting-place in Khōrasān, Persia, about 60 miles north-west of Tūrbat-i-Shēkh Jām. (*Connolly.*)

HAFT CHASMĀH—Lat. Long. Elev.

An encamping ground in Khōrasān, Persia, situated in a beautiful valley covered with green sward, kept fresh by the seven springs which give it its name. It is about 30 miles north of Shāhrūd. (*Connolly.*)

HAFT LANG—Lat. Long. Elev.

See *Bakhtīārīs.*

HAFTRĀHĀN KOH—

A range of hills in the Bakhtīārī mountains, Persia. (*Layard.*)

HĀJĪĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 75 miles east of Ispahān. (*Abbott.*)

HAJĪĀBĀD—

A village in Fārs, Persia, near the ruins of Persepolis. (*Morier.*)

HAJĪĀBAD

A village in Kirmān, Persia, 40 miles south-east of Bandar Abbās on the road to Jask. It has 120 houses and a fort. Supplies are abundant, and fresh water is procured from wells. (*Pelly.*)

HAJĪĀBĀD—Lat. Long. Elev.

A small fort in Khōrasān, Persia, about 18 miles north-west of Tūrshēz. It is celebrated for the delicious flavour of the pomegranates produced here. (*Forster.*)

HĀJĪ RŪSTAM—

A river in the Tālish district of Azarbījān, which, rising in the Bagra Koh, falls into the Caspian. It is a clear shallow stream about 20 yards broad. (*Holmes.*)

HAJĪ SĀLIH—Lat. Long. Elev.

A pass in the province of Fārs, Persia, on the road between Būshahr and Shīrāz by the Dashtistān plain, and about 60 miles from the former. It is described as rocky and bad. (*Monteith.*)

HAJĪ SYAD—Lat. Long. Elev.

A village in Azarbījān, Persia, south-east of Khoi and north-west of Tabrīz. (*Stuart.*)

HAJĪ TŪL—Lat. Long. Elev.

A pass in Fārs, Persia, lying between Fīrōzābād and Dasht-i-Sīah. (*Jones—Ballard.*)

HALĀGĀN—Lat. Long. Elev.

A plain in the Bakhtīārī mountains, east of Shūstar. (*Layard.*)

HALĪLĀ—Lat. 28° 40′ 10″. Long. 51° 38′ 40″. Elev.

A peak in Fārs, Persia, the south spurs of which run down for about 30 miles to the coast of the Persian Gulf, a few miles east of Būshahr, and form an extensive bay with fair anchorage. The mountain of Halīlā is situated 30 miles in the interior on a sandy plain, and close to the range of hills that run parallel with the coast. Its great height makes it appear much closer than it really is; it is about 5 to 6,000 feet high, and may be seen distinctly on a clear day at a distance of 60 miles. Snow can be obtained from it nearly all the year round; the natives bring it down on the backs of camels or mules wrapped in blankets, and dispose of it to the richer inhabitants. The proper name of the peak is Koh-i-Bairāmi, and it is also known as the Koh-i-Kharmūj, from Kharmūj, the town of the Dashti tribe.

The village of Halīlā has a square fort, and is situated about two-thirds of a mile from Ras Halīlā, which is in latitude 28° 50′ 30″, longitude 50° 54′. Good water is procurable here from a well near a date grove. It contains 100 houses inhabited by a tribe called Pūlādīs, and pays revenue of 300 tomans.

Some few scattered villages are to be seen in this bay, and the signs of cultivation may be perceived here and there. The anchorage is not very good, and vessels are obliged to lie some distance off shore on account of the shallowness of the water. There is, however, good shelter from north-westers. The best anchorage is with Halīlā point south 79° east true, and Ras Halilā north 31° 21′ true in three and a half or four fathoms at low water: soft, muddy bottom. The authority of the Shekh of Būshahr ends here and the Tangassier district commences. (*Kempthorne—Brucks—Morier—Pelly.*)

HALĪ RŪD—Lat. Long. Elev.

A river of Kirmān, Persia, which rises in the Jabl-ābād mountains in two branches: one in Rahburē, and the other at Hanza of Sardū, 4 stages from Sarjāz, and joins the Rūd Khāneh Shōr 3 miles south of Sarjāz. It is crossed on the road south to Jarūft about 1½ miles from Sarjāz, and at this point it is about 25 paces across, not very deep or rapid, but still flowing in a wide bed. (*Abbott.*)

HAMADĀN—Lat. Long. Elev.

A town in Irāk Ajamī, Persia, 180 miles south-west of Tehrān.

The bazars of Hamadān are very beautiful and spacious, and always crowded: numerous caravanserais are close at hand; there are also many mosques and public baths. This town is of great commercial importance, and has a population of 50,000 souls. Its manufactures in copper are in repute. Several streams of water, descending from the mountains, and passing near the town, contain gold, which the inhabitants, particularly the Jews, collect in skins by washing, but in a clumsy manner. They earn about a shilling a day, but with a better system could no doubt gain more. Many streets in Hamadān, and certainly several parts of the town, are closed by great gates, which are open only from sunrise to sunset. This is an excellent custom, and adds much to the security of the honest portion of the inhabitants in troublous times, or for the purposes of police. The vicinity of Hamadān to the mountains of Elwund is an advantage, on account of the numerous fresh and cool streams which temper the heats of summer; but it has also a disadvantage, for the summits of this range constantly attract a dense mass of clouds, which prevents the air from circulating freely in the town, where the atmosphere is heavy and unhealthy.

The plain which surrounds this town is covered with villages, the cultivation good, and cheapness and abundance are the result. The population of the province of Hamadān may be divided into three distinct classes—military, religious, and mixed. The first consists of the tribe of Kārā-gazlū, one of the bravest and most warlike in Persia, and a branch of that of Sham-lū, which was brought from Syria, in Media, by Timūrlang; this class is more numerous than the other two. The second is composed of an infinity of Syads and Mūlas, who seem to have a marked predilection for this province, most of the villages in which have been given to them in fief by the government. The third class, the smallest, consists of merchants, tradesmen, workmen, and agricultural labourers. Though quite an exceptional

case in Persia, the Shāh has appointed a separate officer over each of these classes, fearing to put too much power in the hands of one person by entrusting to him all three.

Persian writers attribute the foundation of Hamadān to Jamshid, a king of the Peshdadian dynasty; it has many times been the capital of Persia. There are not any monuments or ruins in it that could be looked upon as having belonged to Ecbatana, which, as we know, was the town of Dēiokēs, called by the Persians Kay Kobad, and by the Jews Arphaxad: Jamshid reigned 700 years B. C. A little towards the east, and out of the town, is a small eminence, now called Musella, said by various authors to have been the spot on which stood the palace of the Median kings.

In the centre of Hamadān is the tomb of Ali Ben Sina, and not far from it are those of Esther and Mordecai, which are held in great veneration by the Jews of this town, and kept in a perfect state of repair. On the dome over these tombs is an inscription, of which the following is a translation:—

"On Thursday, the 15th of the month of Adar, in the year of the creation of the world 4474, the building of this temple over the tombs of Mordecai and Esther was finished by the hands of the two benevolent brothers, Elias and Samuel, sons of the late Ismael Kachan."

The principal manufacture of Hamadān is a particular sort of felt carpet, called "namad," highly esteemed among the Persians. It is also famous for its leather, of which the inhabitants cure large quantities for the coverings of trunks, saddles, bindings of tents, &c. The produce of the district consists chiefly of raisins and treacle of grapes.

Caravans go every month to Sūlimānia from Hamadān, and occasionally to Panjwīn. (*Kinneir—Fraser—Ferrier—Monteith—Morier—Rich.*)

HANDEMENI—Lat. Long. Elev.

A sub-division of the Pūsht-i-Koh division of the Feilli Lūrs, who number about 250 families, and reside in the mountains to the north-west of Kebr Koh in Lūristān, and sometimes near Khōramābād in the summer, and on the plains at the foot of these mountains in winter. (*Layard.*)

HAOZ-I-SŪLTĀN—Lat. Long. Elev.

A halting place in Irāk Ajamī, Persia, 40 miles south of Tehrān, and 34 miles north of Kūm. There is a caravanserai here, and a reservoir of water so deep and spacious that the water collected in it during the winter supplies amply all caravans and occasional travellers of the subsequent summer.

Between this place and the next stage, Pūl-i-Dalāk, is a large swamp, which is always difficult of passage, and sometimes impracticable and dangerous. (*Ouseley.*)

HAOZ-KOL-MARA—Lat. Long. Elev.

A covered well with good water on the road from Herāt to Shāhrūd in Khōrasān, Persia, by Khāff and Tūrshez, 112 miles north-west of the latter place. (*Clerk.*)

HARĀWAL DĀGH—

A mountain lying to the west of Dilmān in Azarbījān, Persia. It may be the same as the mount Akronal of Monteith's maps. (*Shiel.*)

HARĀZ—Lat. Long. Elev.

A river of Mazāndaran, Persia, which rises in the north slopes of the Demavānd mountain, and falls into the Caspian after a north course of perhaps 100 miles. In the upper part of its course it is a mountain torrent, and is here joined by the rapid stream called the Lār from the north-west.

thence it flows in a deep and narrow channel of rock past the town of Ask; where it is crossed by a wooden bridge. Between Ask and Wāneh it is crossed in six places by wooden bridges, and the river then runs in a deep narrow channel between walls of perpendicular rock to the caves of Karū; thence to Paras it is crossed in two places by wooden bridges. At about 18 miles from Paras, it enters a valley 400 yards broad and then enters the plains. At Amōl it is very broad, but not in the dry season more than two feet in depth, but in the floods it is a much more considerable stream, being very full and rapid. It is crossed at this point by a bridge of twelve arches. (*Todd.*)

HARĪ RŪD—Lat. Long. Elev.

A river in Mazāndarān, Persia, which rises in the northern slopes of the Elbūrz mountains, and falls into the Caspian at about 10 miles west of Alīabād. It is described as a fine copious stream (in May), and is said to be the best water in Mazāndarān. The quantity of detritus brought down by this river from the mountains has formed, at its mouth, a point which stretches far into the sea. (*Fraser.*)

HARŪNABĀD—Lat. 34°06′ 36″. Long. Elev.

A village in Kirmānshāh, Persia, 36 miles south-west of Kirmānshāh and 20 miles from Kirind. It is situated nearly at the rise of one of the sources of the river Kerkah; its population inhabit it only in the summer, in the winter they resort to the plain to escape the intense cold. About 60 houses and a caravanseraeshah constitute the village. The district occupied by the Kalhur tribe extends as far north as this place.

The town is said to have been built by Harūn-al-Raschīd, but now there is only a village built on its ruins. The Kūrds call this place Harūniyeh. (*Ferrier—Jones—Taylor—Fraser.*)

HARŪNIS—

A tribe who are said to reside near Tūn in Khōrasān, Persia. They are of Arab origin, having been settled here by Shāh Abbās. They retain but little of the appearance and manners of their ancestors.

HASĀMĀBĀD—Lat. Long. Elev.

A village in Khūzistān, Persia, on the Āb-i-Gargar, five miles below Shūstar. At this place boats employed in the trade between Shūstar, Ahwāz, and Mohamrah usually disembark their cargoes, further ascent being prevented, the Mahībazān dam just above the village. (*Layard.*)

HASANĀBĀD—

A division of Persian Kūrdistān. It is governed by a person appointed by the Vāli of Kūrdistān. (*Rich.*)

HASANĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 30 miles from Kūm. (*Abbott.*)

HASANĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 11 miles east of Kasvīn. The soil around it is good, and the land in a state of excellent cultivation. (*Ouseley.*)

HASANĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 9 miles west of Nishāpūr, on the right of the road from Sabzawār. It has some cultivation around it. (*Clerk.*)

HASANĀBĀD—Lat. Long. Elev.

A village in the province of Persian Kūrdistān, 4 miles from Sehna on the road to Kirmānshāh. (*Jones.*)

HASSĀWAR—Lat. Long. Elev.

A village in Azarbījān, 10 miles north of Ardibīl. (*Fraser.*)

HASSEMĀNIA—Lat. Long. Elev.

A village in Khūzistān, Persia, on the river Karūn, a few miles below Shūstar. (*Chesney.*)

HASHTĀD TŪN—Lat. Long. Elev.

A village in Kirmān, Persia, 30 miles south-east of Khūbbes, situated under some rocks 2 miles from the road to Bam. (*Abbott.*)

HASHT RŪD—Lat. Long. Elev.

A district of Azarbījān, Persia, west of Miāna, so called from its abundance of water. It is one of the finest in the province, rich in corn, and well peopled, villages being situated in most parts of it, and the slopes of the hills in general being covered with cultivation. Serāskand is the chief place. (*Morier.*)

HAWĪZĀ—Lat. Long. Elev.

A town in Khūzistān, Persia, on the right bank of the river Kerkah, 65 miles south-west of Shūstar, and 60 miles north of Basra. It is the chief place of the Vāli of Arābistān, whose sway formerly extended to all the Arabs in this country. It was formerly a well populated place, but since the river deserted it, most of the inhabitants have left, and there are now perhaps not more than 500 houses in the place. The inhabitants are chiefly Arabs. It is situated in a district sufficiently fertile to supply four-fifths of the corn used in the markets of Basra. A canal, called the Shatt-al-Khūd, connects the Kerkah river with the Tigris, by which a boat may pass from the latter to the former in five or six hours. (*Kinneir—Layard—Rich.*)

HAZĀR AMIN—

A village in Khōrasān, Persia, 16 miles east of Tehrān. It is inhabited principally by Kūrds. (*Wolff.*)

HAZĀRAS—

A tribe of Persia who inhabit the country to the east of the Taemūrīs of Khāff, between it and the great range from Khāirabād to Rosanak. They are a turbulent but not very numerous tribe, who live both in tents and houses, and who render allegiance to the Persians and Afghāns, as these powers are able to enforce it. They possess the three small towns of Mahmūdabād, Tūrbat-i-Shekh Jām, and Kahrez, each perhaps consisting of 200 houses; and they cultivate grain along the base of the small, or, as it may be named (since it separates the two Tūrbats), the Tūrbat range. This tribe are violent professors of the Sūnī creed, and their features show them to be descended from the Tartars; these and their thievish sympathies have connected them closely with the Tūrkmans, to whom they sell those whom they have the fortune to kidnap. In order to have such convenient friends at hand, they allow them the range of their country, and subsequently it is depopulated to the very neighbourhood of Herāt. (*Connolly.*)

HAZĀR CHŪSŪ—Lat. Long. Elev.

A pass in Mazandarān, Persia, between the villages of Merzinabād and Inen. It is described as very fatiguing. (*Shiel.*)

HAZĀR DARA—

The name given to the Bakhtīarī range in Persia to the east of Behbahān. (*Chesney.*)

HAZĀR JARĪB—Lat. Long. Elev.

A district of Persia, half in Khōrasān and half in Mazāndarān, which is passed through on the road from Astarābād to Dāmghān. The land yields five fold without manuring. The greatest part of it is watered by rain only. (*Morier.*)

HEDIREH—Lat. Long. Elev.

A village hamlet in Khōrasān, Persia, 30 miles south-east of Mashad on the Herāt road. There is a caravanserae here, and the huts of a few shepherds around. (*Ferrier.*)

HEHVĪ—Lat. Long. Elev.

A village in the Talish district of Azarbījān, Persia, on the coast of the Caspian and left bank of the Hehvī Rūd, 28 miles south of Astāra. It is situated about one mile from the sea, and its houses are scattered throughout the forest. The inhabitants cultivate rice, keep bees, and make a pretty kind of matting of reeds. The common fruits are figs, apples, pears, and grapes. (*Holmes.*)

HERĀT—Lat. Long. Elev.

A village in Kirmān, Persia, west of Kirmān. It is a fine village, and the country for some distance is covered with gardens and cornfields and well supplied with good water. (*Gibbons.*)

HERON—Lat. Long. Elev.

A town in Azarbījān, Persia, the capital of the district of Upper Khal-khal, 60 miles south of Ardabīl and 50 miles east of Miāna. Fraser calls it Herow. (*Monteith.*)

HIMATĀBĀD—Lat. Long. Elev.

A village in Yezd district, Persia, about 12 miles north-west of Yezd on the right of the road from Ispahān. It has a caravanserae. (*Abbott.*)

HINDĀBĀD—Lat. Long. Elev.

A village in Khōrasān, 11 miles south of Tūrbat Haedarī, situated in a barren undulating plain, but with some cultivation round it. It has a small fort. (*Forbes—Clerk.*)

HINDIĀN—

A town in Khūzistān, Persia, on the Tāb river, 35 miles from its mouth. The town is in ruins. It might at one time have held from three to four thousand inhabitants, but at present there are not more than 400 or 500. It is situated on both sides of the river—that on the right bank belonging to the Shēkh of the Chāb Arabs, while that on the left is under the governor of Behbahān. The river is here about 100 yards wide, with banks 15 or 18 feet high.

The river is navigable for boats of small burthen from the sea to this place, and "buggalows" come here from Koweit and Būshahr.

Ophthalmia is said to be the prevailing disease at this place.

Colonel Pelly gives the following information of the trade of Hindiān:—

"The imports are about 1,000 'karehs' of dates from Basra, each kareh paying five kerans duty, and piece-goods to the value of 20,000 kerans.

"The exports are mainly gram to the value of about 200,000 kerans, coming down from Behbahān and Hormaz, and paying a duty of half keran per Hashem maund; 100,000 kerans worth of wool from the upper country, 10,000 kerans of rogan, and some 10,000 sheep paying half keran each duty. For an account of the Hindiān river, *vide* Tāb." (*Pelly—Layard—Colville—Whitelock—Brucks.*)

HĪR—

A village in Khamseh district, Persia, about 60 miles west-north-west of Kasvīn. There are some coal mines situated about 1½ miles from the village, at an elevation of 1,000 feet above the plain. The rocks where the mines are have a black tinge, and ironstone is abundant, and the hills seem to consist of layers of sandstone, ironstone, and coals.

The coal is got by digging circular wells about 5 feet in diameter and 30 feet deep. The only stratum of coal visible seems to be about a foot thick at 6 feet from the surface and dipping at an angle of 80°. It produces no large blocks, and seems light and brittle, and has a glittering appearance with occasional red streaks. Its price is one tomam per kharbar, or 30 per ton. These mines may be of some importance one day. (*Eastwick.*)

HIS R—Lat. Long. Elev.

A collection of six or seven villages in the province of Fārs, Persia, 6 miles south-east of Bandar Dīlam on the road to Būshahr. There is good water here from wells. It is in the Lehrūī sub-division of the district of Behbahān. (*Monteith—Layard.*)

HISĀR—Lat. Long. Elev.

A village in Azarbījān, Persia, on a branch of the Jagatū river, and 150 miles south of Tabrez. It was once a considerable place, but now only consists of a few families, who live within the ruinous enclosure of the fort. It is inhabited by the Tūrkī tribe of Afshārs. (*Rawlinson.*)

HISĀR—Lat. Long. Elev.

A village in the Khamseh district, Persia, about 12 miles west of Kasvīn. It is described as a poor village. (*Eastwick.*)

HISĀR—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 30 miles from Hamadān and 168 miles from Ispahān on the road to Kirmānshāh, from which it is 85 miles distant. Supplies are procurable here, and water is obtained from a small stream. (*Jones.*)

HISĀR AMĪR—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, situated 12 miles east of Tehrān at the foot of the mountains. It has 100 houses and a hunting lodge of the Shāhs. (*Eastwick.*)

HĪSHĪJ..N—Lat. Long. Elev.

A town in Azarbījān, Persia, on the left bank of the Kizl Ozān river below Miāna. It is situated on a rising ground near the river, and is very well calculated for a military post to defend the passage of the difficult defile of the Kafilan Koh. It contains about 300 houses, and the inhabitants carry on a considerable trade with Ghīlān, to which province they carry cotton and grain, and have 200 pack horses which they hire to the merchants. (*Monteith.*)

HOBETŪ—Lat. Long. Elev.

A division of Persian Kūrdistān, which is passed through on the direct road from Sehna to Tabrez. (*Rich.*)

HORESTAN—Lat. Long. Elev.

A village in Khūzistān, Persia, on the right bank of the Kūrdistān river about 4 miles from Behbahān. (*DeBode.*)

HŪRIN—Lat. Long. Elev.

A town in Kirmānshāh, Persia, 7 miles north of Sheikhan. (*Rawlinson.*)

HŪSENĀBAD—Lat. Long. Elev.

A village in Khūzistān, Persia, on the left bank of the Kūrdistān river, about 4 miles from Behbahān. (*De Bode.*)

HŪSEN NŪN—Lat. Long. Elev.

A walled village in Khōrasān, Persia, 35 miles south-east of Semnūn on the road from Tabas. It contains 400 houses inhabited by Persians. (*Ferrier.*)

HŪSHĀN—Lat. Long. Elev.

A village in Kirmān, Persia, 18 miles west of Bāft and 70 miles south-west of Kirmān. (*Gibbons.*)

HYĀT DĀŪD—Lat. Long. Elev.

A village in Būshahr district, Fārs, Persia, situated 56 miles from Būshahr. It contains 100 houses and pays a revenue of 3,000 tomans. (*Pelly.*)

I.

IDRĪS—

See *Chab Arabs.*

IDRĪSIGAH—Lat. Long. Elev.

A village and fort in Khūzistān, Persia, on left bank of the Karūn river, inhabited by the Idrīs tribe. It is a place of no trade or importance, and is more a stronghold than an abiding place. The banks of the river in its vicinity are well calculated for wood-cutting. (*Selby—Layard.*)

ĪJ—

A place in Fārs, Persia, situated 12 miles from Neyriz. (*Abbott.*)

ĪLĪYĀTS—

The name given in Persia to designate those tribes who lead a wandering life and who subsist by their flocks.

"The Īlīyāts are not originally Persians, but may be compared to foreign shoots grafted on the main stalk. The original Persian is to be found in the cities and in the old established towns and districts of the provinces. The accretion of new population flowed in both from the east and from the west. Until the conquest of Persia by the Saracens, her people might be said to be unmixed; they having conquered the country spread themselves even to Balkh, Bokhāra, and Merv, were incorporated with the Persian nation, and, it is said, first insulated it with roving propensities. The next tribe of wanderers was brought from the east in 1234 with Jangēz Khān, which was followed by Timūr, who crossed and re-crossed Persia so frequently that many of his hordes were left in Turkey. Such in general terms may be called the origin of the Īlīyāts, but each tribe has its own particular history, recording whence it came and by whom it was introduced into Persia. Many have become inhabitants of cities and villages, therefore the tribes are classed into what are called Shahr-nishīn, or dwellers in cities, or Sahrā-nishīn, or dwellers in the field. A few only have adhered to their original modes of life, and abide all the year round in tents, in the winter keeping to the plains, and in the summer seeking the pasturage of the mountains. In their own estimation they look upon the Shahr-nishīns as degenerate, applauding the hardihood and simplicity of manners of those who have no other dwelling place than the tent, and reviling those who recur to the luxuries of a house and the protection of a city.

"The principal tribes are as follows:—1, Kajar; 2, Afshar; 3, Arab; 4, Lak; 5, Feili; 6, Bayat; 7, Kūrd; 8, Kūrd Bucheh; 9, Eīmak, 10, Hazarā; 11, Bilōch; 12, Bajibān; 13, Khodabandehlū; 14, Bakhtīārī; 15, Shekagī; 16, Shah-Sevan; 17, Mama Senni. It does not appear that any of the tribes have written records, and it must be confessed that the information here acquired concerning their numbers, must be held as very uncertain. The traditions of the tribes are oral, and whenever they pretend to great antiquity, they immediately ascend to the fabulous ages of their historians, where all is darkness, and they do not possess any popular ballads, which can throw light upon their history. Each tribe has a *patois* of its own, bearing more or less affinity to the Pessian, but whatever books they possess are in the Persian language.

"The different tribes are now so much spread throughout the provinces, that they have almost lost that union which could render them formidable. It is evidently the policy of the government to disperse them, and it does so, keeping their chiefs as hostages about the person of the king. Great efforts have been made to disperse the Arab tribes, but ineffectually; consequently their chiefs are feared, and precautions taken to secure proper hostages for their good behaviour.

"Such of the tribes as have become inhabitants of cities are subject to the laws and regulations which rule the community they have adopted: generally speaking they are employed as servants, attached to their Khāns either in a military or domestic capacity.

"The Sahrā-nishīns, although taxed in various ways and made to contribute to the military exigencies of the state, are comparatively less molested than the other inhabitants. Their wealth consists principally in cattle, which yields them a considerable revenue, and which they prefer to that produced by the cultivation of the soil. They breed camels and horses for sale, and their sleep yield milk, which is made into *raughan* (liquid butter) and sold throughout the country. The peculiar privileges of the Īlīyāts consist in liberty to range over districts from which no one can dispossess them. They ascend in the summer to cold regions called Yaīlāk, where they find pasture, and in the winter keep to their Kishlāk, tracts which enjoy a warmer climate. These Yaīlāks and Kishlāks are defined to each tribe by the government, and whenever their limits are encroached upon by unprivileged tribes, violent strifes and battles ensue.

"The existence of these migratory tribes being advantageous to the government, they are little oppressed. They are taxed at certain established rates upon each head of cattle, and are called upon to serve in the king's armies. They pay at the rate of five piastres for each camel, one piastre for each cow, the same for mares, one Abbāsi or quarter-piastre for a sheep. When they cultivate the ground, they are fined according to the rates exacted from the other Rayahs. Should they not be cultivators, each ten khāneh or houses provide one horseman, mounted and armed; and each five, one footman or tufenkchi. These receive forage from the Shāh. The horseman's pay is about eight tomans annually, for which he serves six months in the field, the other six he remains at home. He is paid twice in the year, half and half in advance, and during the time he is in actual service receives a daily allowance of one *man* barley for his horse and straw in proportion. The horsemen are obliged to attend the muster and the review, which the king makes after the Nan-Rūz of all

his troops, properly mounted and equipped, or they are severely punished. The tufenkchi, or foot soldier, gets seven tomans per annum, and half the year remains at home. The wages are paid into the hands of the Khān of the tribe who then delivers over the money to the subaltern officers, called Sūltāns and Bin-bāshīs, who pay the soldiers. This promotes peculation; the Khān subtracting his share, the Mīrzā, or scribe his, and the subalterns theirs, while the poor soldier deems himself very lucky if he gets one-half of that which is his due. Agā Mahamad Shāh, the eunuch-king, used to pay the troops with his own hand. The great advantage of being military servants is protection to their families, the governors of villages and other men in office not daring to molest them under such circumstances.

"The Iliyāts are not compelled to bestow their labor upon public works like the other Rayahs; they keep exclusively to their tents and tend their cattle. The taxes they pay are levied by their chiefs, who account with the government. Those who are inclined to elude taxation frequently do so by secreting their cattle in the mountains.

"In their different small communities, they are governed by Rīsh-sūfeds (literally white-beard) or elders, who have no other emblem of power or superiority to show than a white beard. Old age is extremely respected by them, and generally by all Persians, and is indulged with great liberties. A Rīsh-sūfed, a poor miserable old man, will not fail whenever his tribe is oppressed, to make a journey purposely to remonstrate with the governor of the province, and abuse him to his face; and so careful are the governors not to offend these influential persons, that they bear their reproof with moderation, and are fain to be civil. Their disputes are decided by their Rīsh-sūfeds; even the ordinances of their hākims or governors are referred to them. In all cases of marriage the elder is first consulted, and his consent procured as a preliminary. The tribes seldom intermarry. The elders recommend families whose daughters may be selected for wives; but, whenever one tribe refuses to give their daughters in marriage to another, it is esteemed an affront and a motive for strife.

"The Persian government is ever jealous of the migration of these tribes and they cannot remove from one province to another without first having obtained the Shāh's permission. In times of trouble, such as the death of the king, frequently, if they be strong enough to encounter opposition, they pass from their old haunts to better places.

"We have said before that the possessions of the Īlīyāts consist of cattle. These are camels, horses, mares, cows, oxen, mules, asses, sheep and goats, besides a fine race of dogs. Their pastures, although open to the Shāh the princes, and the other great men of the country, may also be said to be their property, inasmuch as they have liberty to range over them, unless there has been issued a 'kūrūk,' or prohibition.

"From the pastures which are appropriated to the use of the Shāh and the princes, such as Sūltānīah, Ōjān, &c., they are totally excluded, unless they receive permission, for which they pay a certain quantity of the produce of their flocks. For instance, in 1815 the Shāh did not go to Sūltānīya, and he allowed the Īlīyāts to feed their cattle there, provided they furnished him with 1,000 *mans* of *raughan*, or preserved butter.

"Their property, if it may be so called, consists in tents, carpets, bedding, cooking utensils, large cauldrons in which they boil the raughan, or pre-

served butter, skins to shake the butter and sour milk in, and all the rude furniture of shepherds. Much of their furniture consists of camel pack-saddles, ornamented bridles for the chief camel, besides other ornaments in beads, &c. Among the Kūrdish tribes the women ride in 'kajāwehs,' which are cage-like panniers placed on each side of the camel, each large enough to contain a woman. Then there are saddles for horses and 'pālāns' for mules, and a sort of padded cushion for the back of their tents.

"An Īlīyāt of middling fortune possesses about a hundred sheep, three or four camels, three or four mares, ten asses, &c., which may yield him a revenue of forty to fifty tomans. A man who possesses a thousand sheep, thirty camels, twenty mares, &c., is reckoned a rich man. Each sheep may be valued at two piastres, a camel at ten, a mare at eight, and an ass at three. Such a property would yield a revenue of four hundred tomans. This is derived from the wool and milk of sheep, the wool and hire of the camels, the colts from the mares and asses; the female camel brings forth once every two years, the mare every year, and the sheep once. In some parts of Persia, particularly among the Kūrds who enjoy the finest pasturage, the ewes produce twice a year. There are a few rich Persians, whose possessions and modes of life assimilate to those of the patriarchs of old. Such was Īsa Khān, of Tūrbat, who was calculated to possess 160,000 sheep, 20,000 camels, 6,000 mares, and other cattle in proportion. Ahmad Khān, of Marāghah, was also an immensely rich farmer. The Vālī of Sehnah, and several others, might also be classed among those leading patriarchal lives.

"The patrimony of an Īlīyāt is divided among his children, according to the Mūsalmān's law: two-thirds to the sons, and one-third to the daughters, the latter taking the clothes and valuables belonging to the mother.

"The value of an Īlīyāt tent is about six to seven tomans. It is made of goats' hair, consisting of cloths about a foot and a quarter in width wove by the women. All the members of a family—men, women, and children—are usually employed spinning goats' hair, which is either in actual use in the loom or laid by for sale.

"They weave the cloth in a portable loom, which they fix in the rudest manner possible, but which answers all the purposes for which it is intended. This cloth is of strong texture, impervious to rain, and will last twenty years. The covering of one of the tents is generally about forty feet in length and twenty in breadth, and is erected upon a range of poles, the back and sides being fitted up with reeds made into walls, and is fastened to the ground with pegs. The tents are extemely rude, and do not show any appearance of attention to comfort. In Azarbījān, and the more northern and consequently rainy countries, they have another sort of tent which has been borrowed from the Tūrkmans. This consists of ribs united and, when open, is like a cage on which thick felts are thrown, and it is entered by a narrow door: it is called 'alājeh;' the goats hair tents are called 'kārā chāder,' or black tent.

"The encampments of the Īlīyāts are generally of about twenty to thirty tents together, which they pitch mostly without any great attention to regularity. They are also to be seen in a circle as well as in line, and appear conspicuous on a light soil owing to their black colour; on a dark soil they are scarcely perceptible, particularly unde the shadow of a mountain. The tents are close to each other, but the different encampments may be a mile or two asunder, according to the convenience of grass and water.

"The Iliyāts feed principally on the produce of their flocks, and eat sour milk, cheese, dough or butter-milk, and much raughan or preserved butter. Their annual expenses are much less than those of the inhabitants of cities; for, excepting their clothes, copper utensils, pack-saddles, and ornamental luxuries, they supply all their own necessities. Their simple manner of living (not to mention their being out of the way of extortion) may be calculated at one hundred per cent. cheaper than in the town. They make their own tents or dwelling places, weave their own carpets and hammocks or felts, cut their own wood and burn their own charcoal; they kill their own meat, make their cheese and butter, and their lives are far more free from disease and local complaints. Their dress does not differ from that of other Persians, except in its extreme meanness. A man rich in cattle will appear with a coat to his back that scarcely holds together, and in such indifferent dresses, but with no other covering over their heads than their tents, their women and children will brave all the rigour of winter. The favorite wife or child enjoys whatever luxury of dress belongs to the tribe, consisting of gold bracelets, necklaces, silver and gold ornaments for the hair; frequently a handkerchief is edged with perforated silver coin, and baudeans of the same are tied about the head and neck. It is not uncommon to meet with ancient medals suspended about the neck and heads of the Iliyāt women and children.

"The time of the Iliyāts' rest is the winter, when his flocks are not productive and require no other care than being led to pasture. The men then help the women to weave carpets and tent cloths or spin goats' hair. At the approach of spring all is then full of activity: the ewes bring forth, then the lambs are tended, then shearing comes on, the flocks require constant milking, and the numerous uses to which the milk is consigned, that is butter, dough and raughan, require much work which the men perform. The women, too, are very labourious; they pitch and unpitch encampments when on a march, load and unload the beasts of burden, attend the children and the young animals; they sit down in companies to spni, and help to churn and make sour milk. The drudgery is for the women; the business of protection, purchase and sale, and all the greater interests of the community for the males.

"The Iliyāts break up their winter encampments one month after the festival of the Nao-Roz, *i. e.*, one month after the sun has entered the sign Aries, and travel by easy journeys of two to three miles each day to what they call the 'Sar-hadd,' or the boundary between the cold and hot region; there they stay for about a month and then travel on again to their Yailāk, where they encamp during the heat of summer, and where they remain about seventy days; they then return to the 'Ser-hadd,' where they remain another month, and at length reach their old haunts in the Kishlāk for the winter. Many direct their motions by the rising of the stars, and many by the appearance of the snowy mountains. They are unmolested in their passage, and perhaps may give a sheep or so to the lords of the villages near which they travel. The ground upon which they encamp is improved by their presence, since it is strengthened by the manure they leave.

"Their mode of calculating property is by sheep; they pay their shepherds in sheep. In their own dealings, in their purchase of oxen, &c., they pay in sheep. A man killing one of their dogs is liable to be fined four sheep. Among the villages, too, in their smaller dealings, the Persian Rayah deals

with his neigbour not in money, but in kind, corn, wool, straw, &c. Three months after the Nao-Roz, they separate the rams from the ewes and feed them till they are 'mast.' At the beginning of the sign Mīrzān, or Libra, they turn them into the flock, by which the ewes bear at about the Nao-Roz, and some of the Īliyāts celebrate this event by music, songs, and merry-making. Shearing takes place twice in the year; the first time after the Nao-Roz, about the 20th of May; and the second at the Mīrzān. They give off their wool and other produce of their flocks, which is called by the general name of 'kashf', to the poor in alms. At the time of the new lambs they take portions of their milk, which they make into curds, cream, kaīmāk and fresh cheese, and send it to their friends as a complimentary gift marking the return of the season. A shepherd has the care of three hundred sheep, and is paid in kind both in wool and lambs.

"From what has been said, it is evident that the Īliyāts, as raw materials for the formation of troops, must be of considerable consequence to the state of which they are the subjects. They are soldiers by nature, as far as the mere habit of the man goes, but, it must be added, they are difficult of discipline, owing to their clan-like propensities. Those on the frontier frequently give rise to feuds and war. One of the principal objects of the war carried on by the Persians against Russia was to induce the Īliyāts of Karābāgh, Sheki, &c., to return to their allegiance to the Shāh. On the frontiers, both of Turkey and Russia, the same scenes of clandestine migration take place as those described by Herodotus of the Scythian nomads. Cyaxares seemed to be as well aware of their worth as Abbās Mīrzā was, for he received those who fled with great kindness and showed them much favor. One of the great sources of bickering between the Turks and Persians are the Kūrds on the frontier, who migrate from the one state to the other as best suits their humour or interests. Good legislation would no doubt soon turn them into peaceable and industrious communities; but as the eastern governments are at present constituted, the vast regions inhabited by these wanderers must continue mere tracts of waste, adapted solely to the uses of armed shepherds and lawless freebooters. (*Morier.*)

ĪL KHAMSEH—Lat. Long. Elev.

The name of a division of the nomadic tribes of Fārs, Persia. It consists of five tribes, each under its own Khet Khoda, *viz.*, the Īl Arāb with 6,000 households. (2) The Abol Verdeh: these are the chiefs of the whole tribes of Khamseh. At one time they had great influence, but now they are engaged in trade, and most of them are in the Shāh's regiments. About 500 of this tribe may only be seen now. (3) Nafar: these are a quiet and poor tribe. (4) Behārlū: this is a very mischievous set of robbers, who by internal feuds have almost put an end to themselves, and now all that remains of them are a few robbers, who wander about plundering every one that comes in their way. (5) Einalū: these are all ryots, partly wandering about the country and partly settled at Farsā, Charderchuk, and Daderyat. They were formerly an independent tribe, but for the last 20 years they have been attached to the Īl Khani and pay an annual tribute. The Shāh of Persia has one regiment raised out of these tribes. (*Pelly.*)

IMĀM ALĪ HŪSĒN—Lat. Long. Elev.

A village in Khūzistan, Persia, on the bank of the Karūn river, about 35 miles above Mohamrah.

IMĀM ZĀDĀ ISHMĀEL—Lat. Long. Elev.

A pass and defile in the province of Fārs, Persia, 38 miles from Persepolis, leading into the plain of Ūjān. It is about seven miles in length, and is said to have an easy ascent. (*Kinnier.*)

INDARĀBIA—Lat. Long. Elev.

A village on the island of Kishm, Persian Gulf, 2 miles from Laft. It has a fort and belongs to the Imām of Maskāt. (*Brucks.*)

INDARĀB—Lat. 26°41′49″. Long. 53°31′18″. Elev.

An island in the Persian Gulf off the coast of Laristān. It is 4 miles long and about 10 miles in circumference, low, level and narrow, and separated from the mainland by a strait 4 miles broad, the navigation of which is very dangerous. Vessels are supplied here with fresh water. There is a small town on the north side, where a vessel may get supplied with goats, sheep, and some vegetables. The island is almost uncultivated; the natives merely grow corn and vegetables for their own consumption. The harbour is safe and commodious, and a vessel is well sheltered in it from a north-west wind; the water is deep close to the land, with 6¼ fathoms and a soft mud bottom. It has about 100 inhabitants of the 'Abadalee' tribe, and is subject to Cheria. The strait of Indarāb is formed by the island and the mainland. It has regular soundings all over until you approach the reef of Rās-ūl-Cherū, when it suddenly shoals from 17 to 10, 5 and 4 fathoms, under which depth a vessel should not go. There is no danger outside 5 fathoms towards the island, or 4 fathoms on the spit, the channel between these having from 22 to 27 fathoms. The narrowest part is between the island and Cherū reef, being there only one mile wide. A course one-third over from the island in passing Rāsūl-Cherū will be found the best. (*Brucks.*)

INSHA—Lat. Long. Elev.

A river of the Kūrdīstān district of Khōrasān, Persia, which rises in the vicinity of the peak of Qūrgūd and falls into the Atrak. (*Fraser.*)

IRĀK AJAMĪ—

A province of Persia situated between Lat. 30° 35′ to 37° 30′ and Long. 47° 15′ to 53° 12.′

It is bounded north by the Kizl Ozān river and the Elbūrz mountains, east by Khōrasān and the great salt desert, south by Fārs and Khūzistān, and west by Turkey.

Its greatest length from the Kizl Ozān river, south-east to a point north of Bāsht in Fars, is not under 520 miles, and its breadth from Khanikin, east to Sheragīn on the borders of the desert, not less than 450 miles.

It is divided into five great districts, and each of these have numerous sub-divisions. These first are:—1, Isfahān; 2, Tehrān; 3, Nain; 4, Mullayer; 5, Kirmānshāh; 6 Khemseh.

The appearance of this province is almost everywhere the same, being entirely mountainous with valleys of an indefinite length, but seldom exceeding 10 or 15 miles in breadth. The mountains, which are barren and devoid of timber, run almost invariably from west to east, and either gradually sink into the desert, or throw branches into the provinces of Kirmān and Khōrasān.

The valleys are for the most part uncultivated, except near the villages, but cannot be called barren for the land in general is good.

The mountain-system of Irāk consists, 1°, of the Elbūrz range which bounds it on the north, and connects the mountain-system of Persia with

that of the Hindū Kūsh and the Himalayas; 2nd, of the Elvand and Kohrūd range, which runs through the centre of the province; 3rd, of a spur from the main range of Ārdelān, which runs from south-west to north-east across the north-west of the province, and connects the Elbūrz system with that of Azarbījān; 4th, of the Bakhtīārī mountains, which are an offshoot of the Elvand range. The province is essentially mountainous, and, therefore, there are no large vallies or plains, yet between the different ranges are to be found plains of small extent.

The rivers of Irāk are the Kizl Ozān, which it enjoys in common with Azarbījān, the Jārūd, Hablārūd, Gonsir, Zainderūd; and in Kirmānshāh and the Bakhtīārī mountains are the sources of several important streams, *viz.*, Diālā, Kerkāh, and the Karūn.

The only lake I know of in the province is that in which the Zainderūd discharges its waters, but this, I believe, may more rightly be termed a marsh.

The Daria Kabīr, met with between Pul-i-Dalāk and Kinārāgird, is a salt marsh, which stretches 150 miles from the east to west, and has a breadth in some places of 35 miles.

The climate of Irāk is very various; in the vicinity of Ispahān it is one of the most temperate, equable, and delightful in the world. Excepting for a few weeks of the year, the sky of this favoured region is unclouded and serene. The rains are never heavy, and the snow seldom lies long on the ground. The air is so pure and dry that the brightest polished metal may be exposed to it without being corroded by rust. The regularity of the seasons in this part of Persia appears quite extraordinary to a person accustomed to a more uncertain and variable climate, for they perceptibly change almost to the hour. The northern portion of Irāk do not enjoy so favorable a climate as Ispahān. The country about Hāmādān is very mountainous and the winter severe, while the cities of Kashān and Kūm, which are situated on the verge of deserts, are exposed to almost as oppressive heat in summer as the countries on the shores of the Persian Gulf. Tehrān is liable to great vicissitudes of climate and is not deemed salubrious.

Of the mineral productions of Irāk I have almost no information. Coal is, I believe, found at various places in the Elbūrz mountains, and the province has many salt encrusted plains and marshes.

A list of the tribes in the Tehrān and Khamseh district of Irāk will be found under these titles. The tribes who inhabit the other portions of the province, *viz.*, Hāmādān, Mullayer, Toosirkan, and Ferahan, are given by Shiel as follows:—1, Kārāgazlū, 4,000 houses, Tūrks; 2, Zehravand, Kiasavand, Jalīlāvand, and Paeravand, all Leks and number 1,500 tents; 3, Zend, 100 tents, Lek; 4, Khellij, a large tribe of Tūrks.

The principal towns of Irāk are Ispahān, Tehrān, Nātanz, Kashān, Kūm, Kasīn, Zanjān, Sehna, Hāmādān, Kirmānshāh, Khoramābād, Khonsār, &c.

The agricultural produce of Irāk consists of cotton, rice, grain of all sorts, opium, fruits, manna, &c.

The manufactures consist of silk goods, velvets, chintzes, cotton cloths, gold and silver brocades, glass-ware, paper, carpets, "namads," cutlery, arms, bows and arrows, gold and silver "kaliūns," ornamented pen-cases, sugar, sweatmeats, shoes, stockings, carpentry, copper utensils, and earthen-ware ditto.

The inhabitants of Irāk are, I believe, almost entirely of the Shīāh persuasion of the Mahamadan faith.

The revenue of Irāk is as follows :—

DISTRICT OF ISPAHĀN.

	Tomams.	Dinars.
Ipsahān and its sub-divisions	69,800	......
Kerwun	4,108	......
Kahanah	940	......
Faridūn	1,102	8,000
Chārmahl	2,216	2,600
Shamirūn	1,785	7,500
Kūmeshā and Isfarjan	2,462	......
Ardistān	2,000	......
Khidmatānā at 5 per cent.	1,146	5,000
Abrkoh	1,500	......
Kūm	3,099	2,000
Kashān	32,406	2,500
TOTAL ...	1,19,567	5,600

DISTRICT OF TEHRĀN.

Tehrān	17,508	......
Kazvīn	25,020	......
Kullumun	8,655	4,928
Farahān	15,187	1,578
Talukan	2,927	5,000
Burrah	1,186	2,612
Sawah	1,293	7,900
Sarband	1,415	3,300
Balūks of Kūm	4,785	272
Shahriar	28	3,750
Wafesh	1,680	8,500
Tuffresh	447	5,500
Zarand	781	1,400
Tārūn	2,063	......
TOTAL ...	82,979	4,740

DISTRICT OF NAĪN.

Naīn	1,050	......
Ardelān	3,866	1,000
Jablak	4,434	3,300
Kuwar	211	250
Khamseh	14,200	......
Khasfan and Afshar	348	8,350
Demavand	255	540
Firozkoh	1,050	......
Sūj Bolāk	2,823	500
Būrūjard	16,911	6,800
Puorarūd	917	3,000
Fooerserkan	1,511	8,150
TOTAL ...	47,579	1,890

DISTRICT OF MULLAYER.

Mullayer	15,776	......
Kumerah	8,517	7,000
Gūlpaegan	2,075	......
Gagrūg	1,871	......
Rehavand	6,081	5,730
Maravīn	691	8,700
Yezd	24,328	8,000
TOTAL ...	59,341	9,430

DISTRICT OF KIRMĀNSHĀH.

Kirmānshāh	... ...	14,836	......
Lūristān	... ...	10,000	......
Havīza	... ...	2,800	......
Shastar	... ...	8,293	8,000
Harve	... ...	700	......
Khudabandalú	... ...	336	5,625
	TOTAL ...	38,691	3,625

I give the above for what it may be worth, but I would remark that it seems to me of little use, as the districts seem to be mixed up in a very confused manner.

Colonel Passmore, Commanding the British Detachment in Persia, in a letter, dated 16th April 1836, to the Ambassador, gives the following information of the army of Irāk:—

The Irāk Infantry is composed of eleven regiments of 1,000 men each, *viz.*, 1, Kurga Regiment; 2, Farahān; 3, Sariband and Nahavand; 4, Gūlpaegān and Mahalat; 5, Kalay Sava; 6, Kalajkūm; 7, Būjchalū; 8, Faridūn and Char Mahl; 9, Ispahān; 10, Mullayer; 11, Kamāra and Chaplak. These regiments are a militia raised in the following manner:—A district is ordered to furnish a corps, and the Governor details the number of men to be given by each village. The proprietor of estates are appointed to command the companies formed of their own tenants or retainers, and the Naibs are usually their sons or near relations. This sort of clanship extends to the lowest non-commissioned officer, while the Sarang and Gawar are either relations of the Governor of the province, or men whose property and influence will not admit of their being neglected. (*Kinneir—Malcolm—Morier—Fraser—Chesney—Shiel—Stuart.*)

IRIS—Lat. Long. Elev.

A village in Azarbījān, Persia, south of Ardebīl, situated in a well cultivated plain producing a great deal of corn. (*Morier—* .)

ISĀWANDI—Lat. Long. Elev.

A village in Fārs, Persia, on the road between Būshahr and Dalakī. Water is brackish from wells; supplies are procurable for small parties. (*Pelly.*)

ISPAHĀN—Lat. 32° 39′ 34″; Long. 51° 44′ 37″; Elev.

A city of Persia situated on the left bank of the Zainderūd river in the district of Ispahān in the midst of an extensive plain of about 75 miles from east to west and 20 miles from north to south, inclosed by a range of mountains presenting a singularly serrated outline, and well watered by the tortuous Zainderūd.

It was formerly surrounded by a wall 24 miles in circumference, but this was destroyed by the Afghāns and now scarce a vestige of it remains.

The city has 10 gates, *viz.*, 1, Hasanābād; 2, Darwāz Cy Karoen; 3, Saidak Moedjoen on the east; 4, Shoebaru; 5, Togtshie; 6, Karoen; 7, Daridast; 8, Darwāz-i-nao; 9, Darwāz Lamboen; 10, Dowlat. All these gateways are made of mud and have no out-works to defend them, and are only secured by clumsy folding-doors.

The city is divided into 22 quarters, 17 of which are distinguished by the name of Mamerh-olla-sie (?) or Namet holladers (?) and the five others are called Haidari. Each of the above 17 quarters have distinct appellations,

viz., 1, Baghet or the quarter of the gardens, because it formerly contained nothing but these; 2, Kerron; 3, Dashbettin; 4, Syad Ahmad Jan; 5, Letvez (?) 6, Basver Agnes; 7, Shahr-foi-Kotba; 8, Sūltān Senshīrī; 9, Namoafig; 10, Shoebare; 11, Darreh Raba Kasim; 12, Gonde Maksūd Beg; 13, Gūlbār; 14, Maidānmier; 15, Niema Wort; 16, Darreh Kock. The names of the Haidari quarters are, 1, Maleynow; 2, Dar-i-dast; 3, Hoecynja; 4, Togtshie.

The streets of Ispahān are narrow, dirty, and mean, and not less than one quarter of the city is in ruins. Houses, bazars, mosques, palaces are to be seen in total abandonment, and one may ride for miles among its ruins without meeting any living creature, except perhaps a jackal peeping over a wall or a fox running to his hole. In the streets nothing of the houses is to be seen, all that is visible being a uniform dead wall. The entrances from the street to the houses are generally mean and low, except in the cases of habitations of men in power, when the gateways are elevated in proportion to the vanity of its owner.

The houses are generally only one story in height, but are composed of so many compartments that even the meanest of them occupy a considerable area. They are built either of earth or brick, and their uniformity in height and color produces a very dull appearance when seen collectively.

The bazaars are very extensive, and it is possible to walk under cover in them for 2 or 3 miles together. The traders are here collected in separate bodies, which makes it very convenient for purchasers. To a stranger the bazaars are a very amusing place of resort, for here is a continual concourse of people in which characters of all descriptions, each busied in their different avocations, are seen to pass in rotation. Many of the scenes so familiar to us in the Arabian Nights are here realised—the young Christian merchant—the lady of quality riding on a mule, attended by her eunuch and female slave—the Jewish physician—the criers showing goods about—the barber sitting with his back against the wall in a very little shop. On Fridays the bazaars are more particularly thronged, and the women on that day are to be seen in parties, going to the cemeteries on the skirts of the city to mourn over the graves of their relations. The bazaars are all laid out on nearly the same plan as those of Constantinople. In them the confluence of people is certainly great, and if the crowds here were a fair measurement of the general population of the city, the whole numbers of Ispahān would swell rapidly, but as every one in the course of the day has some buisness on this spot, the rest of the city is comparatively deserted, and as the traders also themselves have here their shops only and return to their homes at night, the mixed multitude which throngs the bazaars, again scattered over all the quarters of the town, become a very inadequate proportion of its extent. The women, except indeed the very lower class generally, remain at home, and during the day form with their children all the population of some parts of the town.

Of the principal buildings in Ispahān, the college called Madrassē Shāh Sultan Hūseyn is remarkable. Its entrance is handsome: a lofty portico, enriched with fantastic twisted pillars and intermixed with beautiful marble of Tabīz, leads through a pair of brazen gates, of which the extremities are silver and the whole surface highly carved and embossed with flowers and verses from the Korān. The gates pass into an elevated semi-dome, which at once opens into the square of the college. The right side of this court is occupied by the mosque, which is still a beautiful building covered by a

cupola and faced by two minarets; but the cupola is falling into decay, the lacquered tiles on its exterior surface are all pulling off, and the minarets can no longer be ascended, for the stairs are all destroyed. The interior of the dome is richly spread with variegated tiles on which are invocations to the prophet and verses of the Korān in the fullest profusion. The other sides of the square are occupied one by a lofty and beautiful portico, and the remaining two by rooms for the students, twelve in each front, arranged in two stories. These apartments are little cells spread with carpets, and are admirably adapted for study.

The palaces of the King are enclosed in a fort of lofty walls, which may have a circumference of three miles. The palace of the Chehl Sitūn is situated in the middle of an immense square, which is intersected by various canals and planted in different directions by the beautiful chenar tree. In front is an extensive basin of water, from the farthest extremity of which the palace is beautiful, beyond either the power of language or the correctness of pencil to describe. The first saloon is open towards the garden, and is supported by eighteen pillars, all inlaid with mirrors; each pillar has a marble base, which is carved into the figures of four lions, placed in such attitudes that the shaft seems to rest on their four united backs. The walls, which form its termination behind, are also covered with mirrors, placed in such a variety of symmetrical positions that the mass of the structure seems to be of glass, and when new must have glittered with most magnificent splendour. The ceiling is painted in gold flowers, which are still fresh and brilliant. From this saloon an arched recess, in the same manner studded with glass and embellished here and there with portraits of favourites, leads into an extensive and princely hall. Here the ceiling is arranged in a variety of domes and figures, and is painted and gilded with a taste and elegance worthy of the first and most civilized of nations. Its finely proportioned walls are embellished by six large paintings, three on one side and three on the other.

Adjoining the Chehl Sitūn is the modern palace called Fattehābād, built for Fateh Ali Shāh, which is a very good specimen of the style and workmanship of the present day. The Maidan Shāh no longer presents the busy scene it must have displayed in better times. The whole of its great extent, 600 paces by 200, was formerly covered with tents, but these are now confined to one corner near the Nokara Khaneh. The Masjid-i-Shāh is still a noble building and the Masjid-i-Lūftulla is exteriorly in good repair.

The population of Ispahān is variously estimated by the different authorities from 600,000 of Chardin to 150,000 Moriskin. Its population now may be about 200,000.

The inhabitants have by no means lost their manufacturing industry. All kinds of woven fabrics, from the most expensive velvet and satin to the coarsest nankin and calico, are manufactured; besides which many hands are employed in making gold and silver trinkets, paper and paper boxes, ornamented-book covers, guns, pistols, sword blades, glass and earthen-ware. The sweetmeat shops, too, are a remarkable feature in this city; these are very numerous, and thus consumption almost incredible.

The water-supply of Ispahān is excellent, coming, as it does, from numerous canals from the Zainderūd.

With regard to supplies, it is certain that Ispahān could subsist a very large force.

Ispahān is the largest city in the Persian Empire, and is the emporium of a large trade coming from India, Turkey, and Afghānistān.

ISAPHĀNAK—Lat. Long. Elev.

A village in Isfahān district, Persia, 6 miles south of Isfahān. There are many villages, gardens, and cotton plantations round it, and in the vicinity is a ruined castle of the Gabrs. It is situated just at the foot of a range of hills which screen the view of Ispahān. (*Ouseley—Morier.*)

ISFANDEKEH—Lat. Long. Elev.

A district of the province of Kirmān, Persia, west and north of Sarjāz. It is said to be rich in flocks and oxen. (*Abbott.*)

ISFARJĀN—Lat. Long. Elev.

A village in Ispahān, Persia, 72 miles from Ispahān on the west road from Shirāz, from which last it is distant 188 miles. (*Jones.*)

ISFARĀGIN—Lat. Long. Elev.

A village in the Kūrdistān district of Khōrasān, Persia. (*Chesney.*)

ISFIZAR—Lat. Long. Elev.

A village in Khōrasān, Persia, about 24 miles east of Bīrjān. It has a ruinous castle on a hillock, which with a few houses outside contains about 20 families, partly Shīah and partly Sūnī, and it has few gardens and corn-fields around it, with a good and sufficient supply of water from a canal. (*Forbes.*)

ISHRATĀBĀD—Lat. Long. Elev.

A village in Nāin district, Irāk Ajamī, Persia, situated on a small uneven plain and possessing a small fort. (*Abbott.*)

ISKANDARIAH—Lat. Long. Elev.

A village in Azarbījān, Persia. It is a small but prettily situated village, surrounded by a profusion of herbs and wild flowers, but chiefly remarkable for the cave in its vicinity, or about 1½ miles north-east and 100 feet above it. This cave is approached by a steep ascent through a fissure in the mountain, and about 25 to 30 yards wide, and it consists of a room about 36 paces square, from the centre of the east side of which is of irregular form, beyond which the cave descends in a south direction to a considerable distance and depth, but as the mephitic vapour within immediately destroys animal life, it is impossible to explore it. (*Ouseley.*)

ISMAILĪAH—Lat. 30°50′; Long. 48°46′; Elev.

A village in Khūzistān, Persia, on the left bank of the Karūn river, 70 miles above its junction with the Shatt ūl Arāb, and 14 miles east from Ahwāz. It belongs to the Bawī section of the Chāb tribe, and carries on a little trade with Shūstar and Mohamrah. (*Selby—Layard.*)

ISMĀILĀBĀD—Lat. Long. Elev.

A village in Fārs, Persia, 33 miles south-east of Shīrāz on the road to Lār by Jehrūm. It has a fortalice and a few gardens with a small stream. (*Jones.*)

ISTAHVONAT—Lat. Long. Elev.

A town in Fārs, Persia, situated 12 miles from the south-east corner of the lake of Neyriz. The district of Istahvonat extends from the south border of the lake some miles beyond the mountains to the south. The productions consist of barley, wheat, rice, millet, Indian corn, cotton and tobacco. Walnut and sycamore trees flourish in this part, and there is one of the latter of remarkable height and girth, being 45 feet in circumference and

2 feet from the ground. The district possesses 8 villages. Its climate is remarkably healthy in winter, as is that of all the circumference of the lake. The porcupine is found here. (*Abbott.*)

ISTAKHAR—Lat. Long. Elev.

A village in Fārs, Persia, 10 miles west of Persepolis and 20 miles north-west of Shīrāz. It is celebrated on account of the ancient castle of Istakhar, one of the citadels of Persepolis. The rock on which the castle is placed arises abruptly to a height of 500 feet above a steep conical hill of some 1,200 feet in height. The avenues to the summit are so difficult that the villagers assert that goats were the only four-footed beasts that could climb them, but Morier thinks asses and mules could get up. The rock at its summit exhibits nothing but a few scanty shrubs and one largest fir tree placed at its south extremity near the largest of the remains of four reservoirs. (*Kinneir—Morier.*)

IZZABAD—Lat. Long. Elev.

A village in the district of Yezd, Persia, 17 miles west of Yezd. The village is gradually undergoing the change which other villages of this plain have experienced from sand-drifts. On its south side, the gardens and houses have been buried for the space of above 100 yards in breadth, and to the height of 15 to 20 feet in a sand of the finest grain. It is now 30 years since the village has been exposed to this calamity, which by degrees is driving the inhabitants in the opposite direction to the drift. (*Abbott.*)

IZATDEH—Lat. Long. Elev.

A village in Mazandarān, Persia, west of Amōl. The village is long and straggling, extending about 2 miles from one end to the other along the shores of the Izatdeh river, which is here 70 yards broad and crossed by a narrow wooden bridge. The houses are miserable huts, consisting of a single apartment and thatched with reeds or the leaves of the sugarcane. They amount in all to 120, though the numerous sheds and out-houses among them would suggest a larger number. It pays a revenue of 1,000 tomans. (*Holmes—Fraser.*)

J.

JABAR—Lat. Long. Elev.

A district of the country of the Chāb Arabs in Khūzistān, Persia, which extends from the village of Jabar to the sea, to the Shatt ūl Arab and Bandar Mashūr. This village, it is said, can turn out 600 of the best matchlockmen of the country. (*Colville.*)

JABUS FORT—Lat. Long. Elev.

A fort in Khūzistān, Persia, near Mohamrah. (*Wray.*)

JĀFARABĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 24 miles south-east of Tehrān. (*Fraser.*)

JAGATŪ—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises in two branches, one coming from the Takht-i-Sūlimān, and the other from near Banna in Kūrdistān, and which

join at Saīn Kalla. The east branch is called the Zer Afshān, the south the Sarūk Sū. From Saīn Kala it flows nearly north, till it falls into the Lake of Ūrūmīa, west of Bīnāb. At Ya Kont, Battak, about 20 miles from the source of the east branch, there is a remarkable spring on the left bank strongly impregnated with gas. Beyond this the river forces its way through a narrow passage, not more than 20 feet wide, with perpendicular rocks on both sides. Thence it flows on the north of the plain of Miāndāb, and as the plain slopes down gradually to the shores of the lake, it wears itself into so deep a channel as to render the work of irrigation one of considerable difficulty. At the point where it is crossed by the road between Bīnab and Miāndāb, it is about 30 yards wide, and is crossed by means of a raft constructed of beams placed across inflated sheep-skins. Two miles below this ferry the stream is generally fordable, as the waters have become shallow by expansion; and it is said that in the depth of winter it sometimes freezes so hard that large caravans cross its surface, though the rapidity of its current would seem to make this improbable. (*Kinneir—Monteith—Rawlinson—Mignon.*)

JAGHĪN—Lat. Long. Elev.

A river of Kirmān, Persia, which rises in the Bashakard mountain and flows into the sea, east of Cape Jask, by two outlets, *viz.*, the Khor Nōktarāsh and Nāijyāe. It is usually about 50 yards wide and 3 feet deep, with banks 12 feet high in March, but in summer it dries up, though water is procurable at 2 or 3 feet depth in its bed. After heavy rain it is sometimes impassable. (*Johnson.*)

JAGKARK—Lat. Long. Elev.

A village in Khōrasān, Persia, about 15 miles west of Mashad. It is embosomed in gardens, and in front of the houses under large clumps of trees are shady and commodious spots of ground for encamping. (*Ferrier.*)

JAHĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 30 miles from Tehrān and 50 miles from Fīrōzkoh on the road between them. It has a fine stream along which cultivation extends for many miles. (*Eastwick.*)

JAHĀNABĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, on the road between Tehrān and Hamādān. It is situated on a plain, even as a bowling green, the soil of which is salt. It is well peopled, and its houses seem to be in good condition. It is the residence and chief place of a Chief of the Kārā Gazlū tribe. (*Morier.*)

JAHĀNGIREH—Lat. Long. Elev.

A district of Lūristān, Persia, situated on the coast. Its seaport is Mogū. The villages of this district are Vaish, Kenān, Terakema, and Bastak. The people are wealthy and do not pay Government anything beyond the usual revenue. They have about 2,000 matchlockmen. (*Pelly.*)

JAHĀN NŪMA—Lat. Long. Elev.

A ruined pleasure-house in Mazandarān, Persia, 14 miles east of Sārī. It is situated near a river, and is surrounded on all sides by high mud walls, having been most probably an 'anderoon.' It has an upper and lower story divided into a great many chambers, the largest of which is on the upper floor: most of them are very small. All the ceilings are vaulted, and the doors and windows opening on every side must have made the place a very

cool and agreeable summer residence. The walls and roofs have been very beautifully painted, and the figures of women dancing and playing musical instruments can be distinguished, but nearly all the colours have been rubbed off or obliterated by soot and smoke. Some of the roofs are curiously worked into a small fret-work of niches of the most fanciful shapes, which have originally been fitted with bits of looking-glass; but only two or three pieces now remain, and the plaster is broken and destroyed. The interior decorations of Persian houses seem to have undergone no change since the time of Abbās, and many rooms in Tehrān and other towns are embellished in precisely the same style. In one of the apartments on the ground-floor, the flowers and scrolls painted on the roof, which had lost their colour and were stained with smoke, had exactly the appearance of Japan-work. On the flat top of the building are the remains of a square brick tower, overgrown by luxuriant creeping plants, which, though they heighten the picturesque beauty of a building, materially hasten its decay. In the court-yard, in front of the principal entrance, is a little mud hovel, contrasting strangely with the forlorn and decayed glory of the palace; they were true emblems of the state of Persia—past greatness and present misery and poverty. (*Holmes.*)

JĀHBŪN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, about 60 miles east of Tehrān, on the road to Mazandarān. It is situated in an extensive valley, 20 miles in length and 4 miles in breadth, and has cultivation for about one mile all round it. (*Morier.*)

JAHGARK—Lat. Long. Elev.

A village in Khōrasān, Persia, 20 miles on the road from Nishāpūr to Mashad. There are numerous fruit gardens around it and much cultivation. It contains about 500 houses and is a favorite resort of the Mashadīs. (*Clerk—Eastwick.*)

JAHRŪM—Lat. Long. Elev.

A town in Fārs, Persia, 63 miles south-west of Darāb, and 90 miles south-east of Shīrāz. It consists of a walled fort of great length and in good condition, situated near rocky mountains, which lie on the south-east of it, and extend in a direction east and west. The town is said to contain within and without the walls 3,000 families. The walls are of recent construction and are about 3 miles in circumference, but there are more houses outside than inside them. Many of the habitations possess turreted towers as places of defence. The land around Jahrūm is principally irrigated with water drawn from wells (by bullocks) with which the plain is everywhere dotted. The scarcity of running water is extreme. This is the principal mart for tobacco, which is brought here from all the surrounding districts and disposed of to traders, who distribute it over the country far and near. These traders are numerous, and many established here are wealthy; they usually transact their business in their private houses without resorting to the caravanseraes, of which there are six in the place. The following is a rough estimate of the produce of tobacco in some of the neighbouring districts :—

	Mans of Galbasi = 720 Miscals.	Prices.				
Lāristān ...	...	Keran	1	1	10*d*	per man.
Togūm and Bidshahr	... 50,000	„	1	0	0*d*	for Togūm.
		„	1	10	0*d*	for Bidshahr.

join at Saīn Kalla. The east branch is called the Zer Afshān, the south the Sarūk Sū. From Saīn Kala it flows nearly north, till it falls into the Lake of Ūrūmīa, west of Bīnāb. At Ya Kont, Battak, about 20 miles from the source of the east branch, there is a remarkable spring on the left bank strongly impregnated with gas. Beyond this the river forces its way through a narrow passage, not more than 20 feet wide, with perpendicular rocks on both sides. Thence it flows on the north of the plain of Miāndāb, and as the plain slopes down gradually to the shores of the lake, it wears itself into so deep a channel as to render the work of irrigation one of considerable difficulty. At the point where it is crossed by the road between Bīnab and Miāndāb, it is about 30 yards wide, and is crossed by means of a raft constructed of beams placed across inflated sheep-skins. Two miles below this ferry the stream is generally fordable, as the waters have become shallow by expansion; and it is said that in the depth of winter it sometimes freezes so hard that large caravans cross its surface, though the rapidity of its current would seem to make this improbable. (*Kinneir—Monteith—Rawlinson—Mignon.*)

JAGHĪN—Lat. Long. Elev.

A river of Kirmān, Persia, which rises in the Bashakard mountain and flows into the sea, east of Cape Jask, by two outlets, *viz.*, the Khor Nōktarāsh and Naijyāe. It is usually about 50 yards wide and 3 feet deep, with banks 12 feet high in March, but in summer it dries up, though water is procurable at 2 or 3 feet depth in its bed. After heavy rain it is sometimes impassable. (*Johnson.*)

JAGKARK—Lat. Long. Elev.

A village in Khōrasān, Persia, about 15 miles west of Mashad. It is embosomed in gardens, and in front of the houses under large clumps of trees are shady and commodious spots of ground for encamping. (*Ferrier.*)

JAHĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 30 miles from Tehrān and 50 miles from Fīrōzkoh on the road between them. It has a fine stream along which cultivation extends for many miles. (*Eastwick.*)

JAHĀNABĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, on the road between Tehrān and Hamādān. It is situated on a plain, even as a bowling green, the soil of which is salt. It is well peopled, and its houses seem to be in good condition. It is the residence and chief place of a Chief of the Kārā Gazlū tribe. (*Morier.*)

JAHĀNGIREH—Lat. Long. Elev.

A district of Lūristān, Persia, situated on the coast. Its seaport is Mogū. The villages of this district are Vaish, Kenān, Terakema, and Bastak. The people are wealthy and do not pay Government anything beyond the usual revenue. They have about 2,000 matchlockmen. (*Pelly.*)

JAHĀN NŪMA—Lat. Long. Elev.

A ruined pleasure-house in Mazandarān, Persia, 14 miles east of Sārī. It is situated near a river, and is surrounded on all sides by high mud walls, having been most probably an 'anderoon.' It has an upper and lower story, divided into a great many chambers, the largest of which is on the upper floor: most of them are very small. All the ceilings are vaulted, and the doors and windows opening on every side must have made the place a very

cool and agreeable summer residence. The walls and roofs have been very beautifully painted, and the figures of women dancing and playing musical instruments can be distinguished, but nearly all the colours have been rubbed off or obliterated by soot and smoke. Some of the roofs are curiously worked into a small fret-work of niches of the most fanciful shapes, which have originally been fitted with bits of looking-glass; but only two or three pieces now remain, and the plaster is broken and destroyed. The interior decorations of Persian houses seem to have undergone no change since the time of Abbās, and many rooms in Tehrān and other towns are embellished in precisely the same style. In one of the apartments on the ground-floor, the flowers and scrolls painted on the roof, which had lost their colour and were stained with smoke, had exactly the appearance of Japan-work. On the flat top of the building are the remains of a square brick tower, overgrown by luxuriant creeping plants, which, though they heighten the picturesque beauty of a building, materially hasten its decay. In the court-yard, in front of the principal entrance, is a little mud hovel, contrasting strangely with the forlorn and decayed glory of the palace; they were true emblems of the state of Persia—past greatness and present misery and poverty. (*Holmes.*)

JĀHBŪN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, about 60 miles east of Tehrān, on the road to Mazandarān. It is situated in an extensive valley, 20 miles in length and 4 miles in breadth, and has cultivation for about one mile all round it. (*Morier.*)

JAHGARK—Lat. Long. Elev.

A village in Khōrasān, Persia, 20 miles on the road from Nishāpūr to Mashad. There are numerous fruit gardens around it and much cultivation. It contains about 500 houses and is a favorite resort of the Mashadīs. (*Clerk—Eastwick.*)

JAHRŪM—Lat. Long. Elev.

A town in Fārs, Persia, 63 miles south-west of Darāb, and 90 miles south-east of Shīrāz. It consists of a walled fort of great length and in good condition, situated near rocky mountains, which lie on the south-east of it, and extend in a direction east and west. The town is said to contain within and without the walls 3,000 families. The walls are of recent construction and are about 3 miles in circumference, but there are more houses outside than inside them. Many of the habitations possess turreted towers as places of defence. The land around Jahrūm is principally irrigated with water drawn from wells (by bullocks) with which the plain is everywhere dotted. The scarcity of running water is extreme. This is the principal mart for tobacco, which is brought here from all the surrounding districts and disposed of to traders, who distribute it over the country far and near. These traders are numerous, and many established here are wealthy; they usually transact their business in their private houses without resorting to the caravanseraes, of which there are six in the place. The following is a rough estimate of the produce of tobacco in some of the neighbouring districts:—

	Mans of Galbasi = 720 Miscals.	Prices.	
Lāristān ...	...	Keran 1 1 10*d*	per man.
Togūm and Bidshahr	... 50,000	„ 1 0 0*d*	for Togūm.
		„ 1 10 0*d*	for Bidshahr.

	Mans of Galbasi. = 720 Miscals.	Prices.	
Ala Mardasht ...	... 65,000 Keran	1 0 0d	per man.
Kīr and Kāzin ...	... 25,000 „	0 0 10d	„
Gheledar and Assia ...	... 50,000 „	1 0 0d	„
Lazher, Mekan, Afzer and Kowreh ...	... 50,000 „	0 1 10d	„
Jahrūm ...	... 30,000 „	1 1 5d	„

The other articles of native produce, which enter into the trade of the place, are dates and rice of Kīr and Kāzin. The former are worth at Jahrūm at 9-14 for 25 mans; the rice, of which there may be 150,000 mans, sells at 1 for 2 mans.

Some 30,000 to 40,000 tomans worth of English cotton imported from Tehrān are disposed of annually at Jahrūm. There are 30 dealers in these goods here; groceries, spices, and cotton manufactures are brought from India by Bandar Abbās, Assaloo, and Būshahr. Grapes, dates, water-melons, pomegranates, figs, plums, apples, and fruits of the orange and lemon species grow here abundantly; the first named are very excellent and sell at the ridiculously low price of one shaki (a half-penny) for 720 miscals, or about 7 lbs. A considerable quantity of raisins is exported to India. Barley and wheat are not produced in this district in sufficient quantity for consumption in consequence of the scarcity of water. There is a salt mine 3½ miles distant to the west.

The district of Jahrūm measures 30 miles by 15 miles and contains 18 villages. (*Abbott.*)

JAIDĀR—Lat. Long. Elev.

A plain in Lūristān, Persia, on the left bank of the Kashghan river above its junction with the Kerkliāh. The plain is considerably elevated above the valley of the Kerkāh, but still much lower than the high table-land beyond the ridges to the east. It is stated to be a perfect paradise in the spring, as well from its verdant herbage as from the quantities of wild flowers that enamel its surface. It is cultivated by some 300 families of Deh Nishīns of the Amalah division of the Pēsh Kōh, and also affords winter pasture to the great tribe of Hasanawand. (*Rawlinson.*)

JAIHIRA KHŌR—Lat. 28° 9′ 35″; Long. 51° 21′ 10″; Elev.

A small river of Fārs, Persia, which rises in the hills to the east and falls into the Persian Gulf a few miles south of Kongūn. (*Brucks*).

JAIR-I-KOŪLBĀD—

A ditch in Persia, 18 miles from Ashraf and 7 miles from Gez, which forms the boundary between the provinces of Astrābād and Mazandarān. It is a dry ditch about 10 yards wide and five deep, and was formerly constructed as a protection against the Tūrkmans. It extended from the mountains to the sea, but is now in many places almost obliterated, the banks having fallen in and become overgrown with vegetation. (*Holmes.*)

JĀJRŪD—Lat. Long. Elev.

A river of Irāk Ajamī, Persia, which rises in the mountains of Demāvand north-east of Tehrān, and flows with a direction south-west in an undefined bed more or less deep to the plains of Veramīn, where it is expended in irrigation. All accounts agree as to the extreme rapidity of this river, especially in winter, when it is much swollen by the melting of the snow; it comes down with very great velocity, carrying everything before it. The lands irrigated by this river are deemed specially fertile and seldom

change hands. At the point it is crossed on the road from 20 miles east of Tehrān to Mazandarān; the ford is attended with some difficulty on account of the rapidity of its current and the loose boulders in its bed.

(*Morier—Connolly—Stuart—Clerk—Ferrier—Fraser—Eastwick.*)

JALĀBĀD—Lat. 26° 42′ 39″; Long. 53°46′30″; Elev.

A village in the Lāristān coast of the Persian Gulf, north of the isle of Kenn. It is a small village, with several towers on the hill over it. It is inhabited by about 300 men of the Beni Ahmad tribe, has a few boats, and affords small quantities of cattle and poultry. It has good water and is well sheltered from north-westers. (*Brucks.*)

JALAKAN—Lat. Long. Elev.

A village in Khūzistān, Persia, 8 miles below Shūstar on the Karūn, with a small mud fort inhabited by a Baidarwand branch of the Haft Lang Bakhtīārīs. (*Layard.*)

JĀLĀLABĀD—Lat. Long. Elev.

A village and fort in Kirmān district, Persia, 55 miles north-west of Kirmān. (*Abbott.*)

JALGIRD—Lat. Long. Elev.

The hills south of the Karūn river in Persia, and between Māl Amīr and Susan, are so called.

JALGŪR—Lat. Long. Elev.

A range of hills in Khōrasān, Persia, north of Kishlāk, on the road from Tehrān to Shāhrūd. (*Clerk.*)

JALILĀWAND—

A division of the Lak tribe of Persia, who are spread over Persia, but are found principally in Fārs and Mazandarān. (*Chesney.*)

JELIRĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 31 miles north-west of Khāff and 13 miles east south-east of Tūrshez. There is abundance of water in water-courses (kanats). The soil is light gravel and sand. (*Clerk.*)

JAMĀL BAREZ—Lat. Long. Elev.

A range of low hills in Kirmān, Persia, about 40 miles south of Bam. The tract of country lying between the Rūd Khāneh Saghder and the Rūd Khāneh Shōr comprising this ridge is known as the district of Jamāl Barez. A pass known as the Gūdar Mūgat crosses these hills here. (*Abbott.*)

JAMALI—Lat. Long. Elev.

A village in Kirmān, Persia, 24 miles south-east of Bam, situated in a very fertile tract in the highest state of cultivation, and intersected in every direction by running streams. (*Pottinger.*)

JĀNEKĪ GARMSIR—

A tribe of Khūzistān, Persia, dependent on the Bakhtīārī Lūrs, but from its numbers and influence generally regarded as the chief of the Chār Lang Bakhtīārīs. Its sub-divisions are Zangēnah, Mōmbēni, Mākiyawand, Koryangenah, Būl, Awasī, Servisbanī, Kigūpī, Mālāgājī, Telarī, Kārābāghī, Mar Daudī, Gareserī, Gurgerī, Beig-dēdī. Each division has its Chief (Khet-khuda, or Resh Sufed) who has little authority except within his own encampment. Of the divisions above enumerated, the Mōmbēni, and Mākiyawand are the most powerful, the former having between 8 to 900 excellent matchlockmen, the latter 5 to 600 equally good horsemen. The Jānekī Garmsar matchlockmen are considered as the best among the Bakhtīārīs, and they are celebrated for personal courage. These tribes are chiefly Deh

Nishīns, and very seldom visit their Sardesirs during the summer and autumn, being employed in their rice-fields. Their villages and encampments are chiefly in the plains of Bāgh-i-Mālik, in the valleys of Mai Daūd and Mīl Agha and among the neighbouring low hills. The tribe of Mōmbēni occupies the valley of Mai Daūd, the tribe of Zangēnah the plain of Bāgh-i-Mālik, and the Mākiyawand the country near Taulah and Gūlgīr. The tribes of Jānekī Garmsar are the most peaceable of all the Bakhtīārīs, seldom engaged in war, and neither given to plunder or robbery. They number about 5,000 families. (*Layard.*)

JĀNEKĪ SARDSAR—

A tribe of Khūzistān, Persia, dependent on the Bakhtīārī Lūrs, who inhabit Gandeman and Lūrdegān, and the mountains in their vicinity, during the summer months, and Bors and the neighbourhood of the south branch of the Karūn and Lūrdegān in the winter. Their sub-divisions are Jalīlī, Aurek, Yār Ahmedi, Monji, Barsi, Rīgī, Mangarmūwī, Ārmāndī, Būjerī, Būnī, Shiyazī, Rafarīe, Mesenni (Mamasenni), Hellusadi, Sherūnī, Satehī, Dūderajī, Melāsī, and Asherī. They number about 3,000 families, and are for the most part Deh Nishīns, their Chief residing in the village of Lūrdegān. They are neither celebrated for courage nor skill as matchlock-men, but have 5 to 600 good horsemen. The valleys of the Jānekī Sardsār are, on the whole, not ill cultivated. Rice, corn, and barley are raised in abundance; gardens and vineyards producing good fruit surround their villages, and the hills are thickly wooded with the dwarf oak (beloot) and other trees. (*Layard.*)

JANGAL HAIDARABĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 50 miles south of Tūrbat Haidarī and 44 miles east of Tūn. The people of this place are very poor and miserable; as there are no wells or water-courses (kanats), they depend entirely on the rain for their supply of water; and if that fails or is scanty, little or no corn can be raised, so that their fields sometimes lie untouched for years together. From the strong saline impregnation of the soil all their water is brackish. There was formerly a large dam in the hills above Jangal, which supplied water for the cultivation of corn to the extent of 2 or 3 miles round the place, but it is now out of repair. (*Forbes.*)

JĀPALAK—Lat. Long. Elev.

A valley to the east of the Bakhtīārī mountains in Persia. (*Layard.*)

JARĀHĪ—Lat. Long. Elev.

A river of Khūzistān, Persia, which rises under the name of the Kūrdistān river in the hilly country of Sarhad Chenār in the Bakhtīārī mountains to the north of Behbahān. Thence it flows south and passes the ruins of Kūrdistān, (where it already has a breadth of about 350 feet,) and the village of Deh Dasht, through Tang-i-teka, a narrow defile, into the plain of Bebahān, through which it winds about 4 miles from the town. Thence it flows north-west as far as Kāliphābād, south of Rām Hormaz, where it is joined by the Āb-i-Ālā, and shortly after by the Tezeng river.

From this point it takes the name of Jarāhī, and becomes a broad deep stream not at any period of the year fordable, and runs between steep and high mud banks to the south-west to within 8 miles of Fellahīāh, where it divides into two branches, one of which is generally termed the Nahr Būsī, runs into the sea at Khōr Mūsa near Bandar Mashūr; the second continuing its course through Fellahīāh is eventually lost in irrigation,

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except a small branch of it which finds its way into the Karūn 10 miles above Mahamrah. The upper portion of this river, as far as the junction of the Āb-i-Ālā, is well wooded with oak, walnut, rhododendron, and wild vine, but at this point it ceases. It is connected with the Karūn by the canal which leaves that river at Sablah, and by this means Mahamrah and Basra are reached. It is navigable from the junction of the Āb-i-Alā for country boats, and Chesney says boats can ascend it from the Persian Gulf. This river is navigable for boats of 4 or 5 tons throughout its length, until within some 12 miles of Rām Hormaz, the trip taking five days. There are great many boats on the river, perhaps not under 1,000. At the point where the Fellahīāh canal leaves it is a fine river, being compared by Colville with the Thames at Richmond. It has a mid-channel of 8 feet, with gently curving and well defined banks irregularly fringed with date trees, and showing on either hand a well framed breadth of land with numerous cattle and horses. (*Kinneir—Chesney—Layard—De Bode—Pelly—Colville.*)

JARŪFT—Lat. Long. Elev.

A plain in Kirmān, Persia, about 60 miles south of Bam. It is a warm tract of plain country, lying between parallel ranges north and south, many parts of which are clothed with low jungle. As it possesses a mild climate and abundant pasturage, it is resorted to in winter by many small tribes who occupy the mountain districts at other seasons. It possesses only four or five collections of huts, which can be termed villages, each possessing a small mud fort as a place of refuge, but seldom inhabited: these are Sarjāz, Du Sārē, Kala Nao, Kala Pēsh. The rest of its unsettled population reside in little groups scattered over the plain. The heat is so great in summer and the flies so numerous that it is almost wholly deserted by the tribes, who return to the mountains of Jamāl Barez. The lands yield grain, millet, pulse, beans, rice, cotton, henna, palma-christi, and dates; and some parts are of great fertility; from 5 to 30 fold being spoken of as the return for barley and wheat. In the middle of January when Abbott visited it, green crops of barley, high enough to be cut for the food of cattle, were standing in the fields. Sheep, goats, and horned cattle, and their produce, butter and wool, are advantageously purchased here. The flocks yield lambs twice a year. The regular revenue is stated to be about £1,450, but is nearly doubled by local impositions. The jungle and reeds with which this plain is clothed in parts abound with game, such as the francolm, the partridge, known as Jarūftī, *Perdrix Pondicereanus*, and the wild hog. The boiling point of water on this plain is 209°, and the thermometer at 10 A. M. on 22nd January was 81° in a tent and at noon 86.° (*Abbott—Kinneir.*)

JARŪM—Lat. Long. Elev.

A pass in Fars, Persia, through the mountains of Lūristān, south of the town of that name. (*Chesney*).

JARZŪN—Lat. Long. Elev.

A village in Khūzistān, Persia, 12 miles north-west of Bebahān, on a tributary of the Jarāhī. It is a rich place surrounded by gardens. (*Monteith.*)

JASB—Lat. Long. Elev.

A sub-district of Kūm, Irāk Ajamī, Persia, north of that district. (*Abbott.*)

JASK—Lat. 25° 38′ 50″; Long. 57° 46′ 40″; Elev.

A town on the coast of Kirmān, Persia, 2 miles north of Cape Jask and 8 miles from the hills. It is situated on a plain 6 miles by 4, surrounded

by sand-hills, and consists of 250 huts defended by a mud fort, and is tributary to the Imām of Maskāt. Water and a few bad supplies may be procured here. The height of the outer walls of the fort is about 24 feet, and it is of an oblong shape, being 120 paces long by 80 broad. The height of the inner walls is about 60 feet. Within the fort are 8 very small guns dismounted. The gate looks towards the north and the fort contains 6 wells. There is anchorage off the town of Jask in 4½ fathoms, with the following bearings:—Fort, north 49° east; three stone peaks, north 15° 30′; west extremes of the coast from south, 17° 25′; east to north 70° west.

Horses and several sorts of dry fruit, as well as ghee and some cotton, are exported from it.

Cape Jask is a low sandy point of land, round which is very tolerable anchorage. There is a small fishing village at a short distance from the shore, where a vessel might be supplied with sheep of an excellent quality, and fill up with water from a well-tasted well not far from the beach. The Chief of Jask usually resides at Serik north-west.

The district of Jāsk, which is dependent on the Imām of Maskāt, is bounded east by the river Sirich, north by the Bashkard mountains, south by the sea, and west by Sirik. The following sea-ports are dependent on it, *viz.*, Sirik, Zabrez, and Jigīn. The cultivation carried on in Jask is quite dependent on the rainfall, and it consists of wheat, barley, millet, joaree, and cotton. The revenue may amount to 500 tomans, of which the Imām receives 300 tomans and when there is rain a tax is levied of one-fourth of the produce and may amount to 6,000 Jask maunds. (*Kinneir—Kempthorne—Hajee Abdoon Nubbee—Brucks—Johnson.*)

JAZĪRAT DARĀZ—

See *Kishm.*

JAZĪRAT MALGARAM—Lat. 27° 50′ 30″; Long. 51° 38′; Elev.

A small wooded island off the coast of Fārs, Persia. (*Brucks.*)

JAZĪRAT MALGASAB—Lat. 27° 50′ 30″; Long. 51° 32′; Elev.

An island in the Persian Gulf off the coast of Fārs, Persia. It is a low narrow island about 5½ miles long. Within is a narrow channel with 12 or 14 fathoms, but blocked up at each end. You may approach this island to 5 fathoms in the day and 7 in the night. (*Brucks.*)

JAZIRAT TOWILE—

See *Kishm.*

JAZIRAT YABRĪN—Lat. 27° 55′ 40″; Long. 51° 28′ 40″; Elev.

An island in the Persian Gulf off the coast of Fārs, Persia. It is at the commencement to the northward of the islands and banks which form the Bardistān reef. (*Brucks.*)

JAZ MORIAN—Lat. Long. Elev.

A plain in Kirmān, Persia, lying between Rūdbar and Bampūr. (*Abbott.*)

JEBL—Lat. Long. Elev.

A village in Irak Ajamī, Persia, 46 miles east of Ispahān, consisting of a few huts amid gardens and trees. (*Abbott.*)

JEBLĀBĀD—Lat. Long. Elev.

A range of mountains in Persia, which bound Fārs on the south and Lūristān on the north, and run through Kirmān to Makrān. It is a continuation of the spur of the main range of Kūrdistān, which emanates from mount Elvand and thence runs on under the name of the Bakhtīārī mountains.

JEBL DERING—Lat. 28° 3′ 55″; Long. 51° 47′ 27″; Elev.
A hill on the coast of Fārs, Persia, which forms a well-known landmark better known as the Hammocks of Kenn. (*Brucks.*)

JĒSAN—Lat. Long. Elev.
A large village in Lūristān, Persia, 8 miles S. 20 W. of Badrai. It is celebrated for its date groves. The soil here is favourable for the growth of orange and lemon trees, and the land produces grain of various kinds, cotton and hemp, but the vicinity is so exposed to the depredation of Arabs that its inhabitants engage little in its cultivation. (*Layard.*)

JEZAR—Lat. 26° 50′; Long. 53° 26′ 45″; Elev.
A village on the Lūristān coast of the Persian Gulf, a few miles south of Nakhīlū and opposite the isle of Bashīab. It is described as a considerable village, containing about 200 men of the Albūbalāl tribe, and is subject to Nakhīlū. (*Brucks.*)

JIRREH—Lat. Long. Elev.
A plain and district of Fārs, Persia, 40 miles south of Kāzīrūn, extending north and south for 24 miles and east and west for about 15 miles. It is cultivated between the "koonar" bushes which abound here. (*Kinneir—Abbott.*)

JOREZ—Lat. Long. Elev.
A walled village in Tābas district, Khōrasān, Persia, 7 miles south-east of that town, containing 200 houses inhabited by Persians. (*Ferrier.*)

JORJAN—Lat. Long. Elev.
A town in the province of Astrābād, Persia, 90 miles east of Astrābād and 80 miles north-east of Bostān. He probaby means Jahjūrm. (*Kinneir.*)

JUANRU—Lat. Long. Elev.
A town in Persian Kūrdistān, situated about 65 miles south-west of Sehna. It is divided into four lesser districts, and is governed by a nominee of the rali of Sehna. (*Rich.*)

JUGAM—Lat. Long. Elev.
A village in Lūristān, Persia, 57 miles from Lar, on the road to Jahrūm, from which it is 36 miles distant. It is a large village situated in an open country; water is procured from wells. There are many date groves here, and much tobacco is cultivated. (*Jones.*)

K.

KABĪR—Lat. Long. Elev.
A salt marsh in Irāk Ajamī, Persia, on the road from Tehrān to Kūm, between Pūl-i-Dalāk and Kināragird. It runs from east to west about 150 miles, and is in some places 35 miles in breadth. (*Kinneir.*)

KĀBŪDĀN—Lat. Long. Elev.
A walled village in Khōrasān, Persia, 63 miles south-east of Nishāpūr, on the road to Tūn. It contains 300 houses inhabited by Persians. (*Ferrier.*)

KABŪTA KHĀN—Lat. Long. Elev.
A village in Kirmān, Persia, 50 miles west of Kirmān. It has about 40 houses, an old serae recently repaired, and a post-house. (*Smith.*)

KABŪT GŪMBAZ—Lat. Long. Elev.

A small village in Ispahān district, Persia, 23 miles east of Ispahān. There is a small caravanserae here, and provisions can be obtained in small quantities in a village about 2 miles from the serae. (*Clerk.*)

KĀBŪT RAHANG—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, the second stage on the road from Hāmadān, north to Sūltānia. It is situated in a fine district rich in corn, but the heat is very oppressive in summer. Owing to the great scarcity of wood, the peasants collect for fuel the common thorn, the 'khar shūtar,' which overruns the country, and lay it up in stacks for the winter. (*Morier.*)

KADAMGĀH—Lat. Long. Elev.

A village in Khōrasān, Persia, 42 miles west of Mashad. It has fort on a hill 600 feet above the plain, which might be made a strong position. There is a magnificent avenue of cedar trees in a fine garden, watered by a clear stream, in the centre of which is a neat little mosque containing a stone with the imprint of the Imām Reza's foot upon it. It is inhabited by Syads, and is one of the places to which Persians make pilgrimages. There is a road, called the Kadamgāh route, which goes by this village from Nishāpūr to Mashad. It is easier than the alternative route of Dahrūd, but is longer. There is a magnificent view of the plain of Nishāpūr from the fort. (*Connolly—Ferrier—Clerk—Eastwick.*)

KADAMGĀH ILIĀS—Lat. Long. Elev.

A halting place in Kirmānshāh district, Persia, 14 miles north of Kirmānshāh, on the road to Sehna near a rock of this name. There is a fine spring of water here, and many villages and much cultivation around.

KĀDARĀBĀD—Lat. Long. Elev.

A fort in Kirmān, Persia, 5 miles north-west of Daolatābād. It is made of mud, and has a number of huts of branches and reeds round it, and a copious "kanat" stream running close to it. (*Abbott.*)

KĀDAR PAIGHAMBAR—Lat. Long. Elev.

A fortress mentioned by this authority as existing in the mountains near Sūltānia in the Khamseh district, Persia. (*LeBrun.*)

KĀDŪGĀN—Lat. Long. Elev.

A village in Khōrasān, Persia, 75 miles south-east of Nishāpūr, on the road to Tūn. It contains 150 houses inhabited by Persians, and is walled. (*Ferrier.*)

KĀFILAN KOH—Lat. Long. Elev.

A pass in the Khamseh district, Persia, over the range between the Kizl Ozan and Zanjān rivers on the road between Zanjān and Miāna. This range is a spur of the Azarbījān mountains. The ascent from the west commences almost immediately after crossing the Kizl Ozan river and takes about 1½ hour, and the descent about the same. Fraser says it is one of the easiest mountain passes he ever crossed. It rises about 1,000 feet above the plain. When Eastwick passed it in 1861, a good road was being made over it, about 40f eet broad, with a foundation of stone and a gutter on either side. The crest of this pass is the boundary between the provinces of Azarbījān and Khamseh. The remains of a stone causeway are here and there visible. Morier has the following remarks regarding the geology of this mountain:—

"Its stratifications have been thrown together by some great commotion into the most extravagant positions. In some places they are perpendicular;

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"Its stratifications have been thrown together by some great commotion into the most extravagant positions. In some places they are perpendicular;

in others almost horizontal. On the south of the Kizl Ozan is one limb of the mountain almost entirely composed of chalk, here and there with schistose strata intervening; and on the right of the road in the descent from Gūltapeh are hills apparently of clay of conical forms more or less distended, the strata of which are as horizontal as if mathematically laid. (*Holmes—Fraser—Eastwick—Morier—Ouseley—Stuart.*)

KAFSHĪGĪRĪ—Lat. Long. Elev.

"A village in the district of Astrābād, Persia, 20 miles on the road from Gaz to Astrābād. It contains about 150 houses, all small and thatched, with the exception of one in centre, the residence of the chief man, which is a tiled house situated in the midst of a garden. The sesame, called kunjiud, is extensively cultivated in this district. The seed is often sprinkled in the flat bed of the country, and the oil produced from it is eaten by the Tūrkmans, and largely consumed in the manufacture of soap—a principal article of exportation from Astrābād. The oil is used as a medicine. It is a pretty village and can turn out 100 horsemen. To the north of it is an isolated pyramidical hill, which is very green and beautiful and is generally used as a look-out station against the Tūrkmans. There are some mulberry plantations here, and about 2,000 acres are sown with wheat, barley, and other grains. (*Eastwick—Holmes.*)

KAGŪR—Lat. 28° 18″ 40′; Long. 51° 17′ 30″; Elev.

"A village on the coast of Fārs, Persia. (*Brucks.*)

KĀ HAIDAR—Lat. 29° 37′ 8″; Long. 50° 33′ 48″; Elev.

"A village on the coast of Fārs, Persia, situated about midway between Bandar Dilām and Bandar Rēg. It is a small place with a fort, and has about 100 inhabitants, mostly weavers. (*Brucks.*)

KAHISTĀN—Lat. Long. Elev.

"A fort in the Kūrdish district of Khōrasān, Persia, on the bank of the Insha river. It belonged to the Tūrkish tribe of Gereilē. (*Fraser.*)

KAHRISTĀN—Lat. Long. Elev.

"A village in Lūristān, Persia, on the road from Lār, east to Bandar Abbāss. (*Chesney.*)

KAIFARĪ—Lat. Long. Elev.

"A village in Fārs, Persia, situate north of Shīrāz. It produces wheat, barley, gram and dhall. The climate here is very pleasant in summer, and is much resorted to by Arab nomads. (*Pelly.*)

KAIKAŪS—Lat. Long. Elev.

"A village in Fārs, Persia, 7½ miles north-west of Behbahān. (*De Bode.*)

KAILUM—Lat. Long. Elev.

"A pass leading over the Bakhtīārī mountains, Persia, on the road between Shūstar and Khōramābād. (*Rawlinson.*)

KAIMŪRS—

"A sect of free thinkers in Persia, who deny everything they cannot prove by natural reason. (*Chesney.*)

KAISRAK—Lat. Long. Elev.

"A small village on the coast of Kirmān, Persia, some 30 miles south of Mīnāb. (*Brucks.*)

KAJAR—

"The royal tribe of Persia. They inhabit portions of Astarābād, Mazandarān, Khōrasān, and Tehrān, and number about 10,000 families. The division of the tribe are—

Yokaribāsh.	*Ashagabāsh.*
Devanlū.	Kavanlū.
Khazi Nehdonlū.	Azdanlū.
Seponlū.	Ziandlū.
Kerlū.	Shambeyatlū.
Kobnalū.	Tashlū.
Khaizahlū.	Caramansanlū.

"The tribe of Kajar are originally from Syria. They were brought from that country to Persia in the year of the Hijra 803 by Timūr. After the death of that prince and his immediate successor, this tribe increased so much in numbers and shwed, on repeated occasions, so seditious and insubordinate spirit that Shāh Thamasp, fearing their power one day might subvert the government, determined to divide them in such a manner as to render them incapable of united action. He in consequence separated them into divisions, one called Azdanlū, of which he sent to the town of Merv in Khōrāsān; one to Ponnah in Azarbījān; one to Kazvīn in Irāk; one to Ganjah in Georgia; (these afterwards attached themselves to Nādar Shāh and earned the title of Kajar Afshar; they declined from the death of that monarch); and another to Astarābād in Mazandarān. In that part of this numerous tribe which was sent to Astarābād there were two chief families. The one was distinguished by the name of Yokaribāsh, the other by that of Ashagabāsh, as above stated. The latter became celebrated for the numbers of warriors and statesmen that it produced, who successively reached the highest honor in the Court of the Safavian monarchs, and in the commencement of the weak reign of Shāh Thamasp, the last and most unfortunate prince of that race, Fateh Alī Khān Kajar, who was the representative of the Ashagabāsh family, obtained the height of power, and was entrusted by his indolent sovereign with the seal of empire, which he employed more to further his own ambition than to advance the interests of his master.

1725 A. D.

"At this period Nādar Kūli Karklū, so well known afterwards by the name of Nādar Shāh, entered the service of Shāh Thamasp, and began early to form those vast projects of ambition which he afterwards matured. Fateh Alī Khān, who was in fact pursuing the same road, was from his character the only noble that Nādar conceived had the spirit and ability to oppose his aggrandizement. He therefore determined to remove him, and combining with those ministers who were jealous of Fateh Alī Khān's fortune, he procured from the prince in a moment of intoxication an order for his confinement, which was carried into execution the 29th September 1725, and the unfortunate Fateh Alī was lodged as a prisoner in the camp of his rival, by whose order he was immediately assassinated.

"Hūsēn Khān, the son of Fateh Ali, the moment he heard of his father's fate, mounted a fleet-horse and fled in Tūrcomania, and while Nādar Shāh lived he never visited Persia; but taking advantage of the troubles that

occurred at that tyrant's death, he returned, aided by a body of Tūrkmans, to his native town Astarābād, and collecting all his tribe in that quarter, soon formed an army, which made him master of the provinces of Mazandarān and Ghīlān. Elated with his success he marched against Adil Shāh, the brother of Nādar Shāh, by whom he was completely defeated, and his eldest son, Aga Mahamad, fell a prisoner into the hands of the victor, who on the spot deprived him of his verility.

"The dissensions that arose in the family of Nādar Shāh soon ended in its destruction, and Persia was for a period without a monarch, torn by the most bloody civil wars carried on by usurpers that rose like baneful weeds in every village of that distracted empire.

"The chief among those were Hūsēn Khān in Mazandarān, Asad Khān Afghān in Azarbījān, Alī Mardān Bakhtīārī at Ispahān, and Karīm Khān Zand in Irāk. The contest for power raged with violence near five years. Fortune then declared for Karīm Khān Zand. Asad Khān Afghān became his prisoner. Hūsēn Khān Kajar and Ali Mardān Bakhtīārī fell in battle. The more insignificant pretenders to sovereignty were all either taken or fled, and peace was restored to Persia.

"Aga Mahamad Kajar, who had escaped from his confinement and joined his father, was, on the latter's death, made prisoner and brought with his six brothers to Shīrāz, where they were retained as hostages for the good behaviour of their tribe by Karīm Khān, who the better to secure his family in his interests married one of their sisters.

"Hūsēn Kūli Khān, another son of Mahamad Hūsēn Khān, and the only one that was full brother to Aga Mahamad (the others being of different mothers) fled into the mountains of Mazandarān, and raised serious commotions in that quarter; these were however soon quelled, and Hūsēn Kūli was taken and put to death. He left two sons, the eldest, Fateh Alī Khān (afterwards Fatteh Ali Shāh), and the second, Hosēn Kūli Khān. During the life of Karīm Khān, Aga Mahamad remained at Shirāz, and was treated with respect and confidence. Karīm Khān entertained the highest opinion of his abilities, and took no measure of consequence without consulting him. When that prince expired on the 13th of the month Suffer 1193 Hegrī, 1779 A.D., the sister of Aga Mahamad immediately sent him intelligence of the important event, and he lost not a moment at so critical a junction. Attended by his brothers he left Shīrāz under a pretext of hunting, and fled for Mazandarān when favoured by the contentions that ensued on Karīm Khān's death: he arrived in safety, and was welcomed with joy by his tribe, who collected from all quarters round his standard.

"The troubles and revolutions in the provinces of Fārs and Irāk left him undisturbed in Mazandarān, and he made such excellent use of his time that in two years the whole province of Mazandaran and several neighbouring districts were settled under his authority.

"In the third year, 1783 A.D., of his power, he advanced with all his forces against Tehrān, which under its gallant governor, Ismail Khān, who held it for Alī Morād Khān, king of Fārs, resisted his attacks for ten months. After that period Aga Mahamad succeeded in bribing some oft he principal officers, who assassinated their governor and admitted him at night into the town. He only enjoyed till the morning the fruits

of his treachery; when day appeared, the brother of Ismaīl Khān, fired with a grievous despair, collected a few adherents and made a violent attack on Aga Mahamad, whom he repulsed with great loss from the city. On the same day that this misfortune occurred, news arrived of Alī Morād Khān having marched from Ispahān with a large army to the relief of Tehrān. Aga Mahamad instantly retired to Mazandarān, where he was pursued by the Shēkh Wise Khān, the son of Alī Morād, and unable to resist such an enemy, Aga Mahamad retreated as he advanced, and at last fled to the fort of Astarābād, on the shores of the Caspian, while the whole province of Mazandarān submitted to the conqueror who, supported by his father Alī Morād at Tehrān, remained at the town of Sārī, and detached a strong force under Mahamad Taher to besiege Astarābạd. The success of these operations seemed certain, and Aga Mahamad's ruin inevitable: he was saved by means as unexpected as extraordinary. Hamza, a native of Mazandarān, who had been taken prisoner by Shēkh Wise Khān, contrived to make his escape, and flying to the mountains assembled a party of his countrymen, with whom he completely destroyed the grand causeway, by which Mahamad Taher Khān, Zand, who was besieging Astarābād, received his supplies. The consequence of this action was immediate distress for provisions in the camp of the besiegers, who, wore down by want and sickness, began to desert in all directions. The troops in Astarabād, aided by the citizens and encouraged by the wretched state of their enemies, made a general sally, nor did they find it difficult to overcome men already subdued by disease and famine. They made a general slaughter of 6,000 only. Only one was spared to convey the intelligence to Shēkh Wise Khān, who fled with precipitation to Tehrān, where he found his father in the last stage of dropsy, which, added to his misfortune at Astarābād, and the intelligence he had received of his cause of Jāffar Khān, whom he had entrusted with a command in Armenia, having rebelled, made him resolve in retreating towards Ispahān, but he expired before he reached that capital.

"The troubles that followed that event in Fārs were most favorable for Aga Mahamad, who not only regained Mazandarān, but also took Tehrān and made it the capital his government.

"Jāffar Khān, who had succeeded Alī Morād at Ispahān, sent no less than four armies against Aga Mahamad, who successively defeated them and pursued his last victory so well that he got possession of Kashān; and Jāffar Khan was so terrified at this success that he precipitately abandoned Ispahān, and fled with a few followers to Shīrāz, leaving behind him almost all his property. Aga Mahamed took instant advantage of this pusillanimous conduct, and in two days made himself master of Ispahān which was left totally defenceless. Jāffar Khan established himself at Shīrāz. Aga Mahamad for the present contented himself with settling the country round Ispahān, in which city he left a governor and returned to his own capital, Tehrān.

"This year, 1788 A.D., was not more distinguished by Aga Mahamad's success against his enemies than by his cruelties to his friends, and particularly to his own family. The moment his power seemed fixed, he began to show his real character which he had before carefully disguised. He seized and put out the eyes of his brother Mūstapha Kūli, his

brother Pirza died in an attempt to escape. Martiza Kūli Khān, another brother, fled to the Empress Catherine, by whom he was honorably received and was treated with distinction by the Russians till he died. Of the nobles who were put to death, the chief was Alī Khān Khamseh, and Khūsru Khān, Ardelānī, despoiled of all his property, died in extreme misery.

"In the year 1789, A.D., Aga Mahamad, who now governed all Mazandarān, Irāk, and part of Armenia, advanced against Shīrāz, but when within two days' march of that city retreated without effecting anything of importance.

"In the same year and soon after his retreat, Jāfar Khān was put to death by the former governor of Shīrāz, Syad Morād Khān, and the latter was in a short period deposed by Lūtf Alī Khān, the son of Jāfar. Aga Mahamad hearing of these dissensions hastened again to Shīrāz. Lūtf Āli assembled a small force and went to meet him, but was defeated and obliged to find his safety within the walls of the town. Aga Mahamed continued before Shīrāz forty days, but finding all his exertions inefficient, he retreated to Tehrān, where he employed himself in plans for subjecting the whole of Armenia.

"In the succeeding year 1790, A.D., fortune obtained for Aga Mahamad what he had in vain endeavoured to accomplish. Lūtf Alī Khān, the young prince of Persia, though gallant and generous, was suspicious, headstrong, and violent, and had in a few months disgusted all the nobles about him, and none more than Hājī Ibrahīm, his Vizīr—a man of the most uncommon abilities. When Lūtf Ali marched towards Ispahān to recover that city, he left this minister at Shīrāz, and he took advantage of the trust to ruin his prince and to transfer the fortunes of the Zand family to that of the Kajars. It is urged by his friends that he knew it was Lūtf Ali's intention to put him to death if he returned, but this is not easily reconciled to the circumstance of that prince having left him in sole charge of his family and capital.

"On the night of the 18th Tehedge 1204 (1790 A.D.), when the army was within three miles of Ispahān, Mahamad Hūsēn Khān, brother of Hajee Ibrahīm, in consequence of a preconcerted plan, raised an alarm in camp and fled with the troops under their command. This example was followed by most others, and Lūtf Alī left with a few attendants, and ignorant of the cause of the alarm or defection of his army, hastened to Shīrāz, where he soon became acquainted with the extent of his misfortune, as he was refused admittance, and those even who had attended his person attempted to kill him. In this extreme he led to the country of Dashtistān on the sea-shore.

"Hājī Ibrahīm immediately sent a messenger to Aga Mahamad to acquaint him that he would deliver up the fort of Shīrāz to whoever he chose to send, as it was his desire to put an end to war that had so long desolated the country. Āga Mahamad received this news in Armenia, and despatched for Shīrāz 8,000 men in three divisions, at three different periods, under his chief officers Mūstapha Kūli Khān, Bala Kajar, Jān Mahamad Khān, and Reza Kūli Khān.

"Lūtf Alī heard of their approach, and though he could only assemble between four and five hundred men, he scorned to give up the struggle, and advancing towards Shīrāz he attacked the Kajar generals separately and

combined, and always with success. In the last great action he had with them he took prisoner Reza Kūli Khān with 1,200 men to whom he behaved with great cruelty.

"Āga Mahamad on receiving these accounts advanced with his whole army, which amounted to about 60,000 men. When encamped within three days of Shīrāz, Lūtf Alī, concealing his want of numbers under the shade of night, attacked with a body not exceeding 500 this immense force. He completely surprised the camp; all was terror and confusion. He had advanced close to the tent of Aga Mahamad, and had he proceeded, he would have been sovereign of Persia by one of the most bold and wonderful actions that ever was recorded in history, but he unfortunately listened to a pretended friend, who assured him that Aga Mahamad and every soldier of his army had fled, and that only the baggage and treasure remained; and that if he attempted to seize that before morning, he would lose in a promiscuous plunder what, if preserved, would make him a rich monarch. Thus deceived he waited till day, and when that broke an extraordinary spectacle was presented. Āga Mahamad, surrounded by about 10,000 of his army, mostly the infantry, which were all that remained, and the victorious Lūtf Alī Khān a few hundred yards from his tent with about fifty horsemen, the rest having separated to plunder: he of course fled. Āga Mahamad advanced and took possession of Shīrāz, where he remained till the whole of his army re-assembled, some of the fugitives not having stopped till they reached Tehrān which is upwards of twenty days' journey.

"Āga Mahamad now assumed the sovereignty of all Persia. He seized every relation of the Zand family, and those whom he did not put to death he deprived them of sight. He distributed the women of Lūtf Alī Khān among his mule drivers, the greatest disgrace he could possibly inflict. On Hajī Ibrahīm he bestowed the highest honour, and a twelve month afterwards when he determined to follow Lūtf Alī Khān (who had, assisted by about 200 followers, taken Kirmān), he appointed him governor of all Fārs.

"This expedition of Āga Mahamad's was attended with the most shocking ravages; he laid waste the country and murdered the inhabitants as he went along. He was nine months besieging the town of Kirmān before he could take it, and Lūtf Alī Khān having previous to its surrender cut his way through the strongest part of his army with only seven attendants, he is said to have given way to the most savage fury and to have wreaked all his vengance on the inhabitants. The men who were not slain had their eye plucked out, and it is affirmed on undoubted authority that seven hundred suffered this dreadful punishment in one day. The women and children were delivered up to the lust and fury of the savage Tūrkmans. Lūtf Alī Khān fled to Bam, which is about two hundred and forty miles from Kirmān. Its faithless inhabitants first invited him to their fort, then seized him and sent him to Āga Mahamad, who immediately deprived him of sight, and then sent him to Tehrān, where he was put to death.

"Thus perished in the 28th year of his age a prince who was perhaps never exceeded in personal strength and undaunted courage. He is also said to have been generous and charitable, but his temper was proud and

unequal, and his passions so irregular and violent that he was no less the terror of his enemies than of his friends.

"Āga Mahamad after this success marched from Kirmān to Shīraz, the fortifications of which city he razed to the ground. He appointed Hājī Ibrahīm Vazīr to the empire, and after a halt of two months went to Tehrān.

"In the year 1794 A.D., Aga Mahamad proclaimed his nephew, Fateh Alī Khān, commonly called Bābā Khān, successor to the throne, and appointing him to the government of Persia Proper sent him to reside at Shīrāz. He also put to death his brother, Jāfar Kūli Khān, from motives of jealousy.

1794 A. D.,

"In 1795 A.D., he marched into the province of Armenia, all of which he subdued except the fort of Shīsha, which under its governor Ibrahim Khulbul Khān gallantly resisted his attacks eight months. Despairing of success, he raised the siege and marched into Georgia. He was encountered near Tiflīs, the capital of the prince, by the Valī Arkūli Khan,* whom he defeated, and the city in consequence fell into his possession. He only remained there 12 days, which he employed in destroying and burning the town and in acts of the most inhumane cruelty. All of the inhabitants that were spared from the sword were given to his army as slaves. After these excesses he returned to Tehrān, and commenced preparations for an expedition against Khōrasan, which extensive province was ruled by a number of petty princes and chiefs who had neither owned the authority of the prince of Kandahār or Persia since the death of Nādar Shāh.

A. D. 1795.

* The Prince Herakly or Heraclious so well known in Europe. He was upwards of 100 years of age at this period.

"The chief of these were Shāh Rokh, grandson to Nādar, who ruled at Mashad; Mīr Hūsen Khān of Tabas; Alī Yār Khān of Sabzawar; Mūstapha Khān of Tūrshez; Jāfar Khān of Nishapūr; Mehr Alī Khān of Bīrjān; and Amīr Gana Khān of Kūchan. These rulers who had never united in one cause, were not only distracted at this period by their internal quarrels but alarmed by an invasion of Ūzbaks. They in consequence received Aga Mahamad more as a friend than an enemy, and he advanced to Mashad without opposition. He made himself master of that city, and Shāh Rōkh, who was blinded in a former revolution, fell into his hands, with all his family, except his eldest son, Nasr Mirza, who made his escape to Herāt.

"Whether Aga Mahamad's conduct to this family was prompted by avarice or revenge of the early wrongs he had received from one of its branches, or both, it is immaterial to imagine. The cruelties he committed on them were shocking to nature. Round the head of Shāh Rōkh he made a ring of paste, and poured boiling oil upon his crown. The excruciating torture forced that prince to confess where the remains of the jewels and treasure brought from India by Nādar Shāh were concealed, but the discovery did not save his life, of which he was deprived by the cruel means mentioned. All the males of this unfortunate family were made eunuchs, and the females, old and young, were distributed among the mule-drivers of the army. After these and a thousand other actions of a similar nature,

Āga Mahamad returned to Tehrān, leaving garrisons in Mashad and other forts in Khōrasān.

"In the year 1797 A.D., he learned that the empress of Russia resenting his attack on the Georgians, had sent an army amounting to 30,000 men, and that they had advanced as far as the city Ardebīl. He immediately began preparations to oppose them; but before these were made, the death of the empress Catherine occasioned a change of measures in the Russian Court, and the troops were recalled. The king turned the great force he had collected against the fort of Shīsha, which the governor, Ibrahīm Kulbul, alarmed at his numbers, evacuated and fled. The moment Āga Mahamad received this intelligence, he crossed the Aras with a small party, leaving the bulk of his army under Hājī Ibrahīm on the Persian side of that river. He easily got possession of Shīsha, and began to exercise not only the most wanton cruelties on the inhabitants but on his own adherents, and to take such delight in shedding blood that it is affirmed he seldom said his prayers without giving signals in the midst of them to those around him to strike off the heads of some with whom he was offended.

A. D. 1797.

"But his fate was near. On the night of the 18th of Zehidge as he was going to rest, he called three of his personal servants, and upbraiding them for having lost or stolen one or two piastres and told them to go and take leave of their families and to say their prayers, as he would certainly put them to death next morning. Retiring disconsolate from the presence, they met Shadī Khān Shackakī who had been playing at chess with the king, and had lost a large sum which had ruffled his temper, and on his asking them the cause of their grief, they briefly stated what had occurred, and added the certainty of the king doing as he had threatened. If you are assured of that, said Shadī Khān, where is the risk in a brave attempt to save your lives? Encouraged by this speech from a man of the first rank in the state, they consulted together, and in two hours returned to the chamber of Āga Mahamad, and perceiving he was asleep, they desired as from him the guards to retire, lest they should disturb his repose. As they were known to be personal servants, the command was instantly obeyed. The guards had no sooner removed than they went into the room, and falling upon the sleeping king despatched him with a hundred wounds.

"It was sun-rise next day before this event was known; the moment it became public, the army in Shīsha dispersed, some joined Hājī Ibrahīm, others went to Hūsen Kūli Khān, and many retired altogether from a scene where they anticipated nothing but confusion.

"The body of Āga Mahamad left unprotected fell into the hands of the Armenians, who for two days in revenge of their wrongs treated it with every indignity, dragging it by the heels through the streets, and to complete their insult, they buried it in the common sewer of the town. Āga Mahamad was a man of great abilities, but destitute of every virtue. Avarice and cruelty were the predominant passions of his mind; the former he carried to an extreme, of which no history furnishes an example.

"The great wisdom of Hājī Ibrahīm, the minister, and the fidelity of Mirza Mahamad Khān Kajar, governor of Tehrān, added to the cruel precautions which Aga Mahamad had taken, secured a quiet succession to Bābā Khān. That prince

A. D. 1198.

who was at Shīrāz received the accounts of his uncle's fate on the 7th of Mohurrum 1212 Hegree, and instantly set out for the capital, where he arrived in a few days and was acknowledged as sovereign.

"The only person who made any opposition to his succession was Shādī Khān Shakākī. That noble, who has been already mentioned, and whose power was very great, marched with his tribe, who are numerous, towards Tehrān and assumed the insignia and titles of royalty. Bābā Khān advanced towards Kasvīn to meet him, and an action was fought in which Shadī Khān was defeated. After this action that nobleman ashamed of his conduct threw himself on the king's clemency, who not only pardoned him, but took him into favor.

"Ismaīl Khalīl Khān, of Shīsha, observing this clement disposition in the young monarch, sent the corpse of Aga Mahamad in great pomp, and supplicated pardon for his past conduct. Bābā Khān accepted his submission, and had the body of his uncle conveyed in great state, to be interred at the holy Nazaff.

"The Vālī of Georgia also addressed a letter of allegiance and submission, which was graciously received. The king gave strict orders for the apprehension of his uncle's murderers, all of whom were taken and put to death.

"Hājī Ibrahīm continued in the office of Vazir, and all the omrahs in the stations they had before held. This conduct diffused confidence through all ranks. The country began to assume the most promising aspect. This peace was disturbed by the rebellion of Hūsen Kūli Khān, the king's brother. That prince, who was governor of Fārs, instigated by restless and ambitious men. assumed the rank of sovereign and made preparations to oppose his brother.

"One of his first actions was to take Bushahr, which he easily effected; the Shēkh and all the chief inhabitants making their escape in boats. He next advanced to meet the king who was approaching from Tehrān. When the armies were drawn out opposite to each other, and an engagement was expected to begin every moment, Hūsēn Kūli Khān to the utter astonishment of his troops rode off towards his brother's line attended by a single horseman. The moment he came near he alighted and kissed his stirrup. Bābā Khān dismounted and embraced him, and a complete reconciliation took place. It is said this was chiefly effected by their mother, who was almost distracted at the difference that had arisen between them. The king took Hūsēn Kūli Khān to court, and bestowed the government of Fārs on Mahamad Alī Khān Kajar.

"In 1799 A.D. the king marched to Khōrasān, but on account of the protracted siege of Nishāpur, the disaffection of some of the principal chiefs and a scarcity of provisions, he was obliged to return without effecting anything of consequence. After his return from the Khōrasān expedition, he removed Mahamad Alī from the government of Fārs on account of his oppressing the poor, and appointed the prince Hūsēn Alī Mirza to that high station. He then sent another of his sons into Armenia and one to Ispahān."

A. D. 1799.

The above is extracted from Sir John Malcolm's Memoirs of the Kajars. From the date of the succession of Futteh Alī Shāh till now, the crown of Persia has remained in the hands of the Kajars. The descendants of Futteh Alī Shāh are shown in the following genealogy of the family by Mr. Eastwick.

Pedigree of the Reigning Sháh of Persia.

FATH 'ALI SHAH died in October 1834.

Sons of Fath 'Ali Shah:

1. Muhammad Kulí Mirzá.
2. Muhammad Walí Mirzá.
3. Muhammad 'Alí Mirzá.
   1. Muhammad Husain Mirzá. Succeeded his father as Governor of Karmánsháh. Dispossessed in 1835.
   2. Tahmásp Mirzá.
   3. Imám Kulí Mirza, present Governor of Karmánsháh.
4. 'Abbás Mirza, Crown Prince under Fath 'Ali Sháh. Mother a Kájár Princess. Died in 1833.
   1. Mahammad Sháh, late King of Persia; died September 4, 1848.
      1. Nasiru 'd-din, the reigning Sháh.
         1. Múínú 'd-din Mirzá. Son of a Kájár princess, Táju 'd daulah, daughter of Ahmad Alí Mirzá, and sister of wife of Mirzá Háshem Khán. Died Nov. 6, 1856. He was declared Vali 'Ahd, or Crown Prince, in 1849.
         2. Muzaffaru 'd-din Mirzá. Twelve years old. His mother is daughter of Fathulláh Mirzá.
         3. Kazím Khán. He had the title Amír Nizám. Declared Crown Prince. Died June 29, 1858.
         4. Kámrán Mirzá. Declared Nuibu's Sultanah. Son of the daughter of the King's architect, and of respectable, not noble, birth.
      2. 'Abbás Mirzá. Entitled Náibus' Saltanah by Muhammad Sháh, but title cancelled by present Sháh. Resides at Baghdád, under British protection. Mother, a Kurdish lady of noble birth.
   2. Báhman Mirzá, residing in Russia.
      - Nushírván Mirzá. In Russia with his father.
   3. Káhrimán Mirzá: died at Tabríz in the autumn of 1841.
      1. Kaiomarz Mirzá, married to sister of Násiru 'd-din Sháh, Governor of Karmán.
      2. Akbar Mirzá, Governor of Urumiyah.
   4. Babrám Mirzá. Daughter married to Sardár 'Alí Khán, Governor of Sístán, murdered there.
   5. Sultan Murád Mirzá, Hisámu's Saltanah, present Governor of Khúrásán.
   6. Hamzah Mirzá, former Governor of Khúrásán.
   7. Farhád Mirzá, was under British protection.
   8. Ardeshír Mirzá, former Governor of 'Azurbáíján.
   9. Fírúz Mirzá, former Governor of Fárs and then of 'Azurbáíján.
   10. Khánlar Mirzá, Governor of 'Arbistán and Luristán. Commanded against the British at Muhammara
   11. 'Abdu' Samad Mirza, Governor Kasvín.
5. Muhammad Husain Mirzá, Prince of Shíráz.
   1. Rizá Kulí Mirzá.
   2. Tímúr Mirzá.
   3. Walí Mirzá, dead.

   Visited England in 1834; are now Pensioners of the British Government, and reside at Baghdád.
6. Muhammad Hasan Mirzá, Governor of Shíráz, dead.
7. 'Ali Naki Mirzá, Ruknu 'd daulah, residing at Najaf.*
8. 'Ali Sháh,* Zill-i-Sultán, was Governor of Tehrán at Fath 'Alí Sháh's death, and reigned as Sháh for one month in 1834, with the title of 'Adil Sháh. Died in 1854.
   1. Hají Saifu 'd daulah Mirzá.
   2. Shujáu 'd daulah Mirza, residing at Baghdád.
9. Imám Verdi Mirza,* resides at Baghdád.
10. Mahammad Takí Mirzá, former Governor of Burujird; has a large family, but no son of consequence.
11. Shekh Alí Mirzá, former Governor of Malayar; his sixty sons formed his body guard.
12. Fathulláh Mirza, former Governor of Zanján.
    - A Princess; wife of the reigning Sháh, and mother of
      - Muzaffaru 'd din Mirzá, eldest son of the present Sháh.‡
13. Sultan Muham-Mad Mirzá. Title, Saifu 'd daulah. This Prince is the eldest son of the famous Táju 'd daulah, of Isfahán, made head of the Harím by Fath 'Alí Sháh. He resides at Baghdád, and has three sons, of whom the youngest, Muchi Mirzá, is in office at Tehran.
14. Mahmúd Mirzá, formerly Governor of Náhavend.
15. Sulaimán Mirzá, killed by Arabs at Baghdád.
16. Malik Kásim Mirzá, formerly Governor of Urumíyah; died in

* These are the three Princes who made thei escape from Ardebil, and took refuge in th Turkish Territory.

(Malcolm—Eastwick.)

KAKH—Lat. Long. Elev.

A town in Khōrasān, Persia, 90 miles on the road from Tūrbat Haidarī to Bīrjān. It is situated on rising ground at the base of a range of hills, and contains about 300 houses, 4 good mosques, six baths, 40 tanks and several water-courses and a small caravanserae. Provisions of every kind are cheap and abundant here, but the inroads of the Tūrkmans and the want of a ready market for the produce keep down industry. About 7,500 lbs. of opium are gathered here annually, and are sold at 14-6, 29-8-6 kirans per mun (15 lbs.), 1-2 per lb. The opium yielded by poppies raised without irrigation is finer and dearer than that collected from plants which have been artificially watered. This place is celebrated on account of its containing the shrine of Imām Zāda Sūltān Mahamad, brother of the Imam Reza. (*Forbes.*)

KALA ĀGHĀ—Lat. Long. Elev.

A village and fort in the pass of Kirmān, Persia, 109 miles west of Kirmān. It was once considered a strong place, and made a stout resistance against the army of Aga Mahamad Khan when he passed it on his way to besiege Kirmān. The fort has been since repaired, and there is a tolerable bazaar in which all kinds of supplies requisite for a traveller are to be had. (*Pottinger.*)

KALA ĀLĀ—Lat. Long. Elev.

A small mud fort in Khūzistān, Persia, near the Āb-i-Ālā, branch of the Jarāhī, the residence of the chief of the Bahmehī tribe. (*Layard.*)

KALA ARŪ—Lat. Long. Elev.

A fort in Fārs, Persia, among the hills near Daghūmbezūn, the residence of the chief of the Bo-Rahmat, branch of the Kohgilū tribe (*DeBode.*)

KALA BANDAR—Lat. Long. Elev.

A village in Khūzistān, Persia, on right bank of the Dizfūl river, about 25 miles above its junction with the Karūn. At this point there is a large island in the centre of the river, both branches of which are traversed by a ledge of rocks. In the right branch there is an opening in the ledge of sufficient size to admit of the passage of a steamer. The current here runs at the rate of about six miles an hour, notwithstanding which Lieutenant Selby took the Assyria through with perfect ease, and ascended the river for some distance beyond it. (*Selby—Layard.*)

KALA DARĀB—Lat. Long. Elev.

A fort close to the town of Darāb in Fārs, Persia. It consists of a mud rampart 35 or 40 feet in height, encircling an isolated rock from which it is distant some 800 paces. The rock itself is situated on the plain at about 4 miles from Darāb south-west. The ramparts appear to have been flanked at short intervals by earthen towers, and a broad ditch, at present partly filled with water and reeds on which wild fowls lodge, encircles them. On the north-east an aqueduct has been carried across the ditch, and has consisted of substantially arched masonry, of which only some remains are now seen. This extended some way into the plain, and a water-course of masonry is continued from it within the rampart towards the rock. The rock has been crowned with buildings, and a well has been sunk from its summit. It is said that this place was destroyed by the troops of Ūmar. (*Abbott.*)

KALA FĪRŌZĀBĀD—Lat. Long. Elev.

Some ruins in Fārs, Persia, 2 miles west-north-west of the town of Ferōzabād, evidently those of a considerable town, its ditch and embankments

forming a wide circle, the diameter of which may be about a mile. The ditch is 40 or 50 paces wide. In the centre of the area stands a tall solid square tower, composed of rough stone masonry 60 or 70 feet high. (*Kinnier—Abbott.*)

KALA HĀJĪ ALĪ—Lat Long. Elev.

A village in Khūzistān, Persia, near the sources of the Shawar branch of the Dizfūl river. The neighbourhood of the village is irrigated from this river, and it is celebrated for the gardens or rich arable land belonging to it. (*Layard.*)

KALA HISĀR—Lat. Long. Elev.

A small fort in Fārs, Persia, 16 miles from Bandar Dilām and 40 miles from Bandar Rēg. It is situated on a mound and a simple square of four mud walls enclosing a few huts. There are four wells of good water, about 100 yards west of enclosure. (*Pelly.*)

KALA-I-ASPĒD—Lat. Long. Elev.

A fort in the Bakhtīārī mountains, Persia, near the source of the Ab-i-zāl river. (*Chesney.*)

KALA-I-DŪKHTAR—Lat. Long. Elev.

An ancient fort in Persia on the left bank of the Karūn, at the point where it emerges from the mountains into the plain of Akīlī. It consists of a lofty detached rock which rises abruptly from the river, and has been surrounded and fortified to its very summit by great masses of stone taken from the torrent and united with the most tenacious cement. (*Selby—Layard.*)

KALA IDRĪSĪAH—Lat. Long. Elev.

A mud fort on the left bank of the Karūn, Khūzistān, Persia, inhabited by Arabs of the Idrīs tribe. It is 18 hours' steaming above Mohamrah, and Selby considers it well fitted for a fuel station, there being a steep bank with deep water close up and abundance of tamarisk, and the people very civil and extremely willing to cut wood. (*Selby.*)

KALA KHAID HĀIDĀR—Lat. Long. Elev.

A fort in the Gūnāwa district of Fārs, Persia, situated on the coast between Bandar Dilām and Bandar Rēg. It consists of 12 huts situated on a bay with a sandy shore. (*Colville.*)

KALA KHĀN—Lat. Long. Elev.

A village in Simalghān, district of Khōrasān, Persia, 36 miles west of Būrjnūrd. It is much exposed to the attacks of the Tekke Tūrkmans. (*Burnes.*)

KALAMA—Lat. Long. Elev.

A village in Fārs, Persia, 52 miles from Būshahr on the Fērōzābād road to Shīrāz. It has 300 huts and a fortalice. Supplies of grain, ghee, rice, fuel and slaughtered cattle are procurable here. Water is obtained from streams and wells. This would form a good spot for a depôt in the event of an army advancing by this road from Būshahr. The cavalry and heavier guns might be left here, while the infantry were clearing the passes in advance. Forage during the spring is very abundant, all the hills being covered with excellent grass. (*Jones—Pelly—Ballard.*)

KĀLĀ MAIDĀN—Lat. Long Elev.

A walled village in Khōrasān, Persia, 50 miles south-west of Nīshapūr, containing 70 houses inhabited by Persians. (*Ferrier.*)

KALA NAO—Lat. Long. Long.

A village in Khōrasān, Persia, 7 miles north-west of Khāff, situated on a plain slightly encrusted with salt. (*Clerk.*)

KALA NAO—Lat Long. Elev.

A village in the Jarūft district, Kirmān, Persia, 55 miles south of Bam, consisting of a collection of huts with a small mud fort. (*Kinnier—Abbott.*)

KALA NAO—Lat. Long. Elev.

A village in Fārs, Persia, situated north of the Jeblābād range, 40 miles north-north-east of Forg and 60 miles north-north-east of Jahrum. (*Abbott.*)

KALA NĀZAR—Lat. Long. Elev.

A village in Khūzistān, Persia, on the right bank of the Dizfūl river, celebrated for the gardens and rich arable land belonging to it. (*Layard.*)

KALANDARABĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, about 50 miles south-east of Mashad. It is situated in a valley about 12 miles broad, bounded by hills on the north infested by Tūrkmans, south by a range 3,000 to 4,000 feet above the plain, and east and west by detached hills.

Here the prince governor of Khōrasān holds an annual camp of exercise, a purpose for which it is well suited, as the air is cool and there is abundance of water, but in winter the cold is that of Russia, the roads becomes impassable from mud and snow, and neither supplies nor firewood can be brought to camp.

When Eastwick visited it, the prince governor had a force of 14,000 men in camp. (*Eastwick.*)

KALA PADĀZ—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 72 miles east of Ispahān on the road to Naīn. It has a small mud fort. (*Kinnier—Abbott.*)

KALA PESH—Lat. Long. Elev.

A small mud fort in the Jarūft district of Kirmān, Persia. It is only used by the inhabitants as a place of refuge. (*Kinneir—Abbott.*)

KALA RŪSTAM—Lat. Long. Elev.

An ancient fort in Persia on right bank of the Karūn, opposite and similar in construction to Kala-i-Dūhtar. (*Selby—Layard.*)

KALA SĀDAT—

A village in Fārs, Persia, situated about 40 miles from Kala Sūfēd on the road to Shīrāz. There is a route by this place from Hindiān, which turns the Kotal-i-Malū and Kotal-i-Komariz passes. (*Jones.*)

KALA SANG—Lat. Long. Elev.

A rock and ruined fort in Kirmān, Persia, 100 miles south-south-west of Kirmān, 64 miles south-south-east of Shanri Bābak. The rock is of considerable size and height, rising from the plāin, and is of crystallized limestone.

It is encircled by a low wall with towers at a distance, varying in breadth and probably not exceeding 100 paces, and on the east side a second wall is carried out to a distance of 170 paces from the inner one. The spaces between both walls and the rock are occupied by the ruins of houses of unburnt bricks, but nothing remains standing excepting some defences which crown the highest part of the rock, partly of burnt, and partly of sun-dried, bricks. (*Kinnier—Abbott.*)

KĀLĀ SARAE—Lat. Long. Elev.

A village in the province of Azarbījān, Persia, half mile from the east coast of the Caspian, two miles from the foot of the Tālesh hills, and 35 miles north-west by west from Enzellī. (*Fraser.*)

KALA SHEKH—Lat. Long. Elev.

A village in Khūzistān, Persia, on the plain of Rām Hormaz and near the point of junction of the Āb-i-Ramōz with the Jarāhī. (*Layard.*)

KALA SFABĀD—Lat. Long. Elev.

A village and fort in Fārs, Persia, about 2 miles from the lake of Neyriz. (*Kinnier—Abbott.*)

KALA SHĀH KHĀNĪ—

A village in Kirmānshāh, Persia, 44 miles from Kirmānshāh on the road to Sehna, and 49 miles from Sehna. It is situated on a fine plain near the junction of the Kazawar with the Kārāsū river, and not far from the boundary between the provinces of Kūrdistān and Kirmānshāh.

KALA SŪFED—Lat. Long. Elev.

A rock fortress in Fārs, Persia, 45 miles north-west of Shirāz. It is isolated, is 4 to 5 miles in length, 2 miles in breadth, and has a broad base, perhaps 5½ miles in diameter, and does not become steep till near its summit, where it presents an abrupt rampart, and its crest is said to be only accessible by three paths only known to the Mamasenni. There is a road cut along the face of the rock defended by two towers and a gate. At the summit of the rock, which is about 1,000 feet above the plain, is a fine level plain about three-fourths mile square, the soil fine and with numerous springs of water. It was taken both by Alexander and Timūr. The only fortifications are a line of huge stones ranged in regular order round the edges of the precipices. Each of these is wedged beneath by another of smaller dimensions, which when removed the large one is hurled in an instant from the top to the bottom, sweeping before it with irresistible force everything that tends to interrupt its course. It is a position of some importance, as it commands the high road to Shīrāz from Khūzistān. The rock runs from north-west to south-east, and is composed of limestone rock in all sides very precipitous, but least so towards the west. There is abundance of oak and other trees on its summit, and plenty of water but no habitations. To the north runs the Talegūn branch of the Tāb river nearly in a north-west direction. There are four principal entrances to the fort, which face to the north-east, south-east, west, and south-west; these are approached by very difficult and stony paths liable to have masses of rock thrown on them from above. Even in the present state of the neighbouring roads, guns might probably be brought with great labour near enough to the west entrance to cover an attacking party from a lower height close to it called the Shūtar Khāb; at all events a road could be constructed for that purpose, but the capture of the fort in this manner, which must be attended with considerable loss as long as it could be strictly blockaded, seems a matter of doubtful importance, as its surrender, if shut out from the surrounding country, must soon follow from want of supplies. (*Monteith—DeBode—Kinnier—Jones.*)

KALA SŪKHTA—

A village in the Būshahr district of Fārs, Persia, situated about 40 miles from Būshahr. It is inhabited by 150 families of Arabs who pay a revenue of 100 tomans per annum. (*Pelly*).

KALA SYADĀH—

A village in Khōrasān, Persia, west of Mashad. (*Fraser.*)

KALĀT—A village in Azarbījān, Persia, on the left bank of Kizl Ozān, 12 miles below Darram. It is a fine village surrounded by some magnificent plane and walnut trees. (*Monteith.*)

KALA TAL—Lat. Long. Elev.
A fort (mud) in Khūzistān, Persia, at the source of a branch of the Āb-i-Zard. It is the residence of the chief of the Kiyūnūrzae branch of the Bakhtiārīs, and is built on a lofty mound. There are roads thence to Ispahān by Kūmshāh and to Shūstar. (*Layard.*)

KALĀTĀN—Lat. Long. Elev.
A village in Azarbījān, Persia, at the north-west extremity of the plain of Sōldūz. (*Rawlinson.*)

KALĀT-I-NĀDAR—Lat. Long. Elev.
A village in Khōrasān, Persia, on the road between Ghōrian and Khāf. It has plenty of water and forage. (*Christie.*)

KALĀT NĀDĀRI—Lat. Long. Elev.
A fort in Khōrasān, about 30 miles north-east of Mashad. It is situated upon a very high hill only accessible by narrow paths. An ascent of six or seven miles terminates in a plain, about 12 miles in circumference, watered by several fine streams. A second ascent by a route of 10 or 11 miles leads to another plain of greater elevation but of equal richness. Since the death of Nādar Shāh, this place has been neglected. Before Nādar's time it was called Kalāt Jāh Jarm. (*Malcolm—Kinnier.*)

KALĀTIŪ—Lat. Long. Elev.
A fort in Fārs, Persia, on the road between Darāb and Sarjān. It is situated on an isolated rŏck on the plain. (*Abbott.*)

KALLAURISTAK—Lat. Long. Elev.
A sub-district of Ghīlān, Persia, lying between the Nimak-āb-rūd and the Chalous. It produces rice, a little silk, and furnishes with the district of Tennacorben about 1,000 foot soldiers to the army of Persia.

It is inhabited by the Khojavand tribe from Ardelān and Lūristān. (*Holmes.*)

KALA YŪSAF KHAN—Lat. Long. Elev.
A village in Khōrasān, Persia, between Mashad and Daragaz, about 120 miles from the former. It is fortified and has from 200 to 300 houses, and is situated in a valley which leads to Khabūshān. (*Fraser.*)

KALA ZAIDAR—Lat. Long. Elev.
A village and fort in Khōrasān, Persia, 45 miles east of Shāhrūd. It has a stream of good water. (*Clerk.*)

KĀLA ZANJĪR—Lat. Long. Elev.
A ruined fort on the road from Kirmānshāh to Zohāb in Persia, occupying a strong isolated position on the summit of a naturally scarped projection from the north-east brow of Delahū. (*Jones.*)

KALA ZOHĀK—Lat. Long. Elev.
An old ruined fortress in Azarbījān, Persia, at junction of the Sareskand and the Karāngū, 4 miles south-east of Tabrez. There are two fortresses, distant 500 yards from each other, and joined on south-east by a strong wall flanked with towers. The south castle has them much nearer than the other, and is better provided with loop-holes still in good preservation; the walls

also are stronger, and the whole appears to have been a kind of keep to the remainder of the fortress. These two castles are joined on the south-east along the steep brow of the hill; on the north-west no junction was necessary, as the rock there has a perpendicular height of 200 feet.

KALBASH—Lat. Long. Elev.

A plain in the Kūrdish district of Khōrasān, Persia. It must be on the south side of the main range of this district, as Fraser says it stretches to Jāh Jarm and Bostān. (*Fraser.*)

KĀLEBALE BĀNLŪ—

A tribe of gypsies who reside near Rūd-i-Sar in Ghīlān, Persia. They are said to be a bad thieving lot. (*Fraser.*)

KALEHCHĀI—Lat. Long. Elev.

A river of Azarbijān, Persia, which rises in the Sāhand mountain and falls into the lake Ūrūmīa or Shahī passing by the village of Chāwan and through the plain of Shishvān. (*Morier.*)

KALENTES—Lat. Long. Elev.

A village in Mazandarān, Persia, a short distance from the south shore of the Caspian Sea, and on the bank of the Dūzde Keūd, miles west of Amol. (*Holmes.*)

KALGARĀN—Lat. Long. Elev.

A village in Azarbijān, Persia, situated about 2 miles north of Ardebīl. It is principally inhabited by Armenians. (*LeBrun.*)

KALHŪRS—

A tribe of Kirmānshāh, Persia, who inhabit the district of Harūnabad. It is the most powerful in the neighbourhood, and can bring a large body of men into the field. Their features are handsome and manly. They number 7,000 families, or 11,500 according to Shiel, and spend the winter in the neighborhood of Mendalī in the province of Baghdād. They are of the Alī-Ilāhī sect, and their holy place is the tomb of Bābā Yādgāh in the pass of Zardah. There is a section of this tribe who inhabit a part of the province of Sūlīmānīa and number 200 families. Shiel says this tribe are Leks. He adds that the women are handsome, the men tall and strong and excellent marksmen. (*Rawlinson—Jones—Chesney—Malcolm—Rich—Shiel.*)

KALIP—Lat. Long. Elev.

A ruined fort in a rocky precipice close to the pass of Gadūk over the Elbūrz mountains, Persia, on the road between Mazāndarān and Tehrān. (*Stuart.*)

KALKHŪM—Lat. Long. Elev.

A village in Fārs, Persia, 50 miles east of Būshahr, on the road by Fīrōzābad to Shīrāz. (*Monteith.*)

KAMIR—Lat. 26°5′6 40″. Long. 55°40′20″. Elev.

A village on the coast of Lāristān, Persian Gulf, opposite the island of Kishm, and west of Bandar Abbāss. It has large mines of sulphur, and very large quantities are exported annually. It belongs to the Imām of Maskāt. (*Brucks.*)

KAMISEH—Lat. Long. Elev.

A fertile valley in Khōrasān, Persia, south of the Elbūrz range between Auarbat and Chasmah Shāh Hasn. (*Clerk.*)

KĀMRYĀRĀN—Lat. Long. Elev.

A village in Persian Kūrdistān, 46 miles from Sehna on the road to Kirmānshāh, from which it is 48 miles distant. It is on a branch of the Kazāwar. (*M. S. Route.*)

KAND—Lat. Long. Elev.

A village in Irāk Ajamī, a few miles (one stage) west-north-west of Tehrān. It is described as a really lovely village, surrounded by gardens and vineyards, and with a rivulet which, issuing from a romantic glen, irrigates the gardens and flows through the principal street. The houses are half-buried in the foliage of walnut trees, mulberries, and weeping willows. (*Stuart.*)

KANGAWAR—Lat. Long. Elev.

A small town in the place of Kirmānshāh, Persia, 45 miles south-west of Hamādān, and 52 miles east of Kirmānshāh. It is built upon a series of artificial and natural mounds, and is remarkable for the ruins of a magnificent temple or palace near it, which has a length of about 250 paces by a breadth of about 30 feet. There is a caravanseraeshah here. (*Kinneir—Ferrier—Taylor.*)

KANGARLŪ—

A tribe of Azarbījān, Persia, who were originally settled in Nakshvān. (*Monteith.*)

KANGŪLŪ—

A tribe of Azarbījān, Persia, mentioned by Sir J. Malcolm as furnishing a regiment of infantry to the army of that province. (*Malcolm.*)

KĀNĪ-RĒSH—Lat. Long. Elev.

A district in the Ūrūmīa division of Azarbījān, north-west of Ūshnae, inhabited chiefly by the Beradūst tribe of Kūrds. (*Rawlinson.*)

KĀONĪ—Lat. Long. Elev.

A plain on the south side of the island of Kishm, Persian Gulf, 12 miles south-east of Bassadore. There are some salt caves near it. (*Pelly.*)

KĀRA-ĀINA—Lat. Long. Elev.

A village in Azarbijān, Persia, 40 miles on the road from Bayazīd to Khoi, from which last it is 50 miles distant. It is a wretched place, and is easily marked by a square hut, which rising from the midst of its miserable huts appears a palace in comparison. The village is the chief of a sub-division of the same name, composed of about 21 villages situated on the same plain; the principal are Haidarlū, Nabīkandī, Gelish Achcha Sedel, Zaiveh, and Akdezeh. These, says Fraser, are built more in the Persian than the Kūrdish fashion. They are surrounded by a few willows and Lombardy poplars, and have considerable cultivation, well irrigated by numerous watercourses; thence there is a road to Vān, 50 miles distant, on a bearing of south-west. (*Stuart.*)

KĀRĀBĀ—Lat. Long. Elev.

A place off the coast of Khūzistān, Persia, situated below Khōr Wasta and towards Alī Maidān. Brucks describes it as a piece of broken ground with irregular soundings of from 5 to 16 or 18 fathoms. The natives say that traditions mention a city formerly standing on this place, and say the irregularity of the soundings are caused by the ruins of the buildings. (*Brucks.*)

KĀRĀ BAKRA—Lat. Long. Elev.

A village in Persian Kūrdistān, on the road from Sehna to Bana. It is near the summit of the mountain range called here Chehlchemeh, on a stream which drains to the Kizl Ozān river. It is a filthy place, though some poplar and fruit trees make it look pleasant. On the opposite of the glen are the remains of a fort of the Būlbassis. (*Rich.*)

KĀRĀBATA—Lat. Long. Elev.

A large village in Irāk Ajamī, Persia, on the right bank of the Kizl Ozan, inhabited by Āfshārs. (*Monteith.*)

KĀRĀCHAI—Lat. Long. Elev.

A village in the Kūrd district of Khōrasān, Persia, 25 miles west of Shirvān. It is situated in a beautifully verdant valley with a fine stream and abundance of fine forage. The mountains around are rocky and barren, and their stratification is of a very remarkable and often grotesque character. (*Fraser.*)

KĀRĀ CHĀI—Lat. Long. Elev.

A river of Irāk Ajāmi, Persia, said to take its rise in the Koh-i-Zard near Būrūjard, and to flow in a brackish stream to the Pūl-i-Dalāk. (*Abbott.*)

KĀRA CHAMAN—Lat. Long. Elev.

A village in Azarbījān, Persia, 64 miles south-south-east of Tabrez, situated in a fine fertile valley with a stream of excellent water and inhabited by Armenians. (*Ouseley.*)

KARĀFTŪ—Lat. Long. Elev.

A series of ancient caves in the Sūj Bolāk district of Azarbījān, Persia. (*Rawlinson.*)

KĀRĀGĀJ—Lat. Long. Elev.

A river of Fārs, Persia, which runs past Khāna-i-Zaniān. It is a considerable stream, and is sometimes fordable with difficulty. Taylor calls this river the Kārāhāch. (*Pelly.*)

KĀRĀGŪL—Lat. Long. Elev.

A village in the Khamseh district of Irāk Ajami, Persia, 33 miles west-south-west of Zanjān, on the right bank of the Kizl Ozān. It is a considerable village, situated on the rise of the plain as it begins to stretch up to the hills. (*Rawlinson.*)

KARAJ—Lat. Long. Elev.

A river of Irāk Ajamī, Persia, which rises in the Koh Arang Rūdbār, and descending into a beautiful green valley its bed is expanded, and its water drained off into different channels for purposes of irrigation. (*Morier.*)

KARAK—Lat. 29°15′2″. Long. 50°18′50″. Elev.

An island in the Persian Gulf, situated off the coast of Fārs, 30 miles north-west of Būshahr. It is about 4½ miles long. It runs north and south, and its southern extremity is rocky and elevated, nearly 100 feet above the level of the sea, whilst its other extremity is low and sandy having the fort of Karg on its north-east point. The rocky portion rises abruptly from the sea, and its summit is a tableland which has, on the greater part of its surface, a thin loamy soil cultivated in the rainy season. The sides of the ridges presented to the sea are broken in upon by several deep and broad fissures, extending in upon the tableland upwards of 300 to 400 yards, in whose hollows masses of stone are deposited, as if they had fallen there on the formation of the rents. The rock is composed of coralline sandstone and limestone, also plentifully mixed with fossil tulipora with an

appearance of horizontal stratificates, but most commonly present only in huge tabular masses superimposed in a loose sandy basis, abounding with disintegrated particles of limestone and mica, occasionally assuming a stratified formation with the strata of different colors. Limestone, with an earthy appearance resembling chalk, and detached pieces of gypsum now and then occur, but no other geognostic formations are found. In the limestone numerous oyster, cockle, lamprey, and a variety of smaller shells are obtained—fossils coœval with the island's formation, which is Neptunian, and has by some convulsion of nature been raised from the bottom of the sea—at a period later than the primary formation of the continent. The tableland of the island is occasionally intersected by low ravines, and towards its north boundary it becomes irregular and sloping, smaller mounds leading gradually down to the sandy plain. The soil formed by the disintegrated rock and the sand is tolerable, and might be cultivated if the slope was sufficiently extensive and regular. As it is, many of the ravines are gardens in which are fruit trees and vegetables, while in the clefts of the rock are planted and enclosed by circular stone walls, which cause many portions of the rock to look as if covered with ruins. The low part of the island possesses a sandy soil, mixed with particles of disintegrated rock, and capable when irrigated of producing crops. About 100 acres are thus employed by the inhabitants, and during the cold season upwards of 500 are cultivated; when the rains fall, the soil, though meagre, is capable of great improvement. The beach is of small breadth, and rises somewhat abruptly from the sea, whose bottom is covered with coral rocks. Its sand is firm and intermixed with calcareous particles by constant attrition formed into a variety of shapes, and dead shells without pebbles either calcareous or quartzy.

The inhabitants of the island are degenerated Arabs, who live within the walls of the fort which enclose a much larger space than is now required, even though many gardens are attached to the houses. Their occupation principally consists in piloting vessels up the Shātt-ūl-Arāb to Basra and in fishing. They proceed to the banks of the Shat-ūl-Arāb in the date season, and on their return cultivate the soil on Karg and the neighbouring island of Korgo. The grains grown are maize, barley and wheat; brinjals, radishes, beans and goods are abundant, but fruits are scarce. A few grapes and water-melons can only be procured at times on the island, while every variety of fruit and vegetable with other supplies are easily and cheaply obtainable from Būshahr and Basra. The botanical productions of Karg are the date tree, banyan (*ficus Indica*), willow (*accacea Arabica*), henna-bush, cotton plant, tamarisk, jowasa, &c., some of the common fruits of Persia, and occasionally on the rocks a few aromatic shrubs. The wood on the island is insufficient to afford a supply of fuel, which is brought in small boats from the neighbouring islands. Bullocks and sheep are fed on the island, but with the exception of a few antelopes, no quadruped exists in a state of nature. Partridges and quails are occasionally seen. Turtles have been caught on the beach and fish is plentiful. The water found on the island is abundant and of excellent quality; it is obtained either by digging wells 20 feet below the surface, or from long subterranean aqueducts which extend often from the centre or from one side of the rocky part of the island to the other. These underground channels were found by the Dutch, and were believed by them to be very ancient: they extend inwards often

a mile in the solid rock, and holes, circular and square, are cut down upon them from 10 to 15 feet deep to admit fresh air and light, in order to permit the inhabitants to pass up and remove any accumulation likely to choke them and to raise the water. Their mouths are frequently in a low arched cavern formed by nature, and it is not until some distance inwards that they exhibit art as having had recourse to for their formation. It is therefore most probable that the springs, having been discovered issuing from the rock by the first inhabitants of the island, were followed up to their sources to ensure a constant supply of water. Their courses are generally in a straight direction, and their beds run on a soft calcareous soil, the basis on which the coralline rock of the island is superincumbent, and which has been originally removed for the construction of these aqueducts; so that almost invariably the rock forms their roof, down which places for the admission of air and light are cut. The stream from these springs is small, but constantly and generally terminates in a large pool outside the cavern in a ravine, whose hollow exhibits an abundance of natural vegetation, or is converted into a garden by the natives. Captain Taylor, Political Agent, Turkish Arabia, however, writing in 1818, says "the quality of the water does not deserve the enconiums passed on it."

The climate of Karak has always been deemed very salubrious. The atmosphere is less moist than that of Būshahr. The maximum range of the thermometer in the hot season is seldom above 95° in tents, and with "tatties" it can often be kept down to 75°.

The best anchorage on the east side of the island is as follows:—Karak from north-west by north to south by west half west, the adjacent island of Kargo north by west to south by east. Halīlā peak in Persia south-east by east in nine fathoms, sand off shore half a mile. Ships should always be guarded against a shift of wind, so as to be able to clear the Seud of Karak in time, particularly as the bottom is loose and the island hereabout is fringed with a coral reef. The passage between Kargo and Karak ought not to be attempted at night, except in cases of great necessity.

There used to be a very good pearl fishery off this island.

Karak is under the jurisdiction of the governor of Būshahr.

The island of Karak was occupied about 1748 by a detachment of Dutch from Batavia under Baron Kniphausen. They came in two ships, and found no difficulty in taking possession of the island, where they instantly erected a small fortification; in consequence the island rose rapidly in importance. The local position was peculiarly favourable to commerce, and it possessed great advantages in the abundance and excellence of its fresh water and the salubrity of its climate. Its population, which amounted formerly to 100 poor fishermen and pilots, increased within the 11 years that the Dutch held it to upwards of 12,000 souls. On the death of Baron Kniphausen his successor's measures were not equally good and the place declined, till the Dutch being surprised by the pirate Mīr Mohana were driven out of the island in 1765.

On the Persian advance against Herāt in 1837, the Indian Government sent a small detachment to occupy the island of Karak, and their numbers were so much exaggerated by the time the news reached the Persian court, that this measure had the effect of making the Shāh raise the siege.

The detachment first sent to Karak consisted of 500 men of the 15th, 21st, and 24th Bombay Native Infantry, and 30 native artillerymen

with one officer and two 6-pounder guns, and arrived in June 1838. Afterwards four companies of the Bombay European Regiment, two 6-pounders, an 8-inch mortar, and 24 European artillerymen arrived on 22nd September to reinforce them. On the raising of the siege of Herāt, the detachment was withdrawn. (*Malcolm—Morier—Wilson—Taylor—Brucks—Winchester—Fontanier.*)

KĀRĀKĀN—

A sub-division of the Savē or Khalejistān division of Irāk Ajamī, Persia. It contains 39 villages. (*Abbott.*)

KĀRĀ KIA—Lat. Long. Elev.

A village in Azārbījān, Persia, situated on and about a curious black rock, on the north slopes of the Savalān Dāgh, and about 18 miles north of the peak. (*Morier.*)

KĀRĀNGŪ—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises in the Sahand mountain, and flowing generally west joins the Miāna river just before the junction of the latter with Kizl Ozan, and after the confluence of the Ai Dagemish river. Its waters are reckoned the finest in Azarbījān at Kala Zohāk; it is a considerable stream and only fordable with difficulty. (*Morier—Monteith.*)

KĀRAPĀPĀ—

A tribe of Persia, who reside in the Soldūz district of Azarbījān. It is a Turkish tribe, and had been settled for a long time in Georgia before the Russo-Persian war of 1826; on this occurring, they sought refuge with Abbās Mirza, governor of Azarbījān, who received them with open arms, giving them the district of Soldūz on the military tenure of furnishing 400 horse to the crown whenever called upon. The Kārāpāpās originally numbered about 500 houses, and they found in the Soldūz district 4,000 or 5,000 families of peasants, chiefly Kūrds, of the Mikrī, Māmesh and Zerzā tribes, with a few Mokadam Tūrks employed in the cultivation of the soil. Since their location in this favoured spot, they have been able to buy the proprietorship of the greater part of the lands, and thus have gone on increasing in wealth and prosperity, till at the present day there is certainly no tribe in Persia that can compete with them in comfort and independence. Free from all the evils and annoyances which attend the government realization of revenue, the chiefs reside each in their respective villages, with their military retainers around them engaged in their agricultural pursuits and feeding upon the fat of the land. This tribe has a very high reputation for courage and skill in horsemanship. (*Rawlinson.*)

KĀRĀ SŪ—

A village in the province of Azarbījān, Persia, situated 25 miles north-west of Dilmān. It is situated on the slopes of the Sar-al-bāgh range. One of the sources of the Zāb river is near this place. (*Chesney.*)

KĀRĀ SŪ—

A river of Azarbījān, Persia, which rises in the rocks of Boralan in the plain facing Little and Great Ararat, and falls into the Aras opposite Shārūr Dāgh. It forms the boundary between Persia and Russia in this part.

KĀRĀ SŪ—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises in the Bagru Koh, or mountains of Talish, immediately east of Ardebīl, and flowing north and then west round the foot of the Savalān Dāgh, turns north and falls into the Aras at the Aslandūsford after a course of about 200 miles.

In the spring it is a very considerable river, but at other times it is almost entirely withdrawn for irrigation. Along its banks is one of the principal entrances to Persia. (*Monteith.*)

KARAT—Lat. Long. Elev.

A village in Khōrasān, Persia, 88 miles on the road from Herāt, west to Khāf, from which it is 24 miles. The village is ruined, the inhabitants having been carried off by Tūrkmans; but water is procurable and firewood is abundant. The ground for encampment is confined. (*Clerk.*)

KĀRĀTAPEH—Lat. Long. Elev.

A village in the Mazāndarān district of Persia, situated three miles from the extreme west corner of the Āstarābād Bay. It derives its name from a black hill or mound round which the village is built, precisely in the manner of an old Guebre village, and has a very curious appearance. The houses are all slight structures of wood, reeds, and straw, except one edifice of bricks at the top; one side of this is peopled by Persians, the other by 125 to 150 Ghilzāe Afghān families brought here by Nādar Shāh—for what particular object is unknown; yet the existence of this colony here is of the greatest service, as the Afghān Sūnīs serve as negotiators with the Tūrkmans on behalf of Persian Shīahs who have been kidnapped; without them many a Persian would languish for months in Tūrkman bonds without any medium existing by which his ransom could be effected.

The inhabitants of this village cultivate rice, barley, and wheat, and their fields are neatly kept and enclosed with good hedges. Bread is commonly used by them, but the wheat crop sometimes fails when it is very scarce. The people complain that this place is unhealthy in summer, and that the stream with which Kārātapeh is supplied with water being at that time small, it becomes strongly impregnated with the salt of the soil. In winter and in spring the current is quicker, but being also more abundant the unpleasant taste of the minerals is hardly perceptible. (*Vambery—Holmes—Ouseley.*)

KĀR_TASH—Lat. Long. Elev.

A village in Azarbījān, Persia, on the right bank of a branch of the Kizl Ozan inhabited by Āfshārs. (*Monteith.*)

KARA TŪRAO—Lat. Long. Elev.

A district of the province of Kūrdistān, situated next to that of Hasanabād. (*Rich.*)

KĀRĀ ZIĀDĪN—Lat. Long. Elev.

A village in Azarbījān, Persia, about 35 miles north of Khoī, and 30 miles west of Jūlfa in Russian Armenia, on the left bank of the Perehchai situated in a very fertile valley. It contains perhaps 200 houses. (*Morier—Fraser.*)

KARDĀN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 45 miles from Tehrān on the road to Kasvīn. It has 150 houses, and all its land, which is good and produces wheat, barley, and rice, belongs to the crown. It is celebrated for the excellency of its water. (*Eastwick—Stuart.*)

KAREIBA—Lat. Long. Elev.

A village in Khūzistān, Persia, on the bank of the Jarahī between the plain of Rām Hōrmaz and Fellāhīah. (*Layard.*)

KARĒZ—Lat. Long. Elev.

A village in Khōrasān, Persia, 30 miles on the road from Tūrbat Shēkhjām to Herāt, from which it is 80 miles. It is walled and contains 100 houses, has

good water from a small rivulet and a little cultivation. There is an extensive ruined serae at the back of the village. The melons of this place are celebrated throughout Persia. It is the frontier village of Persia towards Herāt. (*Clerk—Ferrier.*)

KARĒZ—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 24 miles west of Tehrān on the Kasvīn road. (*Ouseley.*)

KARĒZAK—Lat. Long. Elev.

A small cluster of villages, seven miles south of Tehrān, Irāk Ajamī, Persia, possessing gardens and cultivation. The plain in their vicinity is cut up by several deep ravines. (*Clerk.*)

KARĒZ DEGĒZ—Lat. Long. Elev.

A village in Khōrassān, Persia, 32 miles from Sabzvār on the road to Mashad, situated on the border of a vast plain. It is a miserable place. (*Fraser.*)

KARGANA—Lat. Long. Elev.

A village in Ghīlān, Persia, on both banks of the Kargana Rūd, about three miles from its mouth. It is the largest in the district of Kargana Rūd, and the houses are scattered through the jungle and built in the usual manner of this country: some are roofed with shingles covered with stones to keep them in their places, and the rest are thatched with rice straw and reeds. It is the winter residence of the chief, who retires to his "Yeilaks" at August, even in summer. (*Fraser—Holmes.*)

KARGANA RŪD—Lat. Long. Elev.

A river of Ghīlan, Persia, which rises in the mountains of Tālish and falls into the west side of the Caspian near the village of Kargana. It is a large stream with a wide stony bed of some 300 yards, strewed with rocks and the trunks of large trees, showing that it is a tremendous torrent in the spring. During the dry season it runs in several small rills over a nearly dry bed. At its mouth there was formerly a sturgeon fishery. At the point it is crossed by the road from the north towards Enzelī, it is said to be in some measure dangerous on account of quicksands and requires experienced guides. (*Fraser—Holmes.*)

KARGĪRD—Lat. Long. Elev.

A village in Khōrasan, Persia, close to Khāff. (*Clerk.*)

KARGŪSABĀD—Lat. Long. Elev.

A village in Irāk Ajamī between Kasvīn and Tehrān, the first stage from the former. (*Stuart.*)

KARIJ—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 24 miles on the road to Tabrez. It is a fine village, situated at the mouth of a gorge in the mountains whence issues the Karij stream, and containing 60 houses; its gardens are well stocked with fruit trees, and the surrounding district produces barley, wheat, lentils and cotton, and there are plenty of partridges, wild sheep, hares and antelopes in the vicinity. There is an old caravanseraeshah, and the king of Persia has a shooting-box here, called Sūlimānia, which is embellished by some very fair paintings. (*Holmes—Eastwick.*)

KARĪMABĀD—Lat. Long. Elev.

A village in Kirmān, Persia, the residence of the chief of the Jarūft district. (*Smith.*)

KARPARŪ—Lat. Long. Elev.

A village in Mazāndarān, Persia, about 20 miles east of Abbāssābād. It is divided into two parts, and contains some fifty houses, and pays a revenue of 60 tomams per annum. (*Holmes.*)

KARŪN—Lat. Long. Elev.

A village on the Kirmān coast of Persia, south of Bandar Abbāss, and inhabited almost solely by fishermen. (*Kempthorne.*)

KARŪN—Lat. Long. Elev.

A river of Khūzistān, Persia. Its principal sources are at a place called Korreng in the mountains of Zardah Koh. The springs are most abundant, and from its source the Karūn is a large river. After forcing its way through lofty mountains by precipitous and narrow gorges, and receiving numerous small streams from the valleys, it is joined by its first principal tributary, the Āb-i-Bōrs, which is almost equal in size to itself. A few miles above Sūsan after this junction, the Karūn becomes a large and rapid river. Passing through a difficult ravine it enters the valley of Sūsan. (It is here fordable in November, but only at one spot, and the ford a very difficult one.) Below Sūsan it forces its way through a most precipitous gorge, breaking with great violence over innumerable rocks which have been precipitated by the mountain torrents into the bed of the river. Here there are the remains of a magnificent bridge, the buttresses of massive brick work are apparently of the Kayānian epoch. They rise to a considerable height from the foaming torrent, and have defied its impetuousity for ages. Even rafts cannot be floated, through this narrow and dangerous passage. The Karūn continues to wind between lofty mountains, overhanging the valley of Sūsan Sohrab and the plain of Andakū, until it emerges into the plain of Akīlī by a narrow gorge; it here receives several tributary streams, the principal of which are the Talāk and the Āb-i-Shōr which enter it above Lolī. The river now quits the mountains, and is here a broad and tranquil stream, and would be fit for navigation if not blocked by the dam of Shūstar. Here numerous canals and water-courses for irrigation have been drawn from it. The length of its course through the plains is 10 miles: it is joined by the large salt stream of Beitavand, and shortly afterwards forces its way through the gorge of Koh-i-Fēdēlak, a part of the range of lower limestone and sandstone hills parallel to the great range. The cliffs rise on both sides perpendicularly from the river, and a road has with much labour been excavated on the left bank. Immediately above the town of Shūstar, the Karūn is divided into two branches; that to the north is the original channel of the river; that to the south is the celebrated Nahr-i-Masrukān, or the artificial canal now called the Āb-i-Gargar. The ancient bed of the river flows to the west of the town of Shūstar, and shortly after leaving it, a small canal has been cut which connects it with the Āb-i-Gargar below as well as above. It is fordable in all parts of its course, except during its passage round the town, being seldom above three feet in depth and not capable of being rendered deeper. It unites with the Āb-i-Gargar at Band-i-Kīr, 30 miles below Shūstar. At the point of separation of the old river with the Āb-i-Gargar, a dam has been thrown across its entrance, narrow openings being left for the passage of the water. Beyond this dam the canal flows between very lofty cliffs of sandstone. Half a mile below the dam is a second, built almost to the level of the cliffs on both sides, forming a

complete stoppage to the water, which, escaping through numerous passages cut laterally through the rock, falls in cataracts into the bed beneath. The level of the canal bed below this dam is considerably lower than above it: a bridge is thus formed between Shūstar and the village of Bolēiti, and is called the Pūl Bolēiti. Beyond this the Āb-i-Gargar flows into a broad deep stream, the depth being 12 to 18 feet in the lowest season, and the breadth varying from 60 to 120 yards, between steep and lofty banks, till its junction with the Karūn at Band-i-Kīr. From Shūstar to Hasamābād the current runs at the rate of about 5 miles an hour; below that it is not more than 2 miles. About 5 miles below Shūstar the Āb-i-Gargar is nearly traversed by a dam called Māhībazān, which is partly natural and partly artificial, and prevents the ascent of vessels to the town. Below this dam is the village of Hasamābād, where boats employed in the trade between Shūstar, Ahwāz, and Mohamrah usually unload. The entire course of this canal may be about 36 miles. The Karūn is also joined at Band-i-Kīr by the river of Dizfūl, a large stream, and after the union of these three streams the Karūn becomes a noble river, exceeding in size the Tigris or the Euphrates. Its banks are well wooded, its depth is considerable, its current equal and moderate, and it is in fact a river admirably suited to steam or other navigation.

A low range of sandstone hills traverses the Karūn at Ahwāz 40 miles below Band-i-Kīr. It is evident that the river has forced a passage through them, and the rocks which remain on its bed form the only obstruction in its course from near Shūstar to the sea. Four ridges of rock cross the Karūn at Ahwāz; the first, immediately above the castle and below a large island in the river, has an opening which admits of vessels without any difficulty, and has nine fathoms of water, and is of considerable breadth. Through it Lieutenant Selby took steamer to Assyria, and the inhabitants of Ahwāz constantly track large vessels by the same passage. The second channel, which is nearly in the centre of the river, is considerably smaller, but has about the same depth of soundings; this ridge of rocks has been taken advantage of in constructing a dam across the river, and the interstices are filled up with massive masonry, much of which now remains; this is the celebrated Band-i-Ahwāz. The third ridge, not traversing the river, offers no obstacle to the ascent of vessels. The fourth ridge is of the same description. The river at Ahwāz is between a quarter and half a mile in breadth, and has a continuous channel of above 8 feet deep in the driest part of the year. A little way below Ahwāz are the remains of a channel, by which the waters of the Shapūr river are said to have entered the Karūn. Seventeen miles below Ahwāz by the river the Karūn still receives during the floods a contribution from the Kerkhah through a canal called Shattul-Maktuah. From Ahwāz the river runs south south-east to Kūt Abdūla, and as far as that place it winds very little, but beyond it is very serpentine in its windings as far as Ismāiliah, 46 miles below Ahwāz: thence it runs past Idrisiah 7 miles, Imām Alī Hūsēn 8 miles, Rūbendrū Yākūb 10 miles, and thence south-east 12 miles to the Hafar, and flowing through an alluvial soil is subject to much variation in its bed, but a continuous channel may be found at all times of not less than 2 fathoms in depth. Its banks from about 35 miles above Mohamrah are well wooded, and it is in every respect admirably adapted for steam navigation. From the Karūn below Shūstar to the Bahmeh Shīr numerous canals and water-courses have been drawn. The

Karūn discharges itself into the sea by the Khōr Bahmeh Shīr, and part of its waters into the Shatt-ūl-Arab by an artificial canal called the Hafar. Such are at present the only outlets of this river. The Bahmeh Shīr is about 40 miles in length, and has a good navigable channnel to its junction with the sea of not less than 9 feet at low water, not less than 4 fathoms deep, being above half a mile in width. Its general course is south south-east. Its entrance is at low water during spring tides more than 3 fathoms deep, and, therefore, practicable for ships of large burden. Its banks are but little inhabited, as its water, being often mixed with the tides from the Persian Gulf, is generally salt. The canal from the Karūn to the Shatt-ūl-Arab, now generally called the Hafar, is about 3¾ miles in length, 200 to 400 yards in breadth, and a depth varying from 30 or 40 feet of water, and receives probably about three-fifths of the waters of the river. It has evidently, since the time of its construction, increased considerably in size, and must, from the nature of the soil and from the force with which the tide enters the Bahmeh Shīr, operating as a check upon the free discharge of the waters of the river by that mouth, be daily enlarged. There is depth of water in this canal for vessels of any burden. On it is situated the town of Mohamrah. Its banks, like those of the Shatt-ūl Arab, are clothed with palm-groves. The tide ascends in the Karūn for a few miles above Rūbein-ibn-Yākūb.

The difference in temperature between the Shatt-ūl Arāb and the Karūn is very remarkable, Lieutenant Selby having found the former in the month of August to be 96°, while the latter, not 200 yards distant, was under 80°. The Karūn is perfectly easy of navigation at all seasons for vessels drawing 4 feet of water, and admirably adapted for steam communication from the sea to within 6 miles from Shūstar. Both banks of the river are abundantly wooded, and fuel could consequently be found anywhere, but the places which seem best suited for fuel stations, from their being the constant locality of Arabs, appear to be Kala Idrīsiāh, 18 hours' steaming above Mohamrah; Ahwāz, 16 hours above Idrīsiah; Bandekī, 10 hours above Ahwāz; thence to Shūstar is only 8 hours. It is probable that if once arrangements were perfected, river steamers, such as are now made, could easily ascend to Shūstar in two days, steaming from Mohamrah. (*Kinneir—Chesney—Layard—Selby—Rawlinson.*)

KARŪSE—Lat. Long. Elev.

A village in Irāk Ajamī, 39 miles east of Tehrān and about a mile from Feshark. It is a pretty spot with cultivated land and trees round it covering a considerable space. (*Abbott.*)

KĀRIĀN—Lat. Long. Elev.

A river of Lūristān, Persia, which, rising in the Bakhtīārī mountains, falls into the Kerkhah between the confluence of the Kashghan river and the plain of Taidār. (*Chesney.*)

KĀSANJĀN—Lat. Long. Elev.

A fort in Kirmān, Persia. (*Malcolm.*)

KASHĀN—Lat. 34°; Long. 51° 17′; Elev.

A town in Irāk Ajamī, Persia, 128 miles south of Tehrān, and 111 miles north of Ispahān. It is situated in a stony plain on the edge of the great salt desert which extends to the north, and the soil around it is sandy, ill-supplied with water, and presents a most uninviting appearance. It is about 3 miles in length by 1½ mile in breadth, and is surrounded by a dry

ditch, but its walls are in such decay that probably they could not stand an hour's battering. Around it are extensive plantations of mulberry trees for silkworms, which, however, do not yield sufficient silk for the supply of its manufactures, and the deficiency is made up from Ghīlān. It is celebrated for the excellence of its weavers, for its various manufactures of silk and cotton stuffs and velvets. Its shawls are worn and esteemed in the most remote provinces of the empire, and its flowered silks are described by Pottinger as exquisitely beautiful, being in imitation of the richest Kashmīr shawls (and called Shal Kashai), of which they have all the brilliancy of color combined with the glossy appearance of the silk. But above all is Kashān esteemed for its copper-ware. The mines near Sivas supply the Kashān manufacturers with copper, which they receive by way of Arzrūm and Tabrez, and which they manufacture into all sorts of utensils, and in such numbers as to supply the whole of Persia. They sell their copper-ware by the weight, one maun or 7½ lbs. of which is worth 15 reels, or about £1-10*s*. They are generally tinned and whitened so as to resemble silver. The most convenient article which they sell is a portable set of cooking utensils that form a nest, the different pieces of which, from 20 to 50 in number, are contrived to go all within the compass of one foot; they are called "dekbars," and used by all travellers in Persia; their price is from £3 to 5, and they are worthy of notice from the singularity and convenience of their contrivance. The lanterns made here are also noticeable, the top and bottom are made of copper, which is generally ornamented with small figures, devices in Persian, &c., and pierced with small holes, and has a handle. The latter is made to contain the socket for the candle, and between the two there is a serpentine wire, which, when extended, makes the lantern a yard long, more or less, according to its circumference, and over this they fix a "pīr-a-ham," or cover of white wax-cloth, which reflects a considerable light when a candle is placed within.

There are many spacious caravanseraes, some of which have been lately built, but the finest building in Kashān is the Medresh or College built by the King. Kashān is celebrated for the size, and venom and number of its scorpions, and "may you be stung by a scorpion of Kashān" is a common malediction in Persia. The population is about 30,000 souls. (*Kinneir—Ouseley—Morier—Pottinger—Malcolm—Clerk.*)

KASHĀWAR—Lat. Long. Elev.

A town in Azarbījān, Persia, on right bank of the Jagatū river above its mouth in the Urūmiā Lake, and capital of the small district of Ajārī. It is a small place, but has a very imposing looking fort on the summit of the hill above it.—(*Rawlinson.*)

KASHEN—Lat. Long. Elev.

A village in Azarbījān, Persia, in the slopes of the Sar-al-Bāgh range, 25 miles north-west of Dilmān, 30 miles south-east of Khoi, and near the source of the Zāb River. (*Chesney.*)

KĀSHGHĀN—Lat. Long. Elev.

A river of Lūristān, Persia, which rises in two branches on the Koh-i-Chehlra Bālighān at some distance beyond Khoramābād in the plain of Koh-Dasht, and after having been joined by the united streams of Khoramābād, Kazūn, and Tazīn, the main trunk runs south-west through the plain of Jaidar and over a number of precipices, forming a succession of magnificent cataracts as it struggles through the outer rampart of the

Zagros into the valley of the Kerkhah, some thousand feet below the hills, about 1 mile above Pūl-i-Gamāshān. Just below the gorge through which it enters the plain of Jaidar, the river spreads out and divides itself into two arms, thus admitting of being forded, except during a few months in the spring, when its waters are unusually swollen by the melting of the snows. When Rawlinson visited it in February, the stream, though very rapid, was not more than 3 feet deep.—(*Rawlinson.*)

KASHKĀ—Lat. Long. Elev.

Apparently a name for the Sahand mountain, Azarbījān, Persia, or a portion of it, as this authority mentions, crossing 10 miles from Ahār to Ardabīl several ravines which come down from the Kashka range.—(*Todd.*)

KASH KAYI—

A collection of tribes of the Province of Fārs, Persia, who are united under the rule of one Chief. They number 15,000 households, 3,000 of which are of the family of the Khān. They have about 2,000 cavalry and 1,000 infantry. This tribe is divided into 30 divisions, of which some are as follows:—Valkeh, Jāfarbegi, Kashkūlī, Shashbālūkī, Rahīmī, Ekchelū, Kohdadeh, Demirchakhmaklūm, Saifīkhānī, Fārsīmediūm, and Fārkhānī. They are said to be descendants of a race transplanted by Hūlakū from Kashgar. The wealth of this tribe is in sheep and goats, horned cattle, horses and asses, but they possess few camels. The wool of the sheep and goats is all required for the use of the tribe, who work it up into articles of clothing, camp equipage, horse coverings, and carpets. A small portion of it is of a fine white, but perhaps half that produced by the sheep is of a dirty white. The goats are chiefly black and red. Some of their sheep are of remarkable size, weighing frequently from 130 to 144 lbs.—(*Pelly—Abbott.*)

KASĪMĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 13 miles north of Kashān on the Tehrān, Ispahān road.—(*Clerk.*)

KASR-I-KAJAR—Lat. Long. Elev.

A favorite village built by Fateh Alī Shāh 3 miles from Tehrān in Persia. It is situated on a height near the foot of the hills, and consists of a square brick building enclosing a quadrangle, with its usual ornaments of tanks and plane trees. Brick terraces and flights of steps conduct from the palace to a large neglected garden which is spread out in the plain below.—(*Stuart.*)

KASR-I-SHARĪN—Lat. 34° 30′ 6″; Long. Elev.

A village in Kirmānshāh, Persia, 106 miles west of that place and 120 miles north of Baghdād. It is a small place of twenty-eight houses inhabited by Kūrds, with a caravanseraishāh in pretty good condition, and is situated on the side of a mountain, at the foot of which flows the Doāla. There is generally nothing to be had here in the way of provisions, the place producing nothing but flints, which cover the ground six inches deep. To the east of it are the ruins of a large town, the enciente of which forms a long square of at least a league in length on its shortest front.—(*Ferrier—Jones.*)

KASVĪN—Lat. 36° 12′; Long. 49° 33′; Elev.

A town in Irāk Ajamī, Persia, 97 miles west-north-west of Tehrān, 108 miles north-west of Kūm. It is situated at the foot of the mountains leading to Ghīlān and the extremity of a fine plain, and is surrounded by

gardens and vineyards in every direction, so that nothing is seen of the town till close to it. It is defended by towers and walls, and is of considerable extent said to be larger than Tehrān. The bazaars are large and well supplied, and well filled with people. There are two conspicuous mosques, one called the Masjīd-i-shāh, begun by Aga Mahomed and finished by Fatteh Ali Shāh, and another of much older date, distinguished by a large dome and two minarets of glazed blue bricks, which are now partially destroyed. The town wears the signs of evident decay in its deserted streets and ruined buildings. It is surrounded by vineyards, which extend for several miles. The vines are planted in deep parallel trenches and grow (unsupported by sticks) against the sunny slopes of the intermediate banks, and the grapes produced are said to be unsurpassed in Persia for profusion, variety, and flavour.

The manufactures of this town are velvets, brocades, and "kerbas," a coarse cotton cloth, namads, swords, and arms, and it carries on a considerable trade with Ghīlān. The extent of population is doubtful, but both Morier and Ouseley were told that it was inhabited by 25,000 males; probably, however, if they had said that number of souls, it would be nearer the truth, as Chesney states there to be eight thousand houses in the place. Water is a very scarce commodity at Kasvīn, and the vast plain is intersected in every direction with water-courses (kanats) extending miles upon miles.

The city is environed by vineyards and orchards to a considerable extent, the former of which yield a grape celebrated throughout Persia for the good wine it produces.

The vine-dressers water their vines once in the year, which is twenty days after the festival of the Nao-Roz, about the 10th of April; and the Vazīr told us that the soil, which is clayey, is so good that the moisture it then imbibes suffices until the next irrigation. The raw produce of Kasvīn is vitriol, gram, dried fruits, treacle of grapes, sheep and horses. There is a direct road to Kūm from it. Kasvīn was built by Shapūr Zul-Aktāf, A. D. 154, and was the capital of Persia for a time.

The inhabitants of Kasvīn are chiefly descended from those Turkish tribes which have long pastured their flocks in the plains in the vicinity. They almost all either cultivate the soil, or employ themselves in carrying on commerce with the shores of the Caspian. These habits of life render them hardy and robust, and they are remarkable for having preserved the rude and ungovernable spirit of their ancestors. Among its other privileges, Kasvīn has always boasted of one of a very extraordinary nature; it may be termed the right of insurrection, or "lūtī bazaar," which they resort to in cases of violence and oppression. The lower orders act on these occasions under the direction of their magistrates, who seldom proceed to this extremity except when they have no hope of relief from any other proceeding. (*Kinneir—Ouseley—Morier—Chesney—Sheil—Stuart—Holmes—Malcolm—Eastwick—Abbott—Fraser.*)

KAUKAND—Lat. Long. Elev.

A village in the Khemseh district of Persia on the banks of the Kizl Ozan river above the village of Yēnī Sard. (*Chesney.*)

KAYN—Lat. Long. Elev.

See Ghayn.

KAZANCHAI—Lat. Long. Elev.

A river of Irāk Ajamī, Persia, rising in the Elbūrz range. It crosses the Tehrān road from Fīrōz Koh at six miles from that place. (*Eastwick.*)

KĀZĀWAR—Lat. Long. Elev.

A river of Persia, which rises in the south slopes of the mountains of Ardelān, and, flowing south, falls into the Kerkhah, about 4 miles above Kirmānshāh. (*Kinneir.*)

KĀZĪRŪN—Lat. 29° 37′; Long. 51° 43′; Elev. 2,800.

A town in Fārs, Persia, 70 miles west of Shīrāz and 95 miles north of Būshahr. It is situated in a valley 30 miles long and 7 or 8 broad, bounded on the north by a salt lake and fertilized by a number of rivulets of excellent water. The town is divided into the upper and lower and covers a considerable space. The buildings are of stone and mortar, and have an appearance of solidity and neatness which is wanting in mud habitations; they are also frequently stuccoed. Many of them are fortified, possessing parapets and loopholes for musketeers. Excepting in size the place hardly deserves the name of a town, as it is more properly speaking a conjunction of two large villages, and possesses only about 100 miserable-looking shops. The situation is the north-west side of a well-cultivated vale on a slight rise. Palms, walnut, and orange and lemon trees are nearly the only verdure it possesses. There is nothing of interest to be seen in the place. The climate is warmer than that of Shīrāz, but not oppressively so, and the inhabitants boast that it is so fine that fruits of cold and hot climates (sardsar and garmsar) flourish side by side. Excellent opium is produced in the villages around, obtained from the white poppy. The price is about 7 rupees per ℔. The population is variously stated at 4,000 souls and 1,500 to 2,000 families. Provisions are abundant here, and the valley abounds in forage, and is said to be very healthy except in the autumn months. Water is supplied principally from water-courses (kanats). It is noteworthy that Kāzīrūn is the home of most of the muleteers of Southern Persia.

Supplies are here abundant, or readily obtained, and fuel, charcoal, and fire-wood are also procurable. Warm felts, coarse carpets, hair ropes for draught cattle, pack-saddles for ditto, and an easy shoe for hill-marching form the manufactures of the place. Blacksmiths, farriers, leather-dressers, and tent-makers are to be found here and in the vicinity. Timber, called safidar, and also plane and walnut trees, are procurable. Saltpetre is found in the neighbourhood, and powder might be made here with little labor. Snow is collected in the mountains to the north-east of the town, and is brought down for summer use. Numbers of mules and many good horses could be procured from the nomad tribes in the neighbourhood. The district of Kāzīrūn pays revenue of 25,000 tomans. This place is recommended as a suitable site for a depôt of a force advancing against Shīrāz from the sea-coast. (*Kinneir—Monteith—Clerk—Abbott—St. John—Pelly—Jones.*)

KEBIR KOH—Lat. Long. Elev.

A range of mountains which bound the Persian district of Lūristān on the south, forming the southern watershed of the Kerkhah and the northern boundary of the Province of Baghdād. It is probably a spur from the Bakhtīārī mountains, and is interspersed with many pleasant valleys, well supplied with springs of pure water. The greater part of the limestone of which it is composed is very fossiliferous. (*Layard*).

KEHNŪ—Lat. Long. Elev.
A village and fort in Kirmān, Persia, south of Bam. The fort is situated on a small hill, about 200 feet above the plain, at the commencement of a broad valley extending east and west. The defences consist of a double line of wall, built partly of stone and partly of earth, which have been a good deal impaired by earthquakes, said to be of frequent occurrence there, and about 250 or 300 huts scattered along the base of the mound; these habitations are formed of the branches of the palm tree stripped of their leaves and fastened together in bundles for uprights; strong reeds are bound horizontally to these, and a close matting cover the whole. It is the chief place of the district of Rūdbar. (*Kinneir—Abbott.*)

KEHNŪ—Lat. Long. Elev.
A village in district of Yezd, Persia, one mile west of that place. (*Kinneir—Abbott.*)

KELEKOWA—Lat. Long. Elev.
A village in Persian Kūrdistān, situated about 55 miles north-north-west of Sehna. It is a large village with a good deal of cultivation. The climate here in summer is delightfully cool, but the winter is severe. It is in the district of Hobetū. (*Rich.*)

KELĪSEH—Lat. Long. Elev.
A village in Azarbījān, Persia, 18 miles on the road from Bayāzid to Tabrez. It was formerly peopled by Armenians, but they have now crossed the Russian frontier, and their place has been partially supplied by Persian emigrants from Erivān. The stone walls of the church of this place are in tolerable repair. (*Stewart.*)

KELŪN—Lat. Long. Elev.
A village in Irāk, Persia, 63 miles east of Tehrān. It consists of many rows of houses built on a rocky eminence, one above another, the one below forming a terrace for that above it. It is remarkable for the fine honey produced, and the cattle are very fine. The women here wear cloaks made of material much resembling Scotch plaids. (*Ouseley.*)

KEMĪN—Lat. Long. Elev.
A village in Fārs, Persia, 57 miles north-north-east of Shīrāz. It is a picturesque-looking place, having gardens and vineyards round it. (*Ouseley.*)

KENN—Lat. 26° 33′ 1″; Long. 53° 54′ 45″, *i. e.*, N. E. point.
An island in the Persian Gulf off the coast of Lūristān, from which it is separated by a channel 5 miles wide. I cannot do better than here give the detailed description of the island by Lieutenant Grubb, Indian Navy, and Captain Remon, Bombay Engineers:—

"Having lately proceeded to the island of Kenn, we have the honor to submit the following report, in which the several quarters of the island are separately described, as represented in the accompanying sketch, namely—

"(*a.*)—*The west-north-west and south-west sides.*—The part contains three villages, built near date plantations; one is near the south-west point, and is called Bank; another at the north-west, Suffeel; the third does not appear to bear any name, and is about midway between the other two, the distance between these two extremes being nearly three and a quarter miles.

"These villages are provided with wells, which supply the population, and also irrigate the grain fields and date trees. Some of the water is good, the remainder is indifferent and mostly brackish.

"The country for about three miles in their vicinity is moderately elevated above the sea, and nearly level, as it ascends very gradually from the sea-coast to the central and higher part of the island. It is partially covered with trees, which are more numerous inland, and the ground is also clearer on the coast, having only small tufts of coarse grass, the inland part being rocky and stony.

"The coast is of a bluff and rocky nature, with some small sandy bays, but being bounded by a rocky shelf, dry in many places at low water, and which extends not less than a quarter of a mile, tolerable landing is afforded in these bays at high-water only for light boats, and that in moderate weather.

"There is no good anchorage for ships off this part of the island, the bottom being coarse sand with patches of coral. It is exposed to a heavy swell during a moderate north-west wind, but may be safe to approach to eight or ten fathoms, a mile and a quarter, or a mile and a half off shore.

"(*b.*)—*The north side.*—This quarter comprises the ground between the villages of Suffeel and Dey, distant three and a quarter miles. Almost midway, but nearer to the latter, are the ruins of a considerable town, said to have been built by the Portuguese.

"In regard to water, the description given of it at Suffeel applies to that procured at the village of Dey.

"The country here is also nearly similar to that on the west side, except that it is a little more elevated near Suffeel.

"The coast is also bluff and rocky, with a few sandy bays, the rocky shelf still continuing round it, but having deeper water on it. There is tolerably good landing at low water in the bays abovementioned during moderate weather.

"The anchorage for ships is in six fathoms, sandy bottom about one mile off shore, but it is not sheltered from the prevailing westerly winds.

"(*c.*)—*The north-east and eastern sides.*—There are no inhabitants in this quarter, but a few ruins of an old village are visible on the east side.

"There are a number of wells in the low ground, the water of which is at this time brackish.

"The elevated part of the island commences near this coast, and the summit of it is extremely rocky and irregular ground. The space between it and the beach is low and sandy; it is practically covered with trees as on the other sides.

"Nearly the whole of this coast has a fine sandy beach; the anchorage for ships is in six and seven fathoms, sandy bottom, one mile off shore, and is well sheltered except from easterly winds.

"(*d.*)—*The south side.*—This side is uninhabited just now, but there are some ruins and a small date grove near the east point, and also a few houses, in which are lodged the cattle that are occasionally grazing there near the centre of the south coast.

"There are a few wells at these two places with pretty good water, owing, probably, to its not having been much drawn, there being no irrigation carried on, and the cattle therefore alone supplied with it.

"The country is generally level, and is nearly the same on the western part, except that it is more stony and in some places more elevated, especially in the centre before alluded to. The whole of the ground is interspersed with trees and bushes. The coast is similar to that on the north side.

"The anchorage for ships is in six fathoms, sand three quarters of a mile or a mile off shore, and, though exposed to south-east winds, is safer than that on the other sides of the island, from the circumstance of its not being a lee-shore during any of the prevailing winds.

"In consequence of the whole being quite an open and exposed shore, without any harbours to shelter boats or ships, great inconvenience is likely to arise from the difficulty of communication during strong or even moderate breezes blowing directly on the shore, which would cause much surf on it, and, considering the badness of the anchorage ground, would also often oblige them to take shelter under the lee-sides of the island.

"Having experienced, during our stay at the island, the variable quality of the water in the wells, we feel a doubt whether any of it would continue good during the whole season.

"Almost every part of the beach of the island is covered with a quantity of sea-weed, and, from its long exposure, we found a very offensive effluvium emitted from it. From the abundance of it on the rocky shelf which surrounds the coast, it will continually be washed up by the sea, and, it is presumed, must prove highly prejudicial to health, unless removed when necessary." (*Kinneir—Taylor—Brucks—Remon—Grubb*).

KERAH—

See *Kerkhah.*

KERKHĀH—Lat. Long. Elev.

A river of Persia, which rises in three branches, all springing considerably east of Kirmānshāh. The first and most inconsiderable has its commencement about 25 miles west of Hamadān. The second has three springs on the side of mount Elvand, 6 or 8 miles south of that place. The latter runs south-westward till it meets the former in the plain of Maran, about 10 miles south-west of Kangāwār; and at a spot nearly 10 miles south of that place, it is joined by the third or chief branch of the Kerkhah, which comes from the Gūrān mountains by a north-west course of about 40 miles.

The trunk of the three united streams, under the name of the Gāmāsab river (of which the second abovementioned may, from its northern and central position, be considered as the main branch), winds for nearly 30 miles in a general westerly direction to Bisutin, chiefly along the Gūrān mountains. At this celebrated spot the Gāmāsab receives the Ab-i-Denawar coming from the north, and again, after a course of about 12 miles nearly south-west, another stream, called the Karā Sū, passing through Kirmānshāh at about 20 miles north-north-west of that place. The direction of the main trunk is nearly south, until it receives, at a few miles from thence, a tributary coming from the Gūrān mountains by a westerly course, and passing by the tomb of Bābā Buzurg. Below this junction, under the name of Karā Sū, it runs south by west for nearly 60 miles, traversing the Kohi Tourdulan and plain of Tehrān in the district of Pēsh Koh, and, finally, through the great chain of the Zagros to the ruins of Shahri Rūdbār, which are situated at its confluence with the river of Kirrind. This is a very considerable stream, which rises close to the gates of Zagros, and has a tortuous course of nearly 100 miles in a general south-east direction. In the latter part of its course, it forces its way through the Zagros, by a tremendous gorge, into the plain of Zangawān, being then at a distance of about 12 miles east of the ruins of Sīrwān. From

thence it takes the name of Ab-i-Sīrwān, as it passes in a south-south-east direction through the valley of Rūdbār, being increased almost at the junction by the Zangawān, the Ab-i-Sīrwān, and two other streams, all of which come from the west.

The united waters of Karā Sū and Ab-i-Sīrwān, now called the Kerkhah, follow the Zagros in a south-south-east direction for about 30 miles, through the plains of Lort and Saemarah as far as Pūl-i-Gāmāshān. At 8 miles east of the ruins of Saemarah, and one mile above the bridge, the Kerkhah is joined on the north-east side by the Khāsghān, a large stream which rises in two branches on the Kohi-chihel Nā Balighān, at some distance beyond Khōramābād in the plain of Kohdasht, and, after being joined by the united streams of Khoramābād, Kayun, and Tayin, the main trunk runs south-westward, through the plain of Jaīdar and over a number of precipices, forming a succession of magnificent cataracts, as it struggles through the outer rampart of the Zagros into the valley of the Kerkhah, some thousand feet below the hills. At about $22\frac{3}{4}$ miles south-east of the bridge of Gāmāshān, the Kerkhah receives the Ab-i-Garm, a smaller stream coming from the north; and at about $33\frac{1}{4}$ miles south-east from thence is Pūl-i-Tang, a very remarkable bridge over a chasm, which is here 150 feet deep, and so narrow that a Kūrd actually leaped across it in the presence of Major Rawlinson.

Having overcome this obstacle, the river resumes its ordinary size; and 8 miles lower it is joined by the Ab-i Zāl, which enters it after a course of about 50 miles from its source in the fastnesses of the Kal-i-Asped and Anarahūd. The Kerkhah leaves the mountains west of Dizfūl within 10 miles of that river. At this spot it is a rapid mountain stream, and at its entrance into the plain it was formerly crossed by a bridge, the remains of which are called Pūl Pae. Immediately below this bridge the river is fordable during summer, and this ford is generally used by horsemen. It is, however, difficult owing to the rapidity of the current.

Their united streams now quit the direction of Dizfūl, and take a more southerly course for about 40 miles to the ruins of Iwāni Kerkah. At Iwāni Kerkah, the river divides itself into four branches, and is easily fordable in summer and autumn.

A little south of this spot, where there are the remains of a bridge, and at one mile and a half from the celebrated ruins of ancient Sūs, the Kerkhah bends a little west of south, and continues in this direction through the rich plain of Khūzistān, passing through the extensive marshes which surround Hawīzah; from thence it winds south-west and falls into the Shatt-ūl-Arab, 5 miles below Kūrnah, after a course of upwards of 500 miles.

A little way on the eastern side of the Kerkhah is the Shāpūr, or Shāwer, which is supposed to rise in the rich plains between that river and the Āb-i Dizfūl, at about 10 miles north of Sūs; and instead of entering the Karūn below Ahwāz, as in the earliest times, or about one mile and a half below Wais, as is said to have been the case at a later period, it makes its way, according to the accounts of the natives, through marshes, immediately into the upper part of the river Diz.

Below Iwāni the banks of the river are thickly wooded, and probably the river would here be navigable for vessels of small burden; at all events, it might be rendered so as far up as Hawīzah.

The water of the Kerkhah in the upper part of its course is celebrated for its purity, but below Hawīzah it receives much stagnant water from marshes. (*Rawlinson—Layard—Chesney.*)

KERSAN—Lat. Long. Elev.
See *Ab-i-Bors.*

KESHIT—Lat. Long. Elev.
A place apparently in the Khubbēs district, Persia. Abbott mentions that much henna is grown here, but gives no clue as to its situation. (*Abbott.*)

KESOUN—Lat. Long. Elev.
A village in Ghīlān, Persia, on the left bank of the Sūfēdrūd, 10 miles east of Resht. (*Holmes.*)

KHĀBŪSHĀN—Lat. Long. Elev.
A village of the Kūrdish district of Khōrasān, Persia. It is celebrated for a fine breed of horses reared in its abundant pastures. (*Chesney—Malcolm.*)

KHAN—Lat. Long. Elev.
A village in Fārs, Persia, on the shore of the lake of Nesriz. It is a small place, being merely two or three clusters of mean houses. (*Ouseley.*)

KHAERĀBĀD—Lat. Long. Elev.
A village in Yezd district, Persia, about 2 miles south-west of Yezd, surrounded by gardens. (*Kinneir—Abbott.*)

KHAERĀBĀD—Lat. Long. Elev.
A village in Fārs, Persia, 27 miles from Fārg and 9 miles from Darāb, on the road between them. It is a miserable village. No supplies are here obtainable, but must be procured from Darab; the water, however, is good from a "kanat." (*Jones.*)

KHAERĀBĀD.—Lat. Long. Elev.
A village and fort in Kirmān, Persia, 72 miles north-west of Kūm and 65 miles east of lake Neyriz. It is a wretched place, consisting of a clay-built fort and about 15 hovels, in which 25 families of Biloche were crowded. (*Kinneir—Abbott.*)

KHAEROMEH—Lat. Long. Elev.
A village in Fārs, Persia, 52 miles east of Shīrāz, near the extreme south-west corner of the lake of Neyriz, situated on and about a mound. (*Kinneir—Abbott.*)

KHĀF—Lat. Long. Elev.
A town in Khōrasān, Persia, 112 miles west of Herāt and 88 miles south-east of Tūrbat-i-Haidarī. It is a small place, situated immediately under a range of bare hills well supplied with grain and water, and having much cultivation and many gardens in its vicinity. The town is walled, and has a ditch and a citadel, is supplied with water by ducts from the hills, and contains about 500 houses. It is the seat of the Chief of the Taimūrī Hazāras, and pays a yearly revenue of £500, and supplies 200 men to the Persian army. During the four summer months it blows here a gale of wind day and night by which the wind-mills are turned.

The district of Khāf is divided into Bālā Khāf and Khāf Pāīn. It is held under a sort of hereditary feudal tenure of the Shāh by the tribe of Taimūrīs, who were settled here by Ahmad Shāh Dūrānī. (*Christie—Connolly—Clerk—Pelly.*)

KHAFR—Lat. Long. Elev.

A village in Fārs, Persia, east of Shīrāz. Its fruits are very good, and large quantities of lime-juice are exported thence to Shīrāz. It has some date trees, and produces rice, wheat, and barley. (*Pelly.*)

KHAFR—Lat. Long. Elev.

A village in Fārs, Persia, 51 miles from Shīrāz, on the road to Lūr by Jahrūm. It is 123 miles from Lūr; it has a fortalice and many gardens; its houses are of masonry. Some fruit and good water are procurable here. (*Jones.*)

KHAJEH—Lat. Long. Elev.

A village in Azarbījān, Persia, on right bank of the Ajīchāi, about 20 miles north-west of Tabrīz. It is situated on a hill, and has a mud wall running on one side of it. The water here is very brackish from all the soil of this neighbourhood being impregnated with salt. (*Morier.*)

KHALEJ—

A tribe who inhabit a portion of the government of Savē in Persia. (*Kinneir—Abbott.*)

KHALEJISTAN—

See Savē. (*Kinneir—Abbott.*)

KHALFĀBĀD—Lat. Long. Elev.

A village in Khūzistān, Persia, on right bank of the Jarāhī river above Fellāhīah. It is the most northern village of the Chāb Arabs on this river. (*Layard.*)

KHALIFA—Lat. Long. Elev.

A village in the Hashtrūd district, Āzarbījān, Persia, 15 miles from Sareskand. Monteith describes it as a "fine" place. (*Monteith.*)

KHALĪLĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, about 9 miles west of Tūrshēz, situated on a sterile plain. It contains about 100 dwellings. On the north of the road there is a ruined, walled, but unoccupied village of the same name. There is a ruined village to the right of the road towards Shāhrūd; but the one to the left is that inhabited at present containing about 100 dwellings. (*Clerk.*)

KHALKAL—Lat. Long. Elev.

A district of Azarbījān, Persia, situated between the Boztagh and the Kizl Ozān river, and which stretches for a considerable distance on both banks of that river.

It is very high and mountainous, but not so full of stones and rocks as many of the districts of the Elbūrz range. Its mountains, though very lofty, are neither very abrupt nor precipitous, and the valleys, though sometimes narrow at the bottom. spread out above, so that the sides and bosoms of the hills which form them afford a large space capable of cultivation. Even the loftier parts of the mountains are seen covered with 'daimieh' cultii vation, that is, corn raised by the natural rain and moisture of the sol- without irrigation. This humidity is derived from its own elevation and vicinity to Ghīlān, and the clouds and vapours of the Caspian sea: some of the valleys are broad and comprehend extensive flats. This district is considered the granary of Azarbījān, and its soil is for the best part a rich dark loam.

It is not, however, exclusively an agricultural district. Not only are the villagers possessed of large flocks and herds, but the 'yeilāks' and 'kishlāks', unattached to the large settled villages, are pastured by the flocks of

nomadic tribes, which produce a vast quantity of butter and wool besides feeding their owners.

The peasantry of this district appear to be everywhere thriving and comfortable, and the villages, of which there are nearly 150, are large, with a look of prosperity, finely situated and surrounded with gardens and orchards. It is said that there is a lead mine, a sulphur mine, and a copper mine in this district. The revenue of the district is 50,000 tomans. (*Monteith—Morier—Fraser.*)

KHAMAS—Lat. Long. Elev.

A village in the Khalkhal district of Azarbījān, Persia, near the source of the Shāhrūd river. It is a fine large thriving village prettily situated. Most of the villagers are muleteers. (*Fraser.*)

KHĀMCHĀI—Lat. Long. Elev.

A pass in the district of Khemseh, Irāk Ajamī, Persia, over the range which forms the southern watershed of the Kizl Ozān, and leading from Jarom to the high table-land of Zanjān and Sūltānia, but not considered so good as the Ak Gedak pass. (*Rawlinson.*)

KHAMĒH—Lat. Long. Elev.

A village in the Mallāyer district of Irāk Ajamī, Persia, 98 miles from Ispahān, and 147 miles from Kirmānshāh, on the road between them. It has a few gardens, and supplies can be procured in small quantities, and water is obtained from springs. (*M. S. Route.*)

KHAMĪR—Lat. Long. Elev.

A village on the coast of Lūristān, nearly opposite Laft, on the island of Kishm. It has a fort and some 400 or 500 inhabitants, and is described as a cluster of flat oblong stone-boxes round a tumble-down stone fort with a fringe of temporary date huts. It has several boats of various sizes. Fish, with dates and a little coarse barley bread, constitute the main food of the people. The fish most common and most relished is a large sort of mullet: soles and pombret are caught, but do not seem to be much appreciated; these are caught by means of a series of slight fishing stakes, fixed at low water-mark, and formed of strips of the date leaves neatly tied together. About 3½ miles from this place are some sulphur mines dug in the side of a hill at some height on its seaward face and pierced into the strata in long irregular galleries. The ore is brought out in small pieces, which are piled conically in kilns; these are ignited, and the sulphur falls through an aperture in a receptacle immediately below the centre of the kiln, where it is crystallized, leaving a conical refuse of white lime or gypsum. The sulphur diggings are farmed by Maskat and sub-let to a Shēkh for 4,100 kerans. The Shēkh further pays a sum of 2,400 kerans in presents to the Persian authorities. The out-turn of sulphur varies from 60,000 to 90,000 mauns of 9 lbs. The lime is said to be of excellent quality, and fetches about Rs. 2 for 1,000 mauns of 9 lbs. when delivered on the sea-shore. The Shēkh re-lets the diggings in numerous sections, and his own profit amounts to about one "keran" on the Delhi "maun" of 28 lbs. of sulphur. (*Pelly.*)

KHĀNĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 125 miles on the road from Hamadān to Tehrān, from which it is distant 50 miles. It has two hundred hearths, and its water is very brackish. (*Ferrier.*)

KHĀNĀBĀD—Lat. Long. Elev.
A village in Kūlbar district, Fārs, Persia, 32 miles east of Shīrāz. (*Kinneir—Abbott.*)

KHĀNĀ-I-ZANIĀN—Lat. Long. Elev.
A village in Fārs, Persia, 26 miles west of Shīrāz, on the Būshahr road. It consists of only 12 houses on the banks of a fine stream, which is here a tributary of the Kārābāch river. Provisions are scarce here, but firewood is plentiful, and the water of the stream is excellent. There is a caravanserae here. Pelly thinks this the most suitable spot between Būshahr and Shīrāz for the cantonment of European troops, as it is some hundred feet higher than Shīrāz, and the situation is open and well-watered. The small plain on which it is situated is mostly cultivated and enclosed in every side by low hills. From 5,000 to 8,000 men might easily encamp on the plain and along the banks of the river, the bed of which is broad and full of jungle. Taylor mentions that in May there was ice at this place. (*Clerk—Jones—Pelly—Taylor—St. John.*)

KHĀNĀHŪDĪ—Lat. Long. Elev.
A village in Khōrasān, Persia, about 56 miles south-east of Shāhrūd. It consists of about 200 dwellings, with a little cultivation and good water (*Clerk.*)

KHANAKA—Lat. Long. Elev.
A village in Azarbījān, Persia, about 25 miles north of Khoi on the road to Nakshivān. (*Morier.*)

KHĀNĀ KĀHDĀN—Lat. Long. Elev.
A village in Fārs, Persia, 68 miles from Shīrāz, on the road to Lār (by Jahrūm), from which it is 105 miles distant. It has a fortalice surrounded by a few pomegranate and other trees. Water is obtained from a small stream. (*Jones.*)

KHĀNEH ĀMRĒ—Lat. Long. Elev.
A village in Kirmān, Persia, 8 miles west of Syadābād in the district of Sārjān and nearly uninhabited. (*Kinneir—Abbott.*)

KHANEH KIRD—Lat. Long. Elev.
A village in the province of Fārs, Persia, on the south shore of the lake of Neyriz or Bakhtegan, 75 miles east of Shīrāz, and consisting only of a tower, a ruined caravanserae, and a well. (*Kinneir—Abbott.*)

KHĀNEH PANJ—Lat. Long. Elev.
A village in Yezd district, Persia, about 65 miles east of Yezd, and 12 miles west of Bāfk. There is a small caravanserae here, and a deep covered cistern for rain water The plain on which it is situated is quite deserted, and its well water is too salt to drink; when formerly a guard was stationed there, water for their use was brought from Bāfk. (*Kinneir—Abbott*).

KHANĪAH—Lat. Long. Elev.
A village in Azarbījān, Persia, on the east shore of Lake Ūrūmīa, about 16 miles from Deh Kūrgān and 53 miles south-south-west of Tabrez. It lies on the margin of the lake, and near it are some springs. (*Mignon.*)

KHĀN KŪRGHĀN—Lat. Long. Elev.
A halting place in Fārs, Persia, 137 miles from Shīrāz, on the road to Ispahān, from which it is 144 miles distant. There is no village or inhabitants here, but there is a loopholed serae, which would make a good defensive post. (*Taylor.*)

KHĀN MAHAMADĪ—Lat. Long. Elev.

A village in Fārs, Persia. It belongs to Afshārs. (*Abbott.*)

KHĀN RŪD—Lat. Long. Elev.

A river of the Tālish district of Azarbījān, Persia. It is a clear shallow stream about 20 yards broad and with a sand bank at its mouth. (*Holmes.*)

KHAR—Lat. Long. Elev.

An extensive plain in Irāk Ajamī, 35 miles east of Tehrān. Clerk says the plain is quite a desert and uninhabited, has no vegetation, and is encrusted with salt. But Holmes says it is well watered by numerous canals cut from a stream called Delichai and is exceedingly fertile, producing great quantities of wheat, barley, and a little rice and cotton; and in this Eastwick agrees with him, as also does Pelly, who says that Tehrān is largely supplied with grain and vegetables from it. The usual revenue of the district is about 6,000 tomans and 6,000 kharwars of grain. (*Clerk—Holmes.*)

KHĀR-I-SHŪTAR ZAR—Lat. Long. Elev.

A village in Khūzistān, Persia, inhabited principally by the Gulgirdi branch of the Janeki tribe, and situated in a small plain and lying between Taulah and Gūlgird. (*DeBode.*)

KHĀRON—Lat. 26° 54′; Long. 56° 58′ 30″; Elev.

A village on the coast of Kirmān, Persia, south of Mīnāb. The soundings from the Mīnāb river to this place are regular, from 4 to 8 fathoms off the edge of the flat, which extends 2 miles off shore. (*Brucks.*)

KHĀRAH—Lat. Long. Elev.

A village in Fārs, Persia, 130 miles east of Shīrāz. It is a neat village and has a good bazaar, which affords abundant supplies. It is situated in a picturesque and romantic country, consisting of low and luxuriant vallies or plains intersected and separated by ranges of low mountains, green to their very summits with beautiful turf. (*Pottinger.*)

KHARZĀN—Lat. Long. Elev.

A village in the Khemseh district, Persia, 32 miles east from Kazvīn, on the Tehrān road. It has 15 houses. (*Eastwick.*)

KHASAMĀBĀD—Lat. Long. Elev.

A village in Khūzistān, Persia, on the left bank of the Āb-i-Gargar, about 5 miles below Shūstar. Boats trading to and from Shūstar load and unload at this place, their cargoes being conveyed across by land carriage. (*Selby.*)

KHATŪNĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, about 25 miles east of Tehrān. It contains about 50 hovels and is extremely warm in summer. (*Eastwick.*)

KHATŪNĀBĀD—Lat. Long Elev.

A village in the Garmrūd district of Azarbījān, Persia, 18 miles on the road between Serāskand and Miāna, from which it is distant about 20 miles. (*Morier.*)

KHAWAH—Lat. Long. Elev.

A plain in the district of Lūristān, Persia, inhabited by the Lūri Kūchaks. (*Chesney.*)

KHANRĪZ—Lat. Long. Elev.

A village in Fārs, Persia, 42 miles from Būshahr, 92 miles from Fīrōzābād, on the road between them. It has a fort and 900 huts, and pays a revenue of 4,000 tomans. Water is procured from a stream and wells. (*Pelly.*)

KHELLOKH—

A tribe of Fārs, Persia, under the authority of the Īl Khān of that province. No mention is made of their number or locality. (*Pelly.*)

KHEMSEH—Lat. Long. Elev.

A district of Irāk Ajamī, Persia, bounded north and west by the Kizl Ozān, east by the district of Kasvīn, and south by Ardelān. The capital town is Zanjān.

The tribes who inhabit Khemseh are as follows:—

Gerrus, a large tribe of Tūrks	...	4,000 to 5,000 houses.
Shahsēvan-i-Afshār	... ...	2,500 tents of Tūrks.
Rēshvand	... ...	300 „ Leks.
Khōdābandelū	.. ..	600 „ Tūrks.
Dodāngeh	... ...	150 „ „
Zul Kadr	... ...	200 „ „
Mūkadm	... ...	150 „ „
Afshār	... ...	200 „ „
Kurtbeglu	... ...	1,500 „ „

All the tribes of Khemseh live in houses in winter, the cold being severe. In summer they live in tents and do not wander far. (*Shiel.*)

KHIR—Lat. Long. Elev.

A village in Fārs, Persia, on south bank of the lake of Neyriz and 100 miles east of Shīrāz. It is described as a ruinous-looking place, being exposed to the plundering excursions of the Kashae tribe. (*Kinneir—Abbott.*)

KHITAR—

A small free tribe who inhabit the district of Rūdbār in Kirmān, Persia. Their principal claim to notice seems to be their propensity of prostituting their females, even the married ones, and openly living on this traffic. (*Kinneir—Abbott.*)

KHOĪ—Lat. 38°37′; Long. 45°15′; Elev.

A town in Azarbījān, Persia, 77 miles north-west of Tabrez, situated in a rich and well cultivated valley. There is no town in Persia better built or more beautiful than Khoī. It is surrounded by a double enceinte of mud fortifications, both in a sad state of decay and absolutely useless against European artillery. The outer enceinte consists of a line of curtains, redans, and bastions, with a glacis, ditch, and covered way. The inner is a high wall with flanking towers, the space between which is occupied by gardens and hovels; streams of water run through the principal streets of the town, and rows of willow trees are planted inside them. The town is entered by two gates. Most of the inhabited houses are built of mud, and their architecture presents much analogy to that of Russian Armenia. The bazaars of Khoī are the finest in Persia, except those at Shīrāz. They are substantially built of brick and are lofty and capacious. The ceiling is a succession of arched domes lighted by square holes at the top. The principal alley is occupied by cap-makers, another by sellers of cloths and linen; worsted sock-makers and coppersmiths have likewise extensive quarters. Khoī is celebrated for the two latter articles; the worsted socks are striped and variegated with many colours. The principal merchants have small rooms and shops in the caravanseraes. The town is said to contain between 4,000 and 7,000 families, of whom 100 inhabiting a distinct suburb are Armenians.

The valley of Khoī is nearly oval, about 15 miles in length and 10 miles in breadth, and is surrounded by mountains, which, though unadorned with

wood, are beautiful in their shapes and distances. It is for richness of cultivation, water, pasture, and population not to be surpassed by any spot of similar extent in Persia. It produces great quantities of corn, fender, cotton, and rice. The soil is so stiff that it requires sometimes even 10 pairs of buffaloes to drag the plough-share through it. Most of the villages are peopled by Armenians. Khoī is the capital of a rich and extensive district, and the emporium of a considerable trade carried on between Turkey and Persia.

The number of people at Khoī affected with ophthalmia is particularly remarkable. Cataract, too, is peculiarly prevalent, and it is probable that on an average every tenth person suffers from inflammation of the eyes.

Wagner says the table-land of Khoī is 60 miles in length, almost equalling that of Arzrūm in its dimensions. Its system of natural drainage, and its natural fertility, are inferior to those of the Armenian high lands, but the ingenuity and industry of the inhabitants, who are almost a match for Englishmen in agriculture and horticulture, amply compensate for other deficiencies. Dams and other artificial channels divert the waters of the streams in all directions, especially near populous villages, and the natural aridity of the plain is relieved by a series of verdant oases. The gardens and fields yield abundant crops, wherever human industry succeeds in irrigating the land, but the plain would be a desert without this distribution of water. The table-land of Khoī presents a very inviting appearance to the eye of a traveller just arrived from the barren highlands of Armenia. The eye is relieved by the numerous gardens and shrubberies surrounding the different villages like a green curtain, and decorating the little houses with natural verandahs.

The verdant meadows and artificial rivulets are fringed with silver poplars, and the eye is gratified also by the beauty and diversity of the fruit trees, including apple, pear, apricot, cherry, walnut, and especially mulberry trees. The latter is generally a large white fruit, and exceeds in flavour any others to be got in other countries. Most European vegetables are raised in the gardens surrounding Khoī, which is likewise encompassed by a complete zone of flower-beds. Wheat and barley are the predominant cereals of the district.

The plain of Khoī is celebrated for a battle fought in 1514 between Shāh Ismāil of Persia and Selim the First, in which 30,000 Persians are said to have encountered 300,000 Tūrks. The town and fortifications of Khoī surrendered to the Russians in the war of 1827-28 without fighting, and the district was held by a garrison of 3,000 Russian troops under General Penkratieff, as a guarantee for the payment of the indemnity demanded by Russia. (*Kinneir—Morier—Chesney—Stuart—Fraser.*)

KHŌJA—Lat. Long. Elev.

A village in Azarbījān, Persia, 22 miles north-east of Tabrez. It is a small place seated on two small hillocks beside a salt stream, the Ajī Chai. It contains about 100 houses and 300 inhabitants. A great part of the plain in which it is situated is cultivated, and appears to be fertile; barley and wheat are produced, and it is said the soil returns twenty-fold. The houses are of mud and are all on the ground floor. In the interior the walls have recesses which answer the purpose of open cupboards; the roofs are flat formed, of cross beams and dried bushes covered with earth. It possesses one large mosque. Carpets are made here. (*Mignon—Holmes*).

KHŌJĀHVAND—
A branch of the great Lek tribe of Persia, who are dispersed all over the country, but principally inhabit the neighbourhood of Kasvīn and the provinces of Fārs and Mazanderān. Some 5,000 of them reside in Tennacorben and Kalaristak in the latter province. The Khōjāhvands are nomadic and speak the Turkish language. They came originally from Lūristān and Ardelān. (*Morier—Holmes.*)

KHOJEH KER—Lat. Long. Elev.
A river of the Talish district of Azarbījān, Persia. It is a clear shallow stream about 20 yards broad and with a sand bank at its mouth. (*Holmes*).

KHOMORLŪ—Lat. Long. Elev.
A village in Azarbījān, Persia, about 7 miles south of the Arās, on the road from Shīsha in Kārābāgh to Ahār. It is situated on a deep ravine between steep calcareous and barren mountains. The inhabitants who dwell in wretched hovels scooped in the ground are notorious plunderers and assassins and excessively poor. (*Mignon*).

KHŌNSĀR—Lat. Long. Elev.
A village in Fārs, Persia, 116 miles east of Shīrāz. Pottinger describes it as without exception the most beautiful spot he met with in any quarter of Persia. A brook runs through the valley, in which are fields of wheat and rice, and flocks of goats and sheep graze on the heights above. (*Pottinger*).

KHŌNSAR—Lat. Long. Elev.
A town in Irāk Ajamī, Persia, 92 miles west-north-west of Ispahān, on the Hamadān road. It lies chiefly at the bottom of a ravine at the base of the mountains, which here approach so close that the houses take up all the space between them. Each house is separate and surrounded by its own garden, and the town, which is only connected by means of its plantations, is about 6 miles in length and not more than quarter of a mile in breadth. The hills afford an ample supply of water, and the appearance of the black and barren rocks, without a particle of vegetation on them, hanging over these gardens, forms a contrast with the luxuriant and variegated foliage of the plantation which can hardly be imagined by a person who has never visited this little paradise. Khōnsar contains 2,500 houses, and yields an annual revenue of 5,000 tomans exclusive of the "sadir," which generally consists of dried fruits and a kind of cotton chintz. No corn of any kind is grown in the valley, but the fruit is so abundant that it alone enables the inhabitants to procure every kind of necessary article and convenience in return for it. A kind of cider is made of the apples, but it will not keep above a month. The women of this place are celebrated for their beauty and vivacity. It is very cool in summer here, but the cold is probably exceedingly rigorous in winter, on which account perhaps the ravine was selected as the site of the town. (*Kinneir—Shiel.*)

KHŌRAMĀBĀD—Lat. 33° 32′; Long. 47° 43′; Elev.
The capital town of Lūristān, Persia, 138 miles west-north-west of Ispahān, 117 miles south-east of Kirmānshāh, 98 miles south-east of Hamadān, and 6 stages north of Dizfūl. There is a fort here which occupies the crest of an isolated rock rising in the centre of a precipitous pass, and the town is on the south-west face near the commencement of a rich plain. The Valī of Lūristān resides here. The town is situated at the foot of a mountain and in a narrow valley, through which flows a broad rapid river. The town

is small and protected by a fort, sufficiently strong to deride the efforts of a Persian army. The fort is built in a conical hill in a centre of the town which is connected with the gardens on the opposite side of the valley by a bridge of 28 arches thrown all on the river.

Khōramābād is a singular place. A range of rocky hills stretching across the plain in the usual direction of north-west and south-east has been suddenly broken off to admit the passage of the river Kashghān for the space of about three-fourths of a mile, leaving in the centre of the open space a solitary rock nearly 1,000 yards in circumference; the rock is very steep, and near its summit is a most copious spring. This is the fort of Khōramābād. It is surrounded by a double wall at the base, and the summit where the palace is built is also very strongly defended. The fort mounts eight guns. The palace is a very elegant building. A magnificent reservoir 60 yards by 40, which is fed by the spring, has been formed within it, and there is also a garden of some extent. The fort contains exclusively the palace and its dependent buildings. The modern town, which is small, containing not more than 1,000 houses, is built below the fort on its south-west face. The river, a broad shallow stream, passes along to the south-east of the fort and town; the banks are covered with gardens, and among these are to be seen the remains of the old town, the capital of the Governors (Atabegs) of Lūrī Kūchak. A lofty brick minaret of the class peculiar to the Seljūkian ages is chiefly conspicuous. Supplies and water plentiful here. (*Frederick—Chesney—Kinneir—Rawlinson——Jones.*)

KHŌRAMĀBĀD—Lat. Long. Elev.

A village in Mazandarān, Persia, 141 miles north of Tehrān. It is a large village, the capital of the district of Tūna Kabān. Its houses are scattered through the thicket. Salmon is abundant here in the Mīrān or Sihhezar river, which falls into the Caspian 1½ miles from the village. (*Shiel.*)

KHORAMDARA—Lat. Long. Elev.

A village in the Khemseh district of Persia, about 24 miles east of Sūltāniā. It is surrounded with trees and gardens, and has a fine stream of running water. (*Morier.*)

KHORAMADARA—Lat. Long. Elev.

A village in Irāk Ajāmi, Persia, 32 miles west-north-west of Kasvīn. It is a large village situated in a valley in the midst of trees, through which runs a clear and rapid but small river fertilizing the surrounding country. Around the village on all sides are fruit gardens and fields. It is crown property, and many of the inhabitants are very rich. (*Holmes.*)

KHŌRASĀN—Lat. 33° 30′ to 38° 30′; Long. 53° to 60°; Elev.

A province of Persia situated on its north and east border. It is very difficult to attempt giving the boundaries of this province, which is less known than any other in Persia, even to Persians, and to Europeans is almost unknown. Its northern boundary may perhaps be considered to reach to the foot of the spurs of the north branch of the Elbūrz mountains, yet as the Tūrkmāns are here nearly paramount, it would be more correct to say that its boundary is defined by the Atak on the north and west. From this it includes Daragaz (going perhaps ½° east of it), and Radkan, and down to the Tejand river (west of Kalāt-i-Nadār and Sharakhs, which are clearly not in Persia) to the Persian post at Mūzdīrā, whence it follows that river to its junction with the Harīrūd, which is then the boundary between Khōrasān

and the Tūrkmāns as far as the post of Kahsan, when it divides Afghānistān from Persia. The Harīrūd then forms the boundary between these states as far as Sekiwan, when the Afghān boundary crosses and runs due south as far as Lat. 33° 3′. From this point I am inclined to think a line drawn to between Dehnimak and Lasgird on the Tehrān and Mashad road would represent a more accurate southern boundary than that shown in present maps. From near Lasgird the boundary probably goes up to the crest of the Elbūrz range, which it follows till its bifurcation near Shāhrūd, when it follows the northernmost of the two spurs to the Atak.

The length of the country thus described would be about 500 miles in breadth from north-west to south-east, and 300 miles in breadth from north to south, and its area about 150,000 square miles.

The political divisions of Khōrasān appear to be, 1, the northern districts; inhabited by Kūrds; 2, Tūrshēz; 3, Tabas; 4, Ghayn; 5, Khāf; 6, Mashad; 7, Nishāpūr; 8, Shahrūd or Damgan.

In the north, in the fertile valleys of the Kūrdish districts, live the descendants of Kūrds, said to have been transported here by Shāh Abbās the Great. In the centre, stretching from the extreme west to the extreme east boundary, the population is, I believe, generally Persian; in the east the population in composed of Eimaks and Hazāras, while in the south and east they are the descendants of Arabs, who were also settled in this frontier by the monarch abovementioned. The province of Khōrasān will, I think, be found, when our information shall be more exact, to be essentially mountainous. At present indeed we know that the whole of the west, north, and east portions are so, and I am of opinion that the south is scarcely less so.

The general aspect of the province may be said to consist of long narrow valleys bounded by bare brown, rocky hills, except in the north, where Fraser mentions many places of great beauty and verdure.

I think from a study of the information at my disposal, that the mountain system of Khōrasān will be found to comprise two distinct ranges. The first of these is that which, running from the Hindū Kūsh to the south of Herāt, enters the province south of Khāf, and then running north-east joins the Elbūrz range near Shāhrūd. From this point one branch goes on through Irāk, and another runs first north and then east, divides the Atrak and Gurgān drainage from that which crosses the Shāhrūd and Nishāpūr road.

The second system is that formed by the spurs of the great range, which, starting from mount Elvand, runs past Kohrūd and south of Yezd to the south-east. This range throws out spurs to the north, and these may approach more or less near to the south spurs of the great range first mentioned as running south of Khāf and Tūrshez, but I am of opinion that these distinct systems nowhere join.

Besides these it seems probable that the spur of the Elbūrz, which runs out between Kasvīn and Tehrān and divides the drainage of the Kārāsū from that of the Jāgrūd, also runs a short way south-east into the desert of Khōrasān, but how far there is no information to say.

Khōrasān cannot boast of many rivers, and those that there are, are mostly small. The most important is the Atrak, which rises to the north-east of Būrjnūrd, and bounds the province on the north. The others are the Tejand, the Pūlabresham.

Khōrasān has within itself every variety of climate, but all those districts which border upon the desert that stretches from Irāk to Sēistān are arid and subject to extreme heats, and in some parts the inhabitants are, during a few weeks in summer, compelled to avoid exposure, lest they should be destroyed by pestilential winds, or buried in the clouds of sand with which they are often accompanied, but notwithstanding this partial veil, Khōrasān may be said to possess a fine and salubrious climate.

The mineral productions of Khōrasān consist of turquoise mines at Nishāpūr; salt is found all over it in the shape of a thick efflorescence, and iron, lead, alum, and copper are said to exist.

The animal productions of Khōrasān are horses, camels, sheep, and oxen.

Khōrasān is inhabited by a great variety of races; only its centre portion, or that lying near the northern and southern roads from Mashad to Tehrān, being occupied by Persians. To the north-west, on the frontiers of Astarābād and towards the Caspian, are Tūrkmans of the Goklan tribe; to the north and north-east are the Kūrds of Khabūshān and Daragaz. In Tūrbat Shēkh Jam and Khāf are sections of the Eimak tribe of Taemūrīs; in Tūrbat Haidarī are the Karae and various tribes of Bīloch and Leks. Tūrshez is chiefly inhabited by Arabs, as are Ghayn, Tūn, and Tabas.

Colonel Shiel gives the following list of the tribes of Khōrasān:—

Tūrbat-i-Shēkh Jam	250 tents and houses.	Speak Persian.
Khāf, Taemūrī	4,000 " "	Language, Persian; live at Khāf.
Tūrbat Haidarī—		
Karaī	5,000 " "	All speak Persian.
Bīloch	2,000 " "	
Leks	1,000 " "	
Miscellaneous	2,000 " "	
Tūrshez district and town contains—		
Arab	4,000 houses and tents.	Language, Persian.
Bīloch	2,000 tents and houses.	
Tūn and Tabas, names of two districts, whose chief towns are of the same name—		
Arab-i-Reigunie	7,000 houses and tents.	Language, Persian.
Ghayn district and town—		
Arab	12,000 houses and tents.	Language, Persian.
Nekhee	Number not known.	
Sarhaddāt, meaning the tribes on the frontiers of Mashad—		
Taemūrī	2,000 tents and houses.	Live at Kezghūn.
Mardī	700 houses.	Tūrks are dispersed in various places.
Mūzdūrānī	130 "	Language, Persian; live at Pery Best, 20 miles from Mashad.
Chūlaī	2,000 " and tents.	Tūrks.
Tūrkīa Jelayer	1,500 "	Tūrks; live at Kalāt-ī Nādarī.
Leks and others	1,500 " and tents.	
Tūrkīa Janishlū	3,000 tents and houses.	Leks.
Lek and other tribes	2,500 " "	
Beyāt and Khūrshāhī	10,000 houses.	Tūrks; they live at Nishāpūr.

Miscellaneous	...	... 1,000 houses.	Live in Subzawar; language, Turkish.
Kelijeī	...	... 2,000 „	Tūrks; in the district of Jorven.
Zaferanlū	...	... 14,000 houses and tents.	Leks; live at Kūchan.
Kywanlū	...	... 2,000 „ „	„ „ Būrjnūrd.
Amanlū	...	... 1,500 „ „	„ „ Merdeshk."

Colonel Shiel's informant says that the Arab tribes in Khōrasān speak Arabic; still, I think, he must be in error.

The principal towns of Khōrasān are Bostān, Abbāsābād, Shāhrūd, Damgān, Būrjnūrd, Kūchan, Daragaz, Mashad, Nishāpūr, Tūrbat Shēkh Jam, Tūrbat Haidarī, Khāf, Bīrjān, Ghayn, Tabas, Tūrshez, Tūn.

The soil of the various districts of Khōrasān is very varied in its quality and character. The north-west, north, and north-east districts enjoy a very rich soil, and, being abundantly irrigated, are all extremely productive of corn: Mashad, too, is in a rich and well watered plain; Daragaz and Kūchan are said to be so fruitful that dry gram yields a hundred and rice four hundred fold; Tūrshez is mostly wild and uncultivated, except near the town itself; Tūrbat again is fruitful, and Nishāpūr is situated in one of the richest and best irrigated plains in Persia.

The produce of Khōrasān consists of fruit in great variety and most kinds of grain, and some silk, saffron, large quantities of assafœtida and a little cotton, also manna, tobacco, pistachio-nuts, and guns.

The manufactures of this province are composed of the celebrated Khōrasānī sabres, fire-arms of superior make, stone-ware, carpets of considerable fineness, "namads," woollen cloths, cotton goods, "poshtīns" or sheep skin pelisses, velvets, armour, &c., &c.

Not much is known of the communications of Khōrasān; the great road from Tehrān to Mashad has, however, been frequently travelled by travellers. Mr. Baillie Fraser and Sir Alexander Burnes are the only travellers who have traversed the Kūrdish districts. Captain Clerk returned from Herāt by the way of Khāf and Tūrshez, Captain Christie went from Herāt by Tabas to Yezd, and M. Khanikoff from Sēistān to Yezd, and many travellers have followed the route from Mashad to Herāt. Besides these, of all of which we have accounts, there are routes from Mashad to Yezd, Herāt to Kirmān, etc.

The following information of the revenue of Khōrasān is taken from a manuscript in the Foreign Office:—

The revenue of Mashad is 90,000 tomans, of Bostan 1,969, Damgān 1,943, and Semnūn 6,997. (*Kinneir—Malcolm—Fraser—Chesney—Gibbons—Imperial Gazetteer.*)

KHŌRASĀNLU—

A tribe of Azarbījān, Persia, who reside in the vicinity of the road between Khoi and Bayazīd. (*Stuart.*)

KHŌR BAMISHIR—Lat. 29° 59′ 30″ to 30°; Long. 48° 44′ 30″ to 48° 38′ 30″.

The mouth of the Karūn river on the coast of Khūzistān Persia is so called. It was formerly used by trading vessels, and was navigable a considerable way up; but is now blocked by a dam near the Hafar canal. It runs in from the Alī Maedān, the soundings not varying more than a quarter of a fathom until you get as high as latitude about 29° 51′ 30″ north, when they deepen to five and seven fathoms according to the time of tide, and decrease again to three and four fathoms at low water as you near the points.

From the sea to Mohamrah there is a channel of not less than 9 feet 4 fathoms at low water. It was believed to be impracticable for navigation till Lieutenant Selby, I. N., tried it, and this opinion was probably fostered by the Turkish authorities in order to conduct all the trade of the Karūn up the Shatt-ūl-Arāb, thus making it subject to taxation by them. The Bāmeshir is about 40 miles in length and about half a mile in width. Its general course is south-south-east. Its entrance is at low water during spring tides more than 3 fathoms deep. Its banks are but little inhabited, as its water being often mixed by the tides from the Persian Gulf is generally salt. (*Selby—Layard—Brucks.*)

KHOR DORAKASTĀN—Lat. 30° 1′ 20″; Long. 48° 54′ 30″; Elev.

A creek on the Khūzistān coast of the Persian Gulf, which runs up into the Karūn river. It has one fathom at its entrance at low water and three and four fathoms inside. (*Brucks.*)

KHŌR GUFGĀH—Lat. 29° 46′; Long. 48° 44′; Elev.

A creek on the coast of Persia. It is formed by the island of Abadan on the west and Alī Maedān on the east; has soundings from fifteen and eighteen fathoms in the southern part to two and a half at low water at the upper, where a narrow channel runs into the Euphrates. This is an excellent mark, coming from the eastward, for making the river. If you cross the Alī Maedān in three and a half fathoms low water, you will cross Khōr Gufgāh in eight or nine fathoms, and ought to keep down to the southward a little, as this is in the parallel of the Meyune. If you cross the Alī Maedān in four or four and a half fathoms, which is the best line, you will cross Khōr Gufgāh in thirteen to fifteen or sixteen fathoms, according to the time of tide, and the tail of the Abadān in four to five fathoms, when a course west, if a flood tide, will bring you on the Abdūla bank, two and a half or three fathoms low water, which is a fair berth for anchoring if the tide is not favorable for entering the river, as from this you can always run into Khōr Abdūla if it comes to blow hard from the south-east, at which time no pilot will cross the bar. (*Brucks.*)

KHŌR KHALATA—Lat. 29° 31′ 40″; Long. 50° 36′ 6″; Elev.

The mouth of the Gūnawa river on the coast of Fārs, Persia. It has one fathom at the entrance and two inside at low water. (*Brucks.*)

KHŌR KWOIRE—Lat. 28° 47′ 25″; Long. 51° 4′; Elev.

A creek on the coast of Fārs, Persia, a few miles south of Halīla peak. Its entrance is dry at low water. (*Brucks.*)

KHORE LELATANG—Lat. Long. Elev.

A creek on the coast of Fārs, Persia, 1 mile from Ras-ul-Tamba. It has one fathom at the entrance and two within it. (*Brucks.*)

KHŌRMAZARD—Lat. Long. Elev.

A village in Azarbījān, Persia, west of Māraghā, prettily situated in a valley with a profusion of running water fertilizing the fields by which it is surrounded. (*Morier.*)

KHŌRMŪSA—Lat. 29° 57′ 10″; Long. 49° 4′; Elev.

The mouth of the Nahr Būsī branch of the Jarāhī river, which it leaves about 7 miles above Fezālhīah and fall into the sea at Khōr Mūsa near Bandar Mashūr. The soundings at this point are from 4 to 18 fathoms. In latitude 30° 22′ 20″, longitude 48° 58′ 45″, is a rocky islet with 15 to 18 fathoms close to it. The water is salt and the banks all mud, and it is not possible to land on them except at high water. (*Layard—Brucks.*)

KHŌR SARINAE—Lat. 29° 50′ 20″; Long. 50° 18′ 30″; Elev.

A rivulet on the coast of Fārs, Persia, between Bandar Dilam and Bandar Rēg. It has one fathom on the bar at the entrance and two or three inside. (*Brucks.*)

KHŌR SELEJ—Lat. 29° 59′ 20″; Long. 48° 46′; Elev.

A creek on the coast of Khūzistan, Persia, which runs up into the Karūn river. Its entrance is nearly blocked up. (*Brucks.*)

KHOSHK SARAE—Lat. Long. Elev.

A village in Azarbījān, Persia, on the road between Khoī and Marānd. It is a pretty place situated at the termination of the slope of mountains and overlooked by a remarkable rock of conical shape distinct from the surrounding lands and very much resembling the sugar loaf-mountain at the entrance of Rio de Janeiro in the Brazils. This rock the natives call Kiz Kalēsi or the mountain of goats, because it is said that none but goats can climb it. (*Morier.*)

KHŪBBĒS—Lat. Long. Elev. 2,500.

A small town and district of Kirmān, Persia, about 50 miles east of Kirmān.

Khūbbēs is a neat-looking village fort, with a small citadel, which, however, is unoccupied. Within the walls dwell about 100 families, and beyond them, scattered far and near amongst the groves, probably 250 more. The site is said to be an ancient one, but the present fort was erected, in late years, as a protection to the inhabitants against Biloche marauders, who have occasionally carried their depredations into this and other villages. Immediately around the fort the space is occupied by fields of grain and henna, for the latter of which Khūbbēs is noted as well as for its dates.

It possesses neither bazaars nor shops, and the appearance of the people is that of great poverty. They in common with the inhabitants of other parts have suffered from the extortion of Governors. The regular revenue of the district amounts to about 1,900, but this sum is greatly increased by the local Government.

The situation of Khūbbēs is on a dreary-looking plain on the borders of the great desert, at about 14 miles from the mountains on the west, and at the termination of the slant of that length, which is a tract of very stony soil. Scattered at some miles to the east, north-east, and south-east are numerous small villages, amounting in all to about 43, and forming a line north and south, composing, with their groves and fields and thickets of tamarisk, the district of Tekāb. Henna, dates, and oranges are the principal productions; but tobacco and rice are also cultivated. It is reckoned that about 75,000 Tabriz mauns of henna are produced there, and 25,000 more in Khūbbēs, Andūjard, and Keshit. The henna is the well known orange-coloured dye used by Mahomedans for their hair and beard, a brilliant black being obtained by the addition of indigo leaves to the above colour. The leaf of the henna plant resembles that of the myrtle in shape.

The plant grows like a thin, straight twig about 18 inches in height. The leaves are stripped from it and dried, after which they are ground up and are ready for use. Cold quickly destroys the plant, but it usually yields leaves for six or seven years in succession. The henna of this part is the most esteemed in Persia. The dates are of the black and red kind, and are most delicious: 40,000 female trees are registered for taxes, and the quantity of fruit produced in all the district may amount to 120,000 Tabrīz mauns.

The heat in summer is so great at Khūbbēs that nearly all its inhabitants forsake the place for higher ground, leaving only a few to look after the cultivation. The poisonous wind, known as the Bad-e-Simūm, rising in the desert, blows for about 40 days in summer during part of each day, generally an hour before and an hour after noon. Those who are caught by it in the desert are frequently destroyed, but it is not fatal where trees abound, and it is affirmed that the dates do not properly ripen without it. During four months of the heat this wind prevails from the direction of Khōrasān. The place is well supplied with water from the two streams we passed yesterday, which after uniting are conducted to the gardens and groves of Khūbbēs by canals.

To the north-east of Khūbbēs, at a distance of about 12 miles, is situated a tract of salt formed by the deposit of some collection of water from the mountain torrents, which apparently sweep over an intensely saline soil in their passage. The extent of this deposit is described as being 9 to 12 miles; the salt is several inches in depth, and is carried in slabs for sale to neighbouring places. Eastward of Tekāb lies the great desert, extending towards Seīstān, an arid waste and wilderness, which neither man nor beast can inhabit.

Caravans from Bīrjān usually arrive at Khūbbēs several times in the year; they bring from Khōrasān wool, grain, dried fruits, silk, saffron of Ghayn, butter, manna, &c., a great part of which goes on to Bandar Abbās for India. The caravan returns from thence usually in April, bringing groceries, spices, indigo, and English cotton manufactures for Khōrasān. (*Kinneir—Abbott.*)

KHUDA AFRĪD—

A bridge over the Aras on the direct road from Ahār (Azarbījān) to Shīshā (Kārābāgh). There are two bridges here close to each other, one of which is very ancient, the other modern, but both are partially ruined, some of the arches having been at different times destroyed, but they are occasionally repaired by trees being thrown. The name is given on account of the piers being founded in rocks extending across the river. Here during the Russo-Persian war of 1828, a battalion of Russians was intercepted by Abbās Mirza with a force of Persians, and the men all either killed or taken to the King's camp then at Ardebīl and 400 prisoners to Tabrīz. (*Monteith.*)

KHŪNAZA BARNĪ—Lat. Long. Elev.

A river of Fārs, Persia, which crosses the road between Kūmarij and Kūnartakht on the Shīrāz Būshahr road. It is described as "a fine stream some 30 yards wide." (*Clerk.*)

KHŪR—Lat. Long. Elev.

A walled village in Khōrasān, Persia, 65 miles from Bīrjān on the road to Semnūn. It has 400 houses inhabited by Persians. (*Ferrier.*)

KHŪSHĀB—Lat. Long. Elev.

A village in Fārs, Persia, 33 miles from Būshahr and 5 miles from Borāzjūn. Here in February 1857, a force under General Sir James Outram defeated the Persian army. The water here is brackish from wells, but sweet water can be attained by digging below. Sufficient supplies are procurable for small parties. The village has 150 houses and pays 150 tomans revenue. (*Clerk—Pelly.*)

KHŪSHEK—

A village in Irāk Ajamī, Persia, on the road from Tehrān to Hamadān. (*Morier.*)

KHŪSHIA—Lat. Long. Elev.

A village in Khōrasān, Persia, 42 miles north-west of Semnūn and 18 miles south-east of Dāmghān. There is a caravanserae and post-house here, and a fine stream of water from the Elbūrz. Supplies are brought here for the use of travellers from a village distant about 5 miles. (*Clerk.*)

KHŪSH KAND—Lat. Long. Elev.

A village in the Khemseh district, Azarbījān, Persia, one stage from Sūltaniā. It is a very pretty place so embowered in wood and richly watered that it looks like an oasis after the surrounding country. (*Fowler.*)

KHŪSH KEH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, situated on the plain of Zerend, 70 miles south-west of Tehrān. (*Fraser.*)

KHŪSHKIZARD—Lat. Long. Elev.

A plain in Fārs, Persia, adjoining that of Ujān. It is in breadth about 15 miles and in length about 150. The soil is black loam fertilized with numerous springs of good water, and the ruins of towers, villages, and palaces prove that the nomads were not always permitted to monopolize what might with truth be denominated the garden of Persia. (*Kinneir.*)

KHŪSH KOH—Lat. Long. Elev.

A village in Kirmān, Persia, 101 miles from Kirmān on the road to Yezd. It is a small village with good water and well cultivated ground, a fort, new caravanserae and a post-house. (*Smith.*)

KHŪSHMARA—Lat. Long. Elev.

A village in Fārs, Persia, south-west of Shīrāz. It is the chief of a small subdivision, which has some villages on the mountains, which produce grapes and figs. The people trade in charcoal. (*Pelly.*)

KHŪSRŪĀBĀD—Lat. Long. Elev.

A garden situated one-fourth mile south-west of Sehna in Persian Kūrdistān. It is a piece of ground 100 yards square, divided into smaller squares by avenue of poplars with one grand centre avenue. (*Rich.*)

KHŪSRŪGIRD—Lat. Long. Elev.

A village in Khōrasān, Persia, 5 miles west of Subzawār. It has a considerable extent of cultivation, amongst others some cotton-fields. There are the ruins of a larger village close by it. (*Taylor—Clerk.*)

KHŪSRŪ SHĀH—Lat. Long. Elev.

A village in Azarbījān, Persia, 15 miles south-west of Tabrez, situated in the fertile and lovely valley of Ūz Koh, and surrounded by beautiful groves and gardens. (*Malcolm—Mignon.*)

KHUZĀL—

A tribe who inhabit the village of Sehnah in Irāk, Persia. (*Malcolm.*)

KHŪZISTĀN—Lat. 30° to 32° 30′; Long. 48° to 51°; Elev.

A province of Persia, situated in its extreme south-west corner. It is bounded north and east by Lūristān and the Bakhtīārī mountains, south by the province of Fārs and the Persian Gulf, and west by the Shatt-ūl-Arāb and the Pashalic of Baghdād.

Layard gives the following boundaries of Khūzistān :—

"The following are at present generally considered as its proper boundaries :—To the north and east the mountains of the great chain on which the first snow usually falls; to the west the river Kerkhāh, although the pastures on its western bank are inhabited by tribes under the Vālī (Governor) of Hawīzah, and are usually considered as Persian ground;

to the south the Jarāhī or Kūrdistān river, and a line drawn across the desert from the Karūn to the Kerkhāh, a few miles above the junction of each of the rivers with the Shatt-ūl-Arab or Euphrates; to the east the Kūrdistān. Within this province, therefore, are included the towns of Shūstar, Dizfūl, and Hawīzah, the plain of Rām Hormaz, the Bakhtīārīs, part of the Feilī and part of the Chāb Arabs: the latter tribe, however, have hitherto been assessed by the Governor of Fārs. Behbahān, although in our maps included in the province of Khūzistān, is properly in that of Fārs.

"Khūzistān has a length of about 200 miles from Kala-i-Reza to the Jarāhī river, a breadth of 130 miles from Mohamrāh to the northern mountains, and an area of 25,677 square miles.

"It is divided politically and administratively into two districts, *viz.*, that of the Shēkh of the Chāb Arabs and the government of Shūstar. Its southern portion is composed of low lying plains indented by numerous 'khors' or inlets, and often inundated by the rivers which run through it in such profusion. The northern part consists of fine open plains bounded in their highest parts by the mountains.

"To the south and west of the province are the homes of wandering tribes of Arabs under their different Shēkhs, and on the north and east are tribes of Lūrs and Persians.

"To the north-east of Khūzistān is the lofty chain of the mountains of the Bakhtīārī—a continuation of the main Kūrdistān range. Their summits are frequently within the range of perpetual snow, but they are interspersed with fertile valleys, which are well watered and possess a generous soil. These mountains are the summer residences (yailāk) of the Lūr tribes. To the south of them are found highly fertile valleys and spacious plains, on which are the winter encampments of the same tribes. Beyond these, again, there occurs a range of hills varying from 5,000 to 2,000 feet in height, running parallel with the great chain, and consisting of sandstone and a very friable limestone, much intermixed with gypsum; and to the west of these are vast plains stretching in almost one uninterrupted flat to the Tigris, the Shatt-ūl-Arab, and the sea.

"The only hills in Khūzistān are the above-mentioned hills, which Layard mentions as a parallel and separate range to the main range. This, I think, must be a mistake, and it seems more probable that the low hills are merely the ends of spurs from the main range which spread out into an appearance of distinctness from their parent.

"Khūzistān is abundantly supplied with rivers, being in this respect different from the rest of Persia. Of these the most important are the Karūn, Dizfūl, Kerkhāh, and the Jarāhī.

"The climate of the upper part of Khūzistān, about Shūstar and Dizfūl, is very healthy, and there seems to be no reason why it should not remain so.

"Of the mineral productions near Mai Daūd are found white naptha and bitumen, and limestone abounds in all the low hills.

"The population of Khūzistān is mostly composed of wandering tribes: these are the Feilī, Bakhtīārīs, the Kohgelū, Mamaseni to the north, and in the south the Arab tribes of Anafijiah, Ali Kethir, the Chāb and Benī Lām.

"In addition to the care of cattle, which is the prevailing occupation, agriculture is carefully attended to, and the quantity of tobacco, rice, and other grain (especially barley) produced along the banks of the river is considerable. Some cotton is likewise grown, and in the district of Ahwāz, sugar was abundant at no very distant period. On the lower parts of the Karūn and Kerkhāh, as well as in the Chāb country, dates are sufficiently abundant to be an article of commerce. In addition to the bitumen and naptha of Band-i-Kīr, Daranapth, &c., tents, red cloth, coarse woollens, and some cottons are manufactured, the last chiefly at Dizfūl, where dyeing is extensively practised. Large flocks of sheep, with a portion of goats, camels, horses and mules, are to be seen on all the rich pasture-grounds of Sūsiana.

"Occasionally permanent walled villages are met with, but the greatest part of the inhabitants live in tents, which are of a large size, being supported by a number of poles in parallel rows, lessening in height from the ridge towards the sides, which are very low. This kind of tent is more commodious than that which is in use in other parts of Persia or in Arabia. In the latter country more frequent changes of residence render one of a higher and smaller construction necessary.

"The principal towns of Khūzistān are Shūstar, Dizfūl, Rām Hōrmaz, Fellahīāh.

"The communications of Khūzistān to the foot of the mountains are extremely open and easy, by means of the numerous rivers which intersect it, especially the Karūn. The Chāb country is difficult by reason of its flooded state in winter and the almost total absence of water in summer. From Shūstar there is a route to Ispahān and Shīrāz by Behbahān, and to Baghdād through the country of the Benī Lām Arabs. From Dizfūl there are routes to Khōramābād and Būrūjard, and thence to Kirmānshāh and Hamadān.

"Khūzistān, exclusive of the Chāb country, is now rated at 46,000 tomans annually. Of this sum Shūstar, Dizfūl, and the Arab tribes dependent on them pay 40,000, the remaining 6,000 being raised in Hawīza." *(Layard—Chesney.)*

KIARŪD—Lat. Long. Elev.

A river of Ghīlān, Persia, which, rising in the north face of Elbūrz, falls into the Caspian near Rūd-i-Sar. It is crossed here by a bridge, which is of so awkward a construction, and rises to so great a height in the centre, that loaded cattle can hardly climb it. (*Fraser.*)

KIBLEH—Lat. Long. Elev.

A range of mountains in Azarbījān, Persia. (*Chesney.*)

KINĀRĀ—Lat. Long. Elev.

A village in Fārs, Persia, 32 miles north-east of Shīrāz and 3 miles from the ruins of Persepolis. It is situated in an alluvial cultivated plain and contains 200 houses. Water and provisions are obtainable. It is on the Kūr river, which is here crossed by a bridge called Pūl-i-Kān. (*Clerk.*)

KINĀRĀ GIRD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 20 miles on road from Tehrān to Ispahān. It is situated on an open plain on the right bank of the Kerritch river, which is here fordable and the water of which is brackish. There is a large caravanserae here. (*Clerk.*)

KIR—Lat. Long. Elev.

A village of Fārs, Persia, south of Shīrāz. The plain of Kir has a pleasant appearance, owing to the turf with which it is clothed and its numerous palm groves. It possesses 23 villages and is an intensely warm district in summer, and is then forsaken by the tribes, though its other inhabitants remain in the villages, suffering, however, greatly from the swarms of flies which infest the country and from sore eyes. The produce is barley, wheat, rice, tobacco, tesame seed, and excellent dates. (*Kinneir—Abbott.*)

KIRKLŪ—

A branch of the Afshār tribe of Persia. (*Chesney.*)

KIRMĀN—Lat. Long. Elev.

A province of Persia, bounded on the east by a part of Sēistān and Bilochistān, west by the province of Fārs, south by parts of Lūristan, Makrān, and the Persian Gulf, and north by Khōrasān. It has from the earliest ages been partitioned into the habitable and desert regions, a division which I purpose adopting, proceeding in the first place to a consideration of the former. Its extreme length from Regan in Nūrmānshāhr to Rabāt on the boundary of Fārs is about 365 miles; and its breadth, from the southern limit of Irāk to the town of Bandar Abbās on the shores of the Persian Gulf, about 280. Even the soil of this tract is in many places very unprolific, and the face of the country barren and waste.

There is not a river in the province, and were it not for a few springs in the mountainous districts, and the Karezes or aqueducts, the natives could not possibly exist. As it is, water is procured with extraordinary pains and attention, and withal not more than is sufficient to cultivate a very trifling portion of the soil. Nūrmānshāhr forms an exception to the aridity of the earth, but even there the vast supplies of water that formerly inundated that district have decreased very much; and the extensive desolate plains between it, Bam, and Kirman seem to argue that the desert is fast encroaching in that quarter, which the inhabitants avow is undoubtedly the case.

Generally speaking, Kirmān is a very mountainous province; the principal range of mountains is that which divides Nūrmānshāhr from Lūristān, and thence running in a south-westerly direction approaches within four days' journey of Bandar Abbās. It here seems to take the turn of the coast, and trending away to the west and north-west joins the mountains of Fārs in the latitude of 29° 40′ north and longitude 54° east. In this course it throws out numerous ramifications, both to the northward and southward. Many of the former, particularly the more easterly ones which stretch into the desert, terminate between the 31st degrees of latitude, while some of the western arms reach the province of Irāk. They are in some places, from their height, scarcely worthy of being called anything but hills, and in others are no way inferior to the great mass from which they have their rise. So entirely do they intersect the country that the plains which they separate are seldom seen to exceed 10 or 12 miles in breadth, though often of an indefinite length. There must be another range bounding Kirmān on the north, which comes from Kohrūd and runs south of Yezd and north of Kirmān under the name of the Dawiran hills.

The climate of this province is as varied as the face of the country, and it is accounted the least salubrious of any part of Persia; they have seldom any heavy falls of rain, but snow lies to a great depth on the mountains in winter, and from their loftiness it does not melt for the greater

part of the year, so that it is not unusual to see the people in the plains panting from the extreme heat, while it is freezing on the summits of the mountains close to them. The air that blows down from them is very cool and luxurious, but brings agues, fevers, and other diseases as its attendants; and the natives dread it so much, and so often experience its baneful effects, that they prefer the most sultry weather.

To the southward of the great chain of mountains, and between their bases and the sea, lies the Garmsar or hot country, being a narrow strip from thirty to ten leagues in breadth, which extend all along the sea coast of Persia from Mīnāb to the mouth of the Shatt-ūl-Arab or Basrah river. Within the limits of Kirmān this tract is almost solely composed of saline sand, and the climate is peculiarly unhealthy. It produces nothing but dates, which are of a very inferior quality, and is in consequence nearly depopulated.

The desert region of the province of Kirmān extends in length 270 miles, from the northern boundary of Nūrmānshāhr in latitude 29° 30′ north to the mountains of Khōrasān in latitude 34° north; and in breadth 200 miles from the city of Yezd in longitude 55° 40′ east to a range of mountains separating it from Seīstān in 60° east. The soil of this tract is impregnated to such a degree with salt, and so decidedly barren, that it does not even produce grass or any other vegetation for 80 or 90 miles at a stretch, and water is entirely out of the question. The Afghān army, on its march to invade Persia in 1719, suffered the most dreadful hardships in this waste, and after one-third of the whole had perished, the remainder reached Nūrmānshāhr with the loss of all their equipage and baggage. There is a path through it from Kirmān to Herāt, by which couriers can go in eighteen days; but the risk of perishing is so great that in 1810 a person of that description demanded two hundred rupees to take a letter from Pottinger to Captain Christie.

Shiel gives the following list of the tribes of Kirmān, *viz.*:—Afshār, 1,500 houses, Tūrks; Karaī, 700 houses, Tūrks; Alī Ilahī, 3,000 tents and houses, Leks; Khormālband, 100 tents, Leks; Seīstānīs, 150 houses Biloches; live in Bam and Nūrmānshāhr. (*Pottinger—Shiel.*)

KIRMĀN—Lat. 29° 56′; Long. 56° 6′; Elev. 5,000 ft.

A city of Persia, capital of the province of the same name, situated on the western side of a capacious plain, but so close to the mountains that two of them, on which there are ancient decayed forts, completely command it.

The city lay desolate for some years until after the accession of the present King, who directed the fortifications to be re-built on a reduced plan. The fortifications of Kirmān are, however, still very large, and consist of a high mud wall with 19 bastions in each face, and a dry ditch 20 yards wide and 10 deep. The works are entirely encompassed by ruins that extend on the southern sides, and there is a considerable angle of the space within the walls which is yet quite deserted. The gates are four in number, and the ark or citadel in which the Governor's palace is built lies on the southern face of the fort; it is defended by similar works. The bazaar is well supplied with articles of every description and from every nation; one part of it is covered in with very elegant domes, built of a beautiful kind of blue stone dug from quarries in the adjacent mountains. There are either eight or nine caravanseraes within the walls, besides many inferior ones outside.

When Major Smith visited Kirmān in 1866 the walls had been repaired, and inside the town bazaars and caravanseraes were in course of erection.

The population of Kirmān is not now more than 30,000 souls, of which a small proportion are Guebres or Parsees; but there are neither Armenians, Hindūs, nor Jews resident in the place. Some of the two former classes occasionally repair thither on business. The trade of Kirmān, though still considerable, has never revived in a manner to be compared to what it was previous to its last depopulation, and in all likelihood never will again, as the resort of merchants to Būshahr daily gains ground to the prejudice of Bandar Abbās and, of consequence, Kirmān. Its manufactures of shawls, matchlocks, and namads, or felts, are celebrated all over Asia, and are said to afford employment to upwards of one-third of the inhabitants, whether male or female. The former are made from the wool known by the ancient name of the province (Karamania), and they, in delicacy of fabric and texture, outrival those of Kashmīr; but they are not equal in downy softness and warmth. The sheep from which the wool is sheared, for it is a mistaken idea that it falls off, are very small and short-legged; were removed to different parts of the kingdom by orders of Fatteh Alī Shāh, the King, where, although the animals appear to thrive, the wool loses its qualities, and what is still more unaccountable, it cannot be wrought to any perfection elsewhere than at Kirmān. From this undoubted fact it is to be inferred that the climate or water of that city has something very peculiar in its nature; and it is very curious that a similar circumstance occurs with regard to the province of Kashmīr. Pottinger mentions having visited all the principal weaving manufactories at Kirmān, but he saw nothing in that process to merit description; at one of them he procured specimens of wool which were finer and softer than any cotton he had ever seen, and some of the shawls he purchased there were so even and beautiful that they were valued by shawl merchants in India, to whom he afterwards showed them, at 500 per cent. more than cost. The wool when first cut off is repeatedly and carefully scoured and picked, after which it is immersed for some weeks in a wash, the ingredients of which are unknown to any save the makers, but seem to be chiefly formed from a decoction of different leaves and barks; this renders it pliant and soft and fit for spinning, which last operation is executed by women, and the thread is then ready for the loom.

Major Smith, R. E., remarks regarding the shawls and carpets that they are the finest in Persia, and are considered next in value to those of Kashmīr. Both are made entirely by the hand without the use of even a shuttle. In making the carpets, the threads (all of one colour) forming the length of an upright loom consist of two horizontal rollers. The cross coloured threads that form the pattern are worked on by as many small boys as the breadth of the web will allow to squat in front of the loom. As the work progresses the web is gradually rolled up on the lower roller. After every two or three rows have been worked, wide-teethed combs are inserted in the wool and hammered down with a mallet to make the carpet close and firm. The master-weaver draws and colours the designs on paper ruled to represent the different threads, after which he teaches the pattern to the pupils, who commit it to memory. The shawls are woven in a similar manner, almost the only difference being that the frames are horizontal instead of upright. The memory of the workmen cannot possibly be assisted by seeing the pattern develop itself, as they always work with the

reverse side of the web upwards. The workshops in which the weaving is carried on are such low, dark, miserable rooms that one cannot but wonder that they should produce such beautiful manufactures. The shawls vary in price from 5 to 50 tomans (Rs. 230), and fine carpets cost as much as from 4 to 10 tomans the square yard. Very few of the finer sort are made for sale in the bazaar, almost all being made to order for grandees in all parts of the kingdom. The spinning and dyeing of the wool for the carpets and the "koork" for the shawls are also carried on in Kirmān, which thus produces the raw material and completes its manufactures.

The Kirmānīs chiefly send their shawls, namads, and matchlocks to Khōrasān, Kābal, Balkh, Bokhāra, and the northern provinces, and in return receive assafœtida, guns, rhubarb, madder, and other drugs; Bokhāra skins, furs, silk, steel, copper, and tea: the latter three articles are for home consumption; they export the remainder to India, Sind, Arabia, and the Red Sea; also pistachio-nuts, rose leaves and buds for making conserve, gums, cotton, carpets, and bullion; and import, from the former country, tin, lead, iron, copper, steel, pepper, and all other species; chintz (both European and Indian), indigo, muslin, tea, satin, keemkhab, or gold-flowered silks, zureebaf or gold-cloth, cocoanuts, China and glass-ware, broad cloth, &c., &c. From Sind they have white cloth and colored loongees for turbands; and from Arabia and the Red sea, coffee, gold-dust, ivory, musk, frankincense, slaves, &c., &c.

Major Smith remarks, the trade of Kirmān is less than that of Yezd.

The chief exports are "Koork" (which is sent by Bandar Abbās and Karāchī to Kashmīr), wool, carpets, and shawls (cotton) to Bombay, and grain to Yezd, which does not produce enough for the support of the inhabitants. The imports are chiefly cotton goods, sugar, copper, &c., from India. Once or twice a year caravans come from Seīstān and Kandahār.

The revenues of the city of Kirmān were in 1810 only 25,000 tomans per annum, but were said to be rapidly increasing, and are appropriated by the prince, with the permission of His Majesty, for the maintenance of his court and a body of troops that are exclusively kept in pay for the city and its neighbourhood. They arise from the bazaar duties, which are very high, and a heavy tax on shawls and matchlocks; besides which every camel or horse that enters any caravanseraie in the city pays one rupee as a toll; a poney, half a rupee; an ass one quarter, &c.

Kirmān was once the most flourishing city in Persia, and in size was second to none except the capital, Ispahān. Its situation in the direct road from Khōrasān, Balkh, Bokhāra, Mawar-ūl-Nahr, or Trans-Oxiana, and all the northern part of the Persian empire to the sea-port town of Bandar Abbās, gave it incalculable advantages as an emporium, and rendered it the centre of wealth, luxury, and magnificence; yet no city in the East has been more subject to reverses of fortune, or oftener the scene of the most destructive wars, both foreign and domestic, than Kirmān.

The Khaliphas, Jangez Khān, Timurlang, the Afghāns, and Nādar Shāh repeatedly and successively took, plundered, and destroyed it, in which it has little more frequently fallen to the victor by storm. The last event of this kind happened so recently as the year 1794, when it was betrayed into the hands of Agha Mohummud Khan, founder of the Kajjar dynasty. (*Malcolm—Kinneir—Pottinger—Smith.*)

KIRMĀNSHĀH—Lat. Long. Elev.

A district of Persia lying between Lat. 34° to 35°, Long. 44°5′ to 48°. It is bounded north by the mountains of Persian Kūrdistān, east by Irāk Ajamī, south by Lūristān, and west by Turkish Kūrdistān.

Under the government of Mahamad Alī Mirza this was one of the most flourishing provinces in the empire, but since his death it has been subject to the most grinding tyranny, and now it everywhere presents a scene of ruin and desolation. Formerly it produced a considerable revenue, but now a great diminution has been the result of oppression naturally. Kirmānshāh is a peculiarly productive part of Persia, the mountains are as much so as the plains, and on these hundreds of thousands of sheep can be reared. The Kūrds of the mountains of Kirmānshāh in a great degree supply Tehrān, whither each spring they take as many as 70,000 sheep. A great number also go to Turkey, and it seems probable that the nomads of Kirmānshāh will eventually send the whole of their flocks destined for sale to that country in preference. The horses of this province are esteemed and have much Arab blood, but their form is more developed, the neck is strong, chest full, and they are as well adapted for draught as for the saddle. The carpets of Kirmānshāh are a manufacture which adds much to the wealth of the province, none can be more rich, soft, and beautiful; the patterns are in perfect taste, and the colors most brilliant, but these are not their only merits, for they are cheap and very durable. These carpets are made in the villages and in the tents of the nomad tribes, generally by the women and children. Here there is no complicated machinery: four stakes fixed in the ground, which serve to twist the woollen thread, form the simple mechanism employed in weaving these beautiful carpets. Manna (guzengebin) abounds in the province of Kirmānshāh. The Persians mix it with flour and sugar and make it into little cakes; these they consider great dainties and export them to all parts of Asia. The revenues of the province of Kirmānshāh, which now only consists of five districts, amount to—

From the taxes	60,000 tomans.
From the customs	13,000 „
Making a total of about	£35,000

Shiel has the following lists of the various tribes who inhabit Kirmānshāh:—

Gūrān	3,300 houses and tents, Leks.
Kalhōr	11,500 „ „ „
Zauganah	10,500 „ „ „
Surjabīs, a lawless tribe, are a branch of the Zanganah	2,000 houses.
Jalālawand	300 houses and tents, „
Bālāwand ... ... }	1,000 „ „ „
Panjīnawand ... ... }	Robust and tall.
Zobōnawand	1,000 houses and tents, Leks.
Kākāwand	2,000 „ „ „
Hersīnī	400 houses, Leks.
Jalīlawand ... ... }	600 houses and tents.
Zuleh ... ... }	250 Leks.
Miscellaneous ... ... }	1,200 „
Nana Killī	700 tents, Leks.
Ahmadāwand ... ... }	
Pyrawand ... ... }	750 houses and tents, Leks.
Bahtuī ... ... }	

Filehgīrī	...	... ...	2,000 houses and tents, Leks, in the district of Kūsīaīn.
Sūfehwand	...	... ...	
Vermezgar	...	... ...	
Khōdābandehlū	...	... ...	200 houses, Turks.
Kūzīawand	...	... ...	1,500 tents, Leks.

Shiel says this list is not altogether to be trusted. (*Kinneir—Pasley—Shiel—Ferrier—Rawlinson.*)

KIRMĀNSHĀH—Lat. 34° 18′ 45″; Long. 46° 37′; Elev.

A town, the capital of the district of the same name in Persia, about 250 miles south-west of Tehrān, 262 miles west-north-west of Ispahān, 220 miles north-east of Baghdād, 300 miles south-south-east of Tabrez by Sehna, and 380 by Zānjān. The town is built on the rising ground, which is connected with hills to the south, and its situation is most picturesque and imposing from being surrounded with gardens. The walls of the city are 3 miles in circumference and are in ruins, and the moat much encumbered with their debris, so that it is now an open town. It has five gates and numerous loop-holed towers flanking the wall. Kinneir describes it as a flourishing town, containing about 12,000 houses, but oppression and misgovernment have since had their fruit; three-fourths of the population have emigrated, the townspeople to Azarbījān, nomades to Turkey, and the town is now a mere heap of ruins; the bazaars but partially filled and with scarcely any trade except in fruits. In the time of Mahamad Alī Mirza, Kirmānshāh had a population of 35,000 souls, but after his death it decreased to 12,000. The inhabitants are chiefly Shīās. Formerly Kirmānshāh boasted of some handsome edifices, but these for the most part have gone to decay. The town now has a mean appearance, from the approaches to it, and were it not for the lofty turrets that flank the " Andarūn" or " women's apartments" of the palace it would fail to strike the eye. Almost concealed in the uneven ridges of some undulating hills (the Kamr-zard) that bound it on the south face, it is reputed hot and at times unhealthy. The gardens are, however, pretty and contain some fine fruit trees. The slim and lofty poplar flourishes here in perfection, but is seldom allowed to attain to maturity. Internally the town presents a picture of ruin similar to most eastern towns. The palace walls are surrounded by untenanted hovels, and decay presents itself whichever way the eye of the spectator turns. Its bazaars are but partially filled, and, with the exception of fruits which are abundant, offer but little proof of commercial enterprise. Kirmānshāh was celebrated for the richness and beauty of its carpets, but scarcely one is now obtainable. Industry, indeed, is at present unknown on the spot where thousands of busy fingers were daily occupied in weaving those beautiful and justly famed specimens of Persian workmanship. The causes of this lamentable decline of the trade and the arts are owing to the rapacity of its successive Governors and to plague and cholera. The better sorts of piece-goods and other European manufacture find their way here from Tabrez, and the refuse of the Baghdād markets is also imported by the poorer dealers when the bazaars of that city are overstocked. Tabrez is, however, the chief place whence its imports are derived. The town was formerly girt by a strong wall that now exposes large gaps, through which a squadron of horse might traverse the whole range of its streets, rendering the gates of the city a dead letter and merely used from habit alone.

Kirmānshāh is governed by a Prince of the blood, and has an arsenal and a garrison of 5,000 regular troops. It is a position of considerable

strategic importance, being nearly equidistant from Tabrez, Enzeli on the Caspian, Tehrān, Ispahān, and Baghdād. It was recommended by Sir H. Rawlinson during the Persian war of 1856 that this place should be the main depôt in the event of the advance of a British Force against Tehrān from Baghdād. (*Kinneir—Fraser—Ferrier—Shiel—Jones—Rawlinson—Stanton.*)

KIRMĀNSHĀHĀN—Lat. Long. Elev.

A village in Kirmān, Persia, 60 miles from Yezd, and 180 miles from Kirmān, on the road between them. There is a post-house, an excellent caravanserae, and a fort occupied by a few matchlockmen placed here to guard the road. (*Smith.*)

KIRRIND—Lat. Long. Elev.

A river of Kirmānshāh, Persia, which rises close to the gates of Zagros, and has a tortuous course of nearly 100 miles in a south-east direction. In the latter part of its course, it forces its way through the Zagros by a tremendous gorge into the plain of Zangawan. Thence it takes the name of Ab-i-Sirwān as it passes in a south-south-east direction through the valley of Rūdbār, being increased almost at the junction by the Zangawan, Ab-i-Sirwān, and two other streams, all of which come from the west. (*Rawlinson.*)

KIRRIND—Lat. 34° 16′ 59″; Long. Elev.

A town in Kirmānshāh, Persia, 41 miles west of that place, and 171 miles from Baghdād, on the road between the two places. It is described by Fraser as grotesquely, rather than picturesquely, placed at the mouth of a gorge between two precipitous hills. The houses, though small, are neat and built in terraces on the slope of the gorge, with the naked and scarped rock rising abruptly above them. The number of houses is 1,100, and it has a caravanseraeshah. Rich gardens extend up the defile and along the base of the mountain, which produce a variety of fruits, including the celebrated stoneless grape known as that of Kirrind. The willow and the lofty poplar attain a considerable size in the margin of a mountain stream that bisects the village, and is afterwards turned off into smaller channels for the supply of the gardens in the plain. Several copious springs issuing from the place, which is here about three miles broad, add their water to numerous mountain streams and form the sources of the Āb-i-Kirrind, the north-west tributary of the Kerkhāh river. Kirrind is famous for its cutlery and hardware. The temperature is very mild; when Jones visited it in August the maximum point of the thermometer was only 85°. A mild east wind prevails throughout the nights, and is followed by a refreshing west wind that lasts during the day. The Kirrindis are of the Alī-Ilāhī sect, and are an independent race.

They are said to indulge at certain seasons in orgies, which end in the promiscuous gratification of lust between the sexes. (*Fraser—Kinneir—Jones—Taylor—Ferrier—Rawlinson.*)

KIRWAH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 36 miles from Sūltānia, on the road to Tehrān. It is described as a pretty place. It has a post-house, and there is good shooting in the neighbourhood. (*Eastwick.*)

KISHLĀK—Lat. Long. Elev.

A village in Irak Ajamī, Persia, 60 miles east of Tehrān, on the road to Mashad. It is described as a pretty village, the chief one of the little district of Khār, and contains about 100 houses. The water here is

brackish. It supplies a certain amount of grain to Tehrān, and is situated in a well watered and well cultivated tract. Several large villages are in sight of this place. (*Clerk—Holmes—Ferrier—Pelly—Eastwick.*)

KISHLĀK—Lat. Long. Elev.

A village in Azarbījān, Persia, east of Ahār on right bank of the Ahārchai. It is situated in a beautiful valley enclosed with hills, on whose sides are pitched numerous tents of nomads. (*Morier.*)

KISHLĀK—Lat. Long. Elev.

A village in Fārs, Persia, 146 miles from Shīrāz and 105 miles from Isfahān, on the west road between these places. There is a fort here and a few mud houses with a stream of water. (*M. S. Route.*)

KISHLĀK—Lat. Long. Elev.

A village in the Khemseh district, Persia, north-west of Kasvīn. It is a walled village. (*Stuart.*)

KISHM—Lat. Long. Elev.

An island in the Persian Gulf, lying off the coast of Lāristān and tributary to the Imām of Maskat. It is about 55 miles in length by 32 miles broad in the widest part, and 9 miles the narrowest. It is separated from the main land coasts of Lāristān and Kirmān in Persia by a channel varying from 3 to 8 miles. This channel, called the Clarence Strait, is very intricate but navigable for the largest ships, though it would be impossible to attempt to sail through unless with a fair wind and a pilot who thoroughly understood it. There are many small islands between it and the main land, all low and covered with wood. In sailing among them trees are thus on either side, giving the passage a green and picturesque appearance. The soundings are irregular, varying from 12 to 4 fathoms. In its form Kishm bears a resemblance to a club, the handle being at the south-west end and the knob at the north-east end. On the south side a ridge of hills extends from one extremity to the other, while the remaining space to the north is occupied by arid plains and deep ravines. The greater part of the surface of the island is sterile, and in some places encrusted with a saline efflorescence, but the most striking features in its structure are some singular shaped table hills which occupy insulated positions in the plains. These are of a circular form, principally composed of sandstone, and are broader at the upper part than at the base. Their average height is from 200 to 400 feet; their surface and sides worn into hollows by the weather give them the appearance of having been subjected to the action of a powerful stream, an illusion still further increased by observing the plains and the sides of the hills which, in the form of banks, bound what seem to be the beds of deserted water-courses.

The only towns on the island are Kishm, Laft, and Basidohe. The north part of the island is the most fertile, and on this account the most populous. The soil consists of a black loam, and on it is reared wheat, barley, vegetables, melons, grapes, &c., and dates are produced in large quantities: cattle and poultry are also reared, but unless their crops fail them, the inhabitants are indifferent about disposing of the latter. The whole number of inhabitants on the island may amount to about 5,000, chiefly Arabs. They employ themselves in fishing, in cultivating the soil, and in making cloth, and they supply the Gulf with "lungis" and striped cotton and silk cloths. They reside in villages and hamlets scattered along the sea-coast. Taylor speaks highly of their personal appearance and character. Before

the pirates became so powerful, the island could boast of about 70 small towns and villages and a population of 20,000 inhabitants; most of these were destroyed. The island is now recovering, but it will never be what it was formerly. The island is much infested with jackals, which prowl about at night tearing up the dead bodies from the burying-grounds and carrying off goats; the natives are thus obliged to bring in their flocks at sunset and confine them in an enclosed place. Antelopes, partridges, and rock pigeons also abound, and wild fowls are frequently seen in the winter season.

The few productions of this island do not differ from those to be found on the main land; a few grapes are grown in wells, or the vines are permitted to climb round the branches of the banian tree; a few mangoe trees also are found at Dastagan, but in no other part of the island. Salt is found on the south side rising up into hills or formed into caves. In the centre of one of these caverns, about 50 yards in length and 12 in height, flows a stream of water, and from the roof and sides hang long stalachtites of salt, which are sometimes 18 to 20 inches in length. The surrounding plains are covered with a saline crust which the natives collect and carry to Dastagan.

Pelly gives the following account of these caves, which are situated about 15 miles east of Basidon and about 4 miles east of the village of Kaonī: "Here the general formation of the island which, like that extending all along this and the Makrān coast to Karāchī, is a coarse sandstone grit and conglomerate overlaying blue lias. Marl now suddenly ceases, and the salt formation, which seems to extend some way into the interior of the island, abuts on the shore line, with which it runs parallel at a few hundred paces distance for some miles, when it again abruptly turns inland. The general aspect of the range is dark red, alternately with slate colour, strewed in part with earth. The scarps are steep, and the height of the summits may vary from 3 to 4 or 600 feet. The entire range seems to be salt, and reminded me of the salt-hill near Nishāpūr, on the road from Tehrān to Mashad. The two sets of salt caves which I visited were respectively at the two extremities of the shore-face of the range. The cave on the side nearest to Kaonī is comparatively small, and does not seem to be worked; but one of the caves on the further extremity is of truly noble proportions, being a vault of from 2 to 300 feet in height, of about the same length, and with a span of 60 or 70 feet. The entire arch of the cave is beautifully streaked like marble, while large crystalline salites hang from the roof in festoons white as snow. Another cave of lesser dimensions is in the immediate vicinity, and it is this one which is principally worked: it may be about a mile distant from the beach; a sufficiently good path for camels and donkeys leads up to it. The blocks of rock salt quarried from the interior of the cave are laid in heaps at its entrance to be carried by donkeys and camels to the sea-shore, where it is stowed in small native crafts and carried to Maskāt for ultimate exportation to Calcutta and the east coast of Africa. The period of working is said to be about five months in the year, beginning from the early spring, when from 100 to 150 hands may be daily employed. The reason alleged for non-working the salt during the remaining months of the year is that boats cannot lay inshore for landing unless during the calm season; but I rather suspect that the working is regulated by the demand. Every boat shipping salt pays 2 kerans, or about one rupee per ton, to the Shēkh of Kishm, and every camel employed in

carrying pays 5 kraps per annum to the same authority. It is said (and from the general appearance of the place it seems certain) that working in them is dangerous on account of the frequent falling of large blocks of salt from the roof and sides. Many laborers are said to have been killed in this manner; and among other numerous debris, I noticed one solid mass of pure rock salt, about 12 feet thick with sides of 16 feet, which had recently fallen across the centre of the cave. It does not appear that the pure salites abovementioned are made use of, although I found the few specimens that I gathered to be the best and purest tablesalt I ever tasted. No fresh water is found in the immediate vicinity of these caves; the laborers collect their drinking water from a brackish well, and one or two artificial rainwater tanks about two miles distant. The water that we drank while pitched there was brought from wells dug close to the base of the Kaonī salt range."

About 3 miles west of the village of Sellak are some naptha springs, the liquid of which is of average burning quality, but scant and not of much worth to trade.

Sandstone appears the predominant rock in the island. On many of the arid plains on the centre of Kishm are found fragments of mica varying in size from 3 to 4 inches to even a foot square.

Good hunting is obtained in several parts, and a small and very beautiful description of antelope is found during the day on the plains, the flesh of which in the cold weather is much esteemed. The principal birds are vultures, cranes, grey partridges, hawks, pigeons, the kingfisher, hoopoe, and jay. There are several others remarkable for the beauty of their plumage. Several varieties of fish are caught on Basidoh bank: prawns, crabs, and lobsters are also abundant. There are several varieties of snakes, some of the most venomous kind. From the irregular outline of the island and the existence of numerous banks and islets, the direction of the channel which separates Kishm from the mainland is varied and tortuous. Commencing from the west, about midchannel between Basidoh and the Mam, there is a sand bank with about 10 feet of water upon it. Across this towards the Persian coast you carry a depth of 2 to 3 fathoms, but towards the Kishm side the channel varies both in depth and in nature.

In some places there is soft mud over hard rocks, in others a mixture of clay and mud very tenacious, and in other parts a clear bottom of sand. Proceeding up the channel towards Gorūn, the deepest water is near the island, and its depth is indicated by the appearance of the shore: if the cliffs rise up boldly, the water is deep close to the shore; on the other hand, when the plain slopes down to the sea, extensive mud flats run off it to a considerable distance. Beyond Gorūn approaching towards Laft two channels branch forth, one near the Persian shore used by ships, and another, although more narrow and winding, preferred by boats on account of its being free from rocks or banks; the space between these two channels is nearly blocked up with mud flats dry at low water and but partially covered at high water. Narrow streams intersect these flats and form them into groups of islets. These islets are covered with a dense thicket of mangrove trees, and the lively green of their foliage in a country so destitute of vegetation presents a refreshing and pleasing effect. Beyond Laft the forest disappears, but for about 16 miles the channel continues equally intricate; from this point it runs along the Kishm shore, and eventually

opens out into the gulf of Hormaz where all is clear. There is a point of some interest connected with the set and direction of the tide on this channel, the flood enters at both extremities and meets at Laft, where the rise and fall is about 14 feet. This affords great facility for navigating the straits, for a vessel quitting the town of Kishm with the first of the flood may reach and start from Laft at high water, and have the whole of the ebb tide to carry her back to Basidoh.

The Persian name for the island is Jazīrat Darāz, and the Arab name is Jazīrat Towile. *(Kempthorne—Brucks—Whitelocke—Kinneir—Taylor—Pelly.)*

KISHM—Lat. 26°57′10″. Long. 56°18′50″. Elev.

A town situated at the extreme east end of the island of the same name in the Persian Gulf.

It is situated near the sea, its site being remarkably well chosen. A wall flanked by turrets surrounds it, and affords the inhabitants security from robbers and pirates. Some of the houses are large, and, for this part of the country, neatly fitted up, the roofs are flat, and the apertures for light are partially filled up with curious devices formed of a fine cement. Kishm has the appearance of having been formerly of greater commercial importance than at present. The bazaar was formerly abundantly supplied with vegetables of various kinds, fruits, apples, and pomegranates from the interior of Persia. Very good wine and every description of dried fruit could be obtained, as well as silk and cotton clothes, together with very fine carpets, soft as silk and of the richest pattern and dye. This, however, was in 1821, when a British force was encamped near it. Kishm is frequently visited by native vessels, which touch here for wood and water and to engage pilots for the Clarence Straits and the town, has in consequence a bustling appearance. A few coasting vessels also are constructed here from timber brought from the Malabar Coast. The number of inhabitants has been computed at 2,000, most of them being sailors and fishermen. In the plains to the west of the town there are several patches of cultivated ground interspersed with clumps of date trees. The British force, which encamped here after the failure of the Beni Bū Ali Expedition in 1821, occupied a spot about one mile from the town in a strong position on an elevated tabular ridge which presents a steep face on either side. This situation, however, was found to be so hot and unhealthy (a thermometer having on one occasion burst at a temperature of 160°) that after losing five or six officers and half of the men, it was abandoned and the troops removed to Sellak. The anchorage is good in a north-wester, but a chopping sea comes in with a south-easter; a bank runs in front of the town. (*Kempthorne—Whitelocke—Pelly—Kinneir—Brucks—Taylor.*)

KISHMĀH.—Lat. Long. Elev.

A village in Ghīlān, Persia, about 30 miles south from Resht. It is a mere collection of sheds where a market is periodically held. There are a few permanent habitations also in it. A clear stream runs by it. (*Fraser.*)

KISHT—Lat. Long. Elev. about 1,000.

A plain in Fārs, Persia, situated about two-thirds of the way from Shīrāz to Būshahr at the head of Kotal-i-Mālū. It is a plain of an irregular oval shape, some 10 miles long by 5 miles broad, and surrounded by hills, except at the point where it overlooks the pass. A river winds down through the hills past the runs of Shāhpūr, and bearing that name enters

the plain of Kisht in a fine drinkable stream on its eastern side, and keeping close below the hills which skirt the plain on its east and north sides passes below the town and fort of Kisht, and finally descends to the Gulf far to the north of the Behbahān and Shūstār line. Numerous water ducts have been cut across the plain leading from the river bed, and this portion of the plain is well cultivated with wheat, barley, rice, tobacco, and cotton; it contains also extensive date groves, perhaps upwards of 2,000 date trees may be found. The plain is further dotted with old stumps of trees and brushwood. In the centre of the plain and on the high road is the group of hamlets called Kūnar Takht, lying around a commodious and solid masonry caravanserae. There are some 31 villages or hamlets subordinate to Kisht, which is considered as a revenue division. The following is a list of them with their distances from the fort of Kisht:—On the north, Mohledīn, 2 miles; Aikūnī, 5½ miles; Bureki, 2 miles; Khojamalī, 5½ miles; Bozin, 5½ miles; Gūrīkel, 1 mile. On the east, Kumarīj, 11 miles; Banu, 11 miles; Rudak, 11 miles; Mobrizi, 18 miles; Sīahmansir, 22 miles; Shul, 22 miles; Jamila, 28 miles; 2 Būrekis, 3 miles. On the west, Mal-i-Shekh, 28 miles; Dasht-i-Gūr, 25 miles; Sardashtak, 28 miles; Siahmansir, 22 miles; Khūn-i-Sūrkh, 22 miles; Shūl, 18 miles; Jereh, 22 miles; Chashistāni, 3½ miles; Būrjekan Bākar, 3½ miles; Būrj Kaid Mahamad Taki, 2 miles; 3 Burekis, 2 miles. These villages may contain from 100 to 200 inhabitants each, dwelling in from 30 to 60 temporary huts. The produce of the country not required for home consumption is either consumed by passing caravans or is exported to Kāzīrūn or Būshahr. The imports are piece goods, sugar, and coffee for home use. The revenue, amounting to 7,000 tomans, is levied in the lump. The safety of the road traffic is provided for by the chief of the district, who maintains 50 irregular footmen for that purpose. The chief is responsible for all goods lost or plundered from caravans within his district, and charges a sort of transit due of 25 cents. of a kran on every load of piece goods, and 12½ cents. on every load of miscellaneous merchandise. Colonel Pelly is of opinion that English troops could not summer in tents or huts at Kisht without suffering. He passed two days in the serai during July and two days in the early part of September, during both periods a fiercely hot wind blew all day. In July the thermometer was at 96° in the early morning and about 110° in the heat of the day. (*Pelly.*)

KIYŪNARZAE—

See Bakhtiārī, of which tribe this is a section. They number 800 fighting men. They are brave and expert horsemen, and reside near Kala Tul in the Bakhtiārī mountains. (*Layard.*)

KIZ KOPRI—Lat. Long. Elev.

A bridge over the Jagatū river of Azarbījān, Persia, about 3 miles above Sāīn Killa. Four of the platforms of the piers are still standing. (*Rawlinson.*)

KIZL DĪZA—

A village in Azarbījān, Persia, on the road from Bayazīd to Khoi. (*Fraser.*)

KIZL GECHELER—Lat. Long. Elev.

A small district of the Khemseh district of Persia, comprising both banks of the upper portion of the Kizl Ozan river between Angūrān and the west slopes of Mount Demirli. (*Rawlinson.*)

KĪZL GULCHAMAN—

A plain in Azarbījān, Persia, in its north-west corner between the village of Kiliseh and Karā Aineh. It is a favourite encamping ground of the kings of Persia and governor of Azarbījān. (*Stuart.*)

KIZL KAPAN—

A village in Azarbījān, Persia, 42 miles north-east of Tabriz, on the road to Ahār. It is an insignificant place containing between 30 and 40 houses. It belongs to the Shēkh-ūl-Islām at Tabrez, and pays yearly in money 40 tomans, besides in kind one-tenth its produce, which is considerable. From this part of the country Tabrez is supplied with wheat and barley, and carpets and saddle-bags are made here. The houses are built of mud, and here is a small stream supplying the inhabitants with excellent water. The inhabitants own about 700 sheep, 300 oxen, and are athletic and healthy looking. (*Holmes.*)

KIZL KOTAL—

A pass leading from Daragaz, in the Kūrdish district of Khōrasān, Persia, to the Attak. (*Fraser.*)

KIZL OZAN.

A river of Persia, the principal branch which rises in the mountains of Abbas Beg in Ardelan in about latitute 35°50' longitude 46°45', eight or nine miles north-west of Sehnah. Thence it makes an exceedingly tortuous course of about 100 miles in the general direction of north-east. After this its line is more direct for about 50 miles, through part of the tableland of Irāk, and then it turns abruptly north-north-west and runs for 40 miles between high precipitous banks through the district of Kizl Gecheler, near the extremity of which it receives a tributary on the east side. Two and a quarter miles from Kārāgūl the river is fordable at times, but it is exceedingly difficult and dangerous owing to the rapidity of the current and the great masses of rock that are brought down in the bed of the stream, causing the ford to constantly change. It is only in November when the water is at its lowest that the river is fordable; in the spring there is no possibility of passing it anywhere in this neigh bourhood except on rafts. The Kizl Ozan now breaks through a terrific chasm in the Angūrān mountains, and afterwards runs north about 10 miles to the extremity of the strong defile called Darband, where it inclines a little to the east for 8 miles and passes the village of Kārā Bata. Proceeding in the same direction 6 miles beyond this place, it receives at Yengaja the Zanjān river, which arrives by a north-west course of about 70 miles from the plain of Sūltānia, passing the town of that name; their united waters run nearly north along the deep valley east of Mīana, in which at about 2 miles north-east it receives a considerable tributary bearing the name of that town. Soon after receiving the Mīana, the main trunk forces a passage through the west branch of the Masūla Range. At about 3 miles below Maman, which is below Mīana, the river runs through a very strong defile, and for two miles and a half the road along it is very difficult and dangerous; 3 miles from Maman there is an easy ford over the river, forming a defile barely practicable for loaded cattle. It is here only a shallow and narrow river; but in the spring, from April to July, the melting of the snow renders it passable only where bridges and ferries are established. The road is here confined by high mountains, which sometimes oblige it to quit its banks, but it is generally practicable for troops, and a carriage road could

easily be made. The water at this point is rather brackish, though used by the inhabitants, and thence the river takes a south-east course along the plain lying between these mountains and the east branch of the same name. The river then runs through a broad valley covered with brushwood and divides into many shallow branches. At 8 miles above Alwar it is crossed by a fine bridge of six arches. One mile below the bridget he mountains recede, leaving a small space of tableland which ends precipitately at the river on both sides. Three miles further the river is again shut in by high rocks, and the road has only been made practicable by blasting. The Sukus Chae joins it about 5 miles above Alwar on the left, and the Kābak Chae 2 miles below it. At Daram the river is only fordable when very low, and even then not without difficulty. It has here a velocity of about 2 miles an hour. Monteith mentions that the prince of Zanjān had begun a bridge over it at this point. Near Menjil the trunk formed by the west affluents receives the Shāhrūd or east branch which comes from the borders of Mazandarān. The Kizl Ozan is crossed by a bridge at Menjil; 5 miles above the village of Kankand there is a very difficult, dangerous, and constantly changing ford in the dry season. The meeting of these arms gives a new direction to the Kizl Ozan, which nearly form a right angle with each of its two branches, as it forces the passage of Masūla through the defile of Rūdbār and the narrow valley of Rūstamabād. Having traversed Gīlan the Sūfēd Rūd as it is now called finally enters the Caspian Sea, 57 miles east of Resht, after a north-east course of nearly 490 miles from its source.

The bed of this river is generally many hundred feet below the surface of the adjoining country. The road from Zanjān to Resht leads along its bank, and is described by Sutherland as one of the grandest and most terrific scenes he ever witnessed. The frightful roar of the waters is heard at a distance, and an unwary step would instantaneously precipitate the traveller into the gulf below; but near the pass of Rūdbār it becomes less deep, and when passing through the plain of Ghīlān, the banks of the river are low and swampy, and the current moderate. At its mouth the river is of great breadth and of considerable depth within the bar. A great sturgeon fishery has been established here, which produces about 200 tons of caviar in a month, all of which is exported to Russia. Fifteen miles from the sea the Sūfēd Rūd divides into two branches, forming an extensive island or delta. From the south branch another stream or canal again separates itself, and running parallel with the coast through several small lagoons reaches Langarūd. This was formerly navigable for boats, but is now obstructed by numerous shallows, and is seldom, if ever, used. The navigation is however impeded by the existence of a bar at the entrance in which there is only a depth of water varying from 3 to 7 feet. The valley is sometimes disagreeably hot, but the valley of the Kizl Ozan has excellent pasturage, and some considerable tracts of cultivated land in it. From Menjil it forms the boundary between the provinces of Azārbījān and Irāk Ajamī. It was on the banks of this river that Mr. Brown, the traveller, was murdered in 1810.

Holmes gives the following calculation of the probable annual produce and gross value of the sturgeon fishery at the mouth of the Kizl Ozan :—

"With regard to the total annual produce of this fishery, the number of fish taken, which is stated at 125,000, I consider to be tolerably correct,

at least as far as can be expected where no accounts are kept; for making a rough calculation on what we were informed were the average numbers taken daily at different times of the season, it comes out thus:"—

					Men.	Days.		Fish.
"February	... from	100 to	800 per day		400 for	28		11,200
March	.. "	800 "	2,000 "		1,400 "	31		43,400
April	... "	3,500 "	3,800 "		3,650 "	15		54,750
Remainder of the year		4 "	8 "		6 "	291	= 1,746	
		Deduct consumed by Fishermen				...	746	1,000
								1,10,350

giving a difference of 15,000, according as the season may be good or bad.

"Again, we were told that seven or eight ships were loaded annually; that one of these had three masts and carried about 40,000 fish, besides 20 or 30 barrels of caviare, but that the rest were smaller with two masts, and took only about 12,000 a piece, thus:—

		Fish.
1	Vessel carries	40,000
7	Vessels, 12,000 each	84,000
8		1,24,000

which gives, as nearly as possible, the original number; and supposing that sometimes there were only six of the smaller vessels, it would come to something less than 2,000 of the above calculation of 1,10,350.

"It is impossible to say what may be the value of this fishery to the lessee, as I am totally ignorant of the expenses incurred: an approximate guess may, however, be formed of its gross amount.

"There is difficulty in ascertaining the value of the salt fish, as they are sold by weight and no accounts of it are kept. Roughly calculating, however, by the burden of the vessels employed, it may be something near the following:—

	Tons.		Poots.
7 Ships of 3,000 poots	50	=	21,000
1 " " 10,000 "	166	=	10,000
			31,000

"Taking the average price—

	Poots.	Tons.
	31,000 at 4 kerans	= 12,400
The value of the caviare may be more correctly ascertained: the annual quantity is from 300 to 350 casks, say 325 casks at 40 poots	= 13,000 at 2 "	= 26,000
The isinglass is	250 " 32 "	8,000
		46,000

Total gross value of the produce of the fishery for one year before the expenses are deducted £23,200

"In English weight the quantity amounts to—

		lbs.		s. d.	
Fish	...	1,108,250,	and sells at Astrachan for	0 $1\frac{1}{4}$	per lb.
Caviare	...	464,750	" " "	0 $6\frac{1}{2}$	"
Isinglass	...	8,937	" " "	8 11	"

The Russian poot or pood is calculated at $35\frac{3}{4}$ lbs. English."

KOGAN—Lat. Long. E'ev.

A village in Fārs, Persia, north-west of Shirāz, situated in the plain of Ūjān. There is a ruined caravanserae here.

KOHASHLŪK—Lat. Long. Elev.

A village in Khōrasān, Persia, on the road from Shah Rūd to Astrābād. This road is the best, but owing to plundering bands of Tūrkmans is considered unsafe. (*Clerk.*)

KOH BURAN—Lat. Long. Elev.

A district of Kirmān, Persia, which lies in the mountains east south-east of Bāfk.—(*Abbott.*)

KOHDASHT—Lat. Long. Elev.

A plain in Lūristān, Persia, north-west of Khoramābād. (*Chesney.*)

KOH EILAG—Lat. Long. Elev.

A range of hills in Irāk Ajamī, Persia, to the north of the road from Tehrān to Eivān-i-Kēf. It is parallel to the Elbūrz, and is probably a spur of that range. (*Clerk.*)

KOHGELŪ—

A tribe of Persia who inhabit the mountains at the source of the Jarāhī river between longitude 50°—51°. They adjoin the Bakhtīarīs, and occupy the mountains to the south of the valley of Mai Daūd as far as Bāsht, a village on the road between Behbahān and Shīrāz. The Kohgelū consider themselves as distinct from the Bakhtīarīs, having always lived under different chiefs and under a different government to that of Shīrāz. Their dialect nevertheless differs little from that of the Bakhtīarīs; and their manners, customs, character, and religion are the same. They are divided into the following tribes:—

Charbanichah	Boher Āhmad. Nūwī. Dūshmanzīārī. Cherūmī.
Teibī ... ... / Behmehī	Ahmadī. Mahamadī. Kalakal.
Bawī ... ... / Yūsafī ... ... / Agajerī	Kohmarah. Sher Alī. Shahroowee.
Tekajeri	Telah Kuri.
Geghatine	Jamah Būzūrgī.
Magdeli	Afshar.

The Kohgelū are under the governor of Behbahān, and chiefly inhabit the western part of the great chain of hills: their summer and winter quarters are little more than a transition from the fort to the summit of the mountains.

A description of the larger divisions of this tribe will be found under their own titles, *viz.*, Bamehi, Feilli.

These tribes are estimated at from 15 to 20,000 families, and they can raise 10,000 well armed men amongst them.

Shiel, however, gives a somewhat different list from the above—

Bāwī ...	1,200	Live near the Mamasennīs.
Kohmari ...	800	
Boveir ...	2,000	Live in Kohgīlūza, but are a broken tribe.
Churumi ...	1,000	

Thewi	...	1,000	Tents,	A broken tribe.
Dūshmanzīārī	...	500	„	
Yūsafi	...	400	„	
Tarabī	...	1,000	„	A rich tribe.
Behmehi	...	2,500	„	
Sher Ali, Shahrūi, Mālahmadi	...	1,000	„	Live between Rām Hormāz and Shastar.
Agajari, Saghatai, Kishtīl	...	1,000	„	Rich.
Tila Kohi, Bīlehhī, Jamah Būzūrgī	...	1,000	„	Leks.
Nafr	...	850	„	Tūrks; roam through different parts of Fārs.
Beharlū	...	1,230	tents.	„

This estimate makes them up to about 15,500.

Pelly again only estimates them at 4,000 to 5,000 households divided into four tribes:—Boveir, Āhmadi, Bāhman Bāwī and Kūwī. (*Layard—Shiel—Malcolm—Kinneir—Pelly.*)

KOH HAZĀR—Lat. Long. Elev.

A range of hills in Kirmān, Persia, west by north of Bam and about 42 miles distant. (*Abbott.*)

KOH-I-CHEHL-NA-BĀLIGHĀN—Lat. Long. Elev.

A peak of the Bakhtiārī mountains in Lūristān, Persia, to the north-west of Khōramābād and the source of the Kashghān and the Dizfūl rivers. (*Rawlinson.*)

KOH-I-FEDALAK—Lat. Long. Elev.

A remarkable hill on the Bakhtīārī range of mountains in Khūzistān, Persia, overhanging Shūstar. It is composed of limestone. (*Layard—Selby.*)

KOH-I-GECH—Lat. Long. Elev.

A range of hills in Persia, a spur of the Bakhtīarī mountains which forms the watershed between the rivers Mūrdefil and Ab-i-Shōrash, and is terminated by the Karūn beyond Beitavand. (*DeBode.*)

KOH-I-GIRD—Lat. Long. Elev.

A ridge, south spur from the Bakhtīārī mountains in Persia, between the Abīzāl river and Khōramābād. There is a pass over it which is barely practicable for laden animals. (*Rawlinson.*)

KOH-I-HAFTĀD-PELŪ—Lat. Long. Elev.

A peak on the Bakhtīarī mountains, Lūristan, Persia, to the south of Khōramābād. The range is here formed of two ridges between which there is some open tableland, which is one of the summer quarters of the Gailaks of the tribe of Dirikawand. From the summit of the north ridge the town of Khōramābād is visible. (*Rawlinson.*)

KOH-I-MOBĀRAK—Lat. 57° 19′ 55″. Long. 25° 51′ 55″. Elev.

A cape on the coast of Kīrmān, Persia, west of Cape Jask. It is a low sandy point which juts out into the sea for some way, and has on it a high rock perforated about the centre, which, when at a distance, appears like an island rising out of the water on account of the lowness of the land. (*Kempthorne—Brucks.*)

KŌH-I-MŪMĪAE—Lat. Long. Elev.
A hill in Fārs, Persia, about 20 miles west of Darāb.

A blackish bituminous matter issues from the rock here, which is regarded by the Persians as a sovereign remedy for cuts, bruises and even fractures, but it really has no superior qualities to other bitumen. (*Ouseley.*)

KOH-I-NIMAK—Lat. Long. . Elev.
A hill in Irāk Ajamī, Persia, 12 miles north-west of Kūm.

It is an isolated rocky mountain several hundred feet high, from which saline springs issue, form a marsh and pond around and leave a thick deposit of salt. The interstices and gullies of the hill are likewise full of salt, which appears to impregnate, and perhaps forms the interior mass of the hill. Large slabs of this mineral are removed for general use. The hill is a natural curiosity well worth visiting. It is regarded with superstitious feeling by the natives, who say that "he who goes to it returneth not." The probability is that the ascent at least in parts may be rendered dangerous by the boggy and infirm nature of the soil, and accidents occurring have given rise to the superstition. (*Abbott.*)

KOH-I-TIMŪR—Lat. Long. Elev.
A small range of hills in Kirmān, Persia, bounding the plain of Malikābād on the north-east. (*Abbott.*)

KOH-I-ZARD—Lat. Long. Elev.
A peak of the Bakhtīarī mountains in Persia to the south-west of Ispahān, which is the source of the Karūn and Zamdarūd rivers. (*Selby.*)

KOH KAZĀR—Lat. Long. Elev.
A high range of hills in Kirmān, Persia. (*Abbott.*)

KOH KHOJA MALI—Lat. Long. Elev.
A high range of mountains in Fārs, Persia, bearing north-north-west from the Neyriz lake about 35 miles distant. (*Abbott.*)

KOHMEREH—Lat. Long. Elev.
See *Dasht-i-Bīr.*

KŌHNA KŪRGAN—Lat. Long. Elev.
A village in Fārs, Persia, on the road between Shīrāz and Isfāhān, 128 miles from the former and 159 from the latter.

There is a ruined caravanserae here, but no water at all according to Dr. Sutherland, though Captain Clerk says there is a small spring of water. No provisions are procurable. (*Sutherland—Clerk.*)

KOH PAH—Lat. Long. Elev.
A district of the Isfahān province of Persia, situated some 25 miles east of Isfahān. (*Abbott.*)

KOH PANJ—Lat. Long. Elev.
A high range of hills in Kirmān, Persia. (*Abbott.*)

KOH PAYEH—Lat. Long. Elev.
A district of Kirmān, Persia, situated about 10 miles east of Kirmān, on the road to Khūbbēs. (*Abbott.*)

KOH RŪD—Lat. Long. Elev.
A village in Irāk Ajamī, Persia, 75 miles from Isfahān, on the road to Tehrān. It is justly celebrated as one of the pleasantest places in Persia. It contains about 300 houses, and is situate on the steep sides of a hill, so that the houses almost seem to stand upon one another. Below is the caravanserae, and near it, on rising ground, the remains of an old castle. Between various eminences the valley appears richly cultivated and finely diversified

with gardens fertilized by a stream which abundantly supplies it with water, and causes a large yield of most admirable fruit.

The village and gardens of Kohrūd completely command the road, and would be a very difficult position to force. The pass of Kohrūd lies to the north of this village. The road is bad and stony. On the top of the pass is an artificial lake, about one-fourth mile long, of clear water, formed by damming up the river.

The range over which this pass lies is a spur from mount Elvand; it is crossed again on the road from Isfahān to Yezd, and continues to the south of Yezd, and is probably eventually lost in the desert towards Sēistān. (*Ouseley—Morier—Clerk—Taylor—Smith.*)

KOH SHASH PĪR—Lat. Long. Elev.

A peak in Persia which bears north 42° west from the village of Zargūn, which is about 18 miles east of Shīrāz. It is usually covered with snow, and near it are some celebrated springs of water. (*Morier.*)

KOLOL—Lat. Long. Elev.

A village in the Būshahr district, Fārs, Persia. It has 100 houses, and pays 100 tomans revenue. (*Pelly.*)

KOMĪRIJ—Lat. Long. Elev.

A village in Fārs, Persia, 77 miles on the road from Būshahr to Shīrāz. It is situated on a fine plain at the foot of some hills called the Koh-i-nimak. It has 300 houses built of stone, a fort, and a ruined serae. Very few supplies are procurable, but forage is abundant, and fuel is obtainable from the nomads in the vicinity. The water at this is very brackish, but there is one passable well. Caravans usually avoid this place, but Pelly considers its air preferable to that of Kisht. It is said to be celebrated for its oranges. (*Ouseley—Jones—Pelly—Clerk—Taylor.*)

KOMAT—Lat. Long. Elev.

A village in Khuzistān, Persia, on the bank of the Dizfūl river, between Band-i-Kīr and Dizfūl. It has a small mud fort, and is the first met with going up stream from Band-i-Kīr. It is inhabited by Alī Kathīr Arabs, and would be a suitable site for a depôt of fuel for the navigation of the river. (*Selby.*)

KOMRŪD—Lat. Long. Elev.

A division of the district of Kūm in Irāk Ajamī, Persia. (*Kinneir—Abbott.*)

KONAK KERRAN—Lat. Long. Elev.

A village in Azarbījān, Persia, north of Ardebīl, on left bank of the Kārā Sū. (*Morier.*)

KONAR KŪ—Lat. Long. Elev.

A village in the Bēhbahān district of Khūzistān, Persia, on the plain of Zeitūn. (*Layard.*)

KONĀSIR—Lat. Long. Elev.

A village on the island of Kishm, Persian Gulf, situated about three-fourths mile above point Nakūna. It is inhabited by few families of fishermen and wood-cutters. (*Brucks.*)

KONGŪN—Lat. 27° 49′ 20″. Long. 52° 8′ 45″. Elev.

A port on the coast of Fārs, Persia, east of Cape Berdistān, formed by a deep bay which here indents the coast. The town has about 1,400 inhabitants—Arabs of the Beni Hasn, Beni Khalid, Akrīya, Albusnarif, Albuzareh, Alyia, Beni Amūd, Abādāli, Kashianaria and Nasūr tribes. Several of the finest bungalows in the Persian Gulf belong to this

port, and they carry on a very extensive trade principally as carriers to Bombay and the Malabar Coast, and to most of the ports of the Persian Gulf and Red Sea. The bay is perfectly sheltered from north-westerly winds by Cape Bardistān and the reefs of it, and partially from south-eastern by Ras-ūl-Mara. The best anchorage is with the north-west tower of the town, north-east by compass, and Bardistān fort and the sugarloaf or conical hill nearly in one north 57° west in 4 or 4¼ fathoms. Supplies of indifferent cattle are procurable here and also excellent water and firewood.

The town was formerly of more importance, having a population of some 6,000 or 7,000, and having been a Portuguese settlement in former years, the ruins of a factory and a half moon casemated battery are still standing close to the water line, as are also the ruins of a breakwater. It was destroyed by the Dashtī chiefs through the jealousy of its prosperity, but is now recovering itself in a measure.

The whole country from Cape Bardistān to Asīlū is under this place. Morier says that in his day the Shēkh of Kongūn could raise 2,000 cavalry. There is a road from this to Fīrōzabād, which is said to be practicable for guns. The town contains 6 to 7,000 inhabitants, and has an excellent roadstead, where a frigate may ride at safety in the most tempestuous weather. Some trade is carried on with Basrah, Māskāt, and the different towns on the Persian and Arabian coasts. (*Brucks—Morier—Jones—Pelly.*)

KONIYEH—Lat. 38° 30′. Long. Elev.

A village in province of Azarbījān, Persia, in the slopes of the Sar-al-Bāgh mountain near the sources of the Zāb river.

KONK—Lat. Long. Elev.

A village in Lāristān, Persia, on the coast of the Gulf and about 4 miles south-east of Lingah. There are the ruins of an old Portuguese fort at this place. Portions of what seems to have been the factory and a half moon casemated battery are still standing close to the water line, as also are the ruins of a breakwater. (*Pelly.*)

KORAK—

A village in Persian Kūrdistān, 22 miles south of Sehnah, on the road to Kirmānshāh. It is situated in a small valley on a rivulet. (*M. S. Route.*)

KORGO—

An island in the Persian Gulf, off the coast of Fārs, and about 1½ to 2 miles north of Karrak. It lies north and south, is 2½ miles long by half mile wide, contains about 2 square miles, is of a light sandy soil, and is surrounded by a reef for half mile wide. It has plenty of water, but not of so good a quality as that of Karrak; and although only occasionally inhabited is capable of being cultivated, and will produce both wheat and barley during the rainy season. It was minutely surveyed by Captain Goodfellow, Bombay Engineers, and plans of it furnished to Government. Korgo was the stronghold of the celebrated Arab pirate Mīr Mohanna, whence he plundered all vessels going up or down the Gulf, and issued to surprise the Dutch garrison of Karrak. (*Monteith—Brucks.*)

KOSHGEK—

A village in Irāk Ajamī, Persia, 101 miles on road from Hamādān to Tehrān, from which it is 70 miles west-south-west. It contains 150 houses inhabited by the Beijal tribe of nomads. (*Ferrier.*)

KOTAL-I-DŪKHTAR—Lat. Long. Elev.

A pass in Fārs, Persia, over a low range of hills between Kāzīrūn and the plain of Abdūī. The ascent commences 9 miles from Kāzīrūn, and is about one in eight or ten. The road is excellent. At the foot of the mountain there is a causeway across a creek of the salt lake, called the Dasia Pareshān, which is said to be deep, but narrow. The road has been carried by stone steps directly up the face of the mountain, with a few very abrupt zigzags, and nothing can be more unpromising for baggage and artillery than the appearance of this passage. The road is said to have been constructed by a merchant, and appears to have been carried up the steepest face of the rock. Clerk, writing in 1857, says, the road leads down the precipitous sides of a lofty mountain; the roadway for the most part being perfectly smooth, quicklime having been used in filling up and levelling the way after the stones had been laid down. A strong stone parapet, also finished with brick and lime, is continued for about 2 miles, the length of the roadway. So perpendicular is the mountain that a stone might be thrown from the summit to any part of this way. Monteith mentions having searched for a more practicable route, and having come to the conclusion that if another causeway or bridge were thrown across the creek, a tolerably easy road might be made about half a mile to the east of the present one, and then the hill up which the present road is carried would only require to be occupied by the flanking party in place of the high rocks to the west; on the east the hills are not so rocky and are much easier of access. The ascent of this pass is not more than a mile, after which a much easier descent leads to the valley of Abduī. DeBode says the following circuit may be made on the road from Būshahr to Shīrāz to avoid the descent of this pass, which is terrible for a train of artillery:—On descending Pīr-i-Zan turn to the right through the valley of Dasht-ī-Bīr of Abduī, cross the plain of Chanōshjān which communicates with it, and thence pass into that of Shāhpūr which forms part of the vale of Kāzīrūn. This circuitous road has the shape of a horse-shoe, and presents no obstacles for the transit of baggage, but it is 45 miles in length, while the other is only about 15 or 16 miles. Clerk also thinks that the road, instead of scaling the highest and most precipitous mountain of the range, might have avoided this pass by going a little more to the south; and Taylor mentions a road that goes from Kāzīrūn by the Jany-i-Tūrkan, and striking north-west passes the village of Nadūn about half-way. This road is longer, 48 miles, the one by the pass being 32 only. Rich describes the road as most skilfully constructed, buttressed, levelled, and parapetted so as to alarm the most timid, and broad enough to allow of several mules abreast. It was in thorough repair and, he considered, almost worth coming to see. (*Monteith—DeBode—Taylor—Clerk—Hardy.*)

KOTAL-I-KŪMARIJ—Lat. Long. Eelv.

A pass in Fārs, Persia, 85 miles, on the road from Būshahr to Shīrāz. It is described as very steep, and obstructed by fragments of rock fallen from the mountain's side, about which the road winds, sometimes through chasms so narrow as scarcely to admit a loaded mule, and at many turns impending over torrents and abysses where one false step must precipitate the traveller into destruction. It is 1,400 feet above the plain below. The ascent takes nearly five hours by a narrow precipitous road supported by a wall on the lower side, and altogether so difficult that if adequately defended, it could

KULLIGA—Lat.   Long.   Elev.

A village in Irāk Ajamī, Persia, on right bank of the Kizl Ozan, 9 miles below junction of the Zanjān river. (*Monteith.*)

KŪM—Lat. 34° 45′;   Long. 50° 29′;   Elev.

A town in Irāk Ajamī, Persia, 80 miles, on the road from Tehrān to Ispahān, situated on an extensive plain on the banks of the small river Gonsir.

Kūm is remarkable for three things—its numerous priests, its gilded cupola, and its ruins. The greater part of the inhabitants are Syads, and the tomb of the sister of Imām Reza forms a great object of pilgrimge to all Shiās. This is one of the most celebrated sanctuaries in Persia, and Shīas frequently fly to it for shelter. It is said that the tomb and the bar of the grate which surround it are of solid silver, and that its gates are plated with gold, upon which are inscribed verses of the Koran. All around the tomb are hung up in great display various offerings, consisting of pieces of jewellery, arms, rich apparel, and other things that are accounted scarce and precious. Kūm was long celebrated for its silk, but having been taken by the Afghāns in their invasion of Persia in 1772, it was completely destroyed, and, though part of it has been rebuilt, it has the appearance of a vast ruin. Its population may amount to about 12,000 souls, but this only represents the permanent population, the number of strangers in it is considerable, and 20,000 is a more correct estimate. It is enclosed within walls, now in a very dilapidated state, with a ditch outside. Like most Persian towns it is in ruins, but its bazaars are still considerable. It has about 400 shops, of which thirty-seven are appropriated chiefly to the sale of Manchester goods. It is not at all a commercial or manufacturing town, yet there are about 20 caravanserais, generally small ones. China-wares of cheap quality and pottery are made at Kūm; its jars for cooling water are much esteemed. The climate appears to be salubrious, though very warm in summer, and the harvest is reaped about 20 days earlier than at Tehrān. The water at this place is slightly brackish. The Syads of Kūm are said not to abhor spirituous liquor as they ought, they keep large supplies in their houses as a remedy, so they say, against scorpion bites.

The districts belonging to Kūm are not very populous or productive. They extend north and south from Sadābād, 7 miles north of Pūl-ī-Dallāk, to Shorāb, 42 miles, and east and west about 25 miles: their names are Vazkerūd, Komrūd, Jasb, and Garpan, containing about 33 villages.

In former days it comprehended the districts of Tafresh, Ferahan, and Kezaz, in addition to those abovementioned.

The productions of the villages around Kūm consist of various fruits, among which is a superior quality of melon, barley, wheat, rice, cotton, sesame seed, palma christi, tobacco of inferior quality, and a little good opium, but none of these are largely produced. Rice is not grown every year, but in seasons when much rain having fallen there is a prospect of obtaining a sufficiency of water, it is said to be of good quality, as is the cotton. A variety of small tribes, both inhabitants of the town and villages and of tents, are found in this country, but their numbers appear to be inconsiderable. (*Morier—Kinneir—K. Abbott—Malcolm—Ouseley—Taylor.*)

KŪM—Lat.   Long.   Elev.

A village and mud fort in Kirmān, Persia, 150 miles direct south-west of Kirmān. A sect of the Afshār tribe usually encamps near it. It is

situated on a plain which a little further north becomes a salt desert, and abounds with zebras and marmots. (*K. Abbott.*)

KŪMA—Lat. Long. Elev.

A village in the Ispahān district, Irāk Ajamī, Persia, 12 miles from Ispahān, on the road to Shīrāz. (*M. S. Route.*)

KŪMĀBĀD—Lat. Long. Elev.

A small walled village in Kirmān, Persia, 13 miles north-west of Kirmān. (*K. Abbott.*)

KŪMĀBĀD—Lat. Long. Elev.

A small walled village in Kirmān, Persia, 30 miles from Kirmān, on the Yezd road. (*Abbott.*)

KŪMSHA—Lat. Long. Elev.

A town in the Ispahān district, Persia, on the road from Ispahān to Shīrāz. It is situated on an alluvial plain, and is a small but flourishing town of rectangular form, with mud walls, gates, and some remains of a ditch. It contains about 600 houses. The defences are of a very flimsy nature. Supplies of all kinds are abundant. There is a post-house within the walls of the town. There is a manufacture of cloth in Kūmsha called 'kaduck,' a better sort of that coarse linen called 'karba.' The plain of Kūmsha has a length of 50 miles by a breadth of 16, and contains some 40 mud-built villages round each for a distance; there is cultivation. (*Ouseley—Morier—Taylor—Clerk—Jones.*)

KŪNAH—Lat. Long. Elev.

A village in Khūzistān, Persia, about midway between Shūstar and Dizfūl. (*Layard.*)

KŪNĀR-I-SĪAH—Lat. Long. Elev.

A village in Fārs, Persia, 15 miles from Fīrozābād, on the road to Kongūn. This is in winter a favourite resort of the nomadic tribes from its mild climate. There are some plane trees. Water is procured from wells. (*Jones.*)

KŪNĀR TAKHT—Lat. Long. Elev.

A village in Fārs, Persia, situated in the middle of the plain of Kisht, 61 miles from Būshahr and 31 miles from Kāzīrūn. The village is inhabited by nomads. Supplies in abundance can be procured from the neighbouring villages. The water in the wells at this place is brackish; good water, however, is procurable from a spring 2 miles distant. Draught cattle are procurable in the neighbourhood. There is a caravanserai here with an arched gateway leading into a yard, round which are rooms for travellers, and behind them stalls, and there is also a small suite of rooms over the gateway. In the centre of the yard is an elevated platform, the roof of a subterraneous chamber called "Zēr Zamīn," to which travellers retire during the great heat of summer. (*Monteith—Clerk—M. S. Route—Jones—Morier.*)

KUNDERE—Lat. Long. Elev.

A village on the plain of Rūdbar, Kirmān, Persia, with a small fort. (*K. Abbott.*)

KŪNG—Lat. 26° 34′ 40″; Long. 55° 1′ 30″; Elev.

A village on the coast of Lūristān, Persia. It is now in ruins, but was formerly a flourishing place. The Portuguese had a factory here when in power in the Gulf. Good water is easily procurable. Here vessels lay near the shore in six fathoms. (*Brucks.*)

KŪNG—Lat. Long. Elev.

A village in Fārs, Persia, north of Shīrāz. The ruins of a town are here. The inhabitants are all Sūnīs. *(Pelly.)*

KUPA—Lat. Long. Elev.

A village in the Ispahān district, Persia, 50 miles east of Ispahān on the road to Yezd. It is a small town enclosed by a substantial wall with flanking towers, and probably contains 400 houses. The caravanserai at this place is one of the finest in Persia. The foundations are of stone, and the superstructure, which is in good repairs, of hard burnt brick. The entrance and a new tank in front of it are both handsome buildings. Over the gateway there are large open upper rooms for the use of travellers in summer. *(Smith.)*

KŪR-ĀB—Lat. Long. Elev.

A river of Fārs, Persia, which is a tributary of the Arās or Band Amīr river. *(Chesney.)*

KŪRDISTĀN—

See *Jarāhī.*

KŪRDMAHALA—Lat. Long. Elev.

A village in Māzandarān, Persia, on the bank of a torrent of the same name, 7½ miles, on the road from Gez to Astarābād, from which it is 23 miles. It is a large village, containing a population of not less than 1,000 souls, but little of it can be seen, for the houses are scattered in groups of two or three among a great extent of jungle, and each house is surrounded by a fence of logs and brushwood. It boasts of a college (Madrissa) and no less than two baths. *(Holmes—Fraser.)*

KŪRDS OF KHŌRASĀN—

A tribe of Khōrasān, Persia, branches of the people of this name who inhabit Kūrdistān. They were brought by Shāh Ismāīl from Kūrdistān, and settled on the eastern frontier of Persia, to check the inroads of the Tūrkmans. They then consisted of 4,000 houses, which now have increased to 50,000. They are formidable both on account of their numbers and bravery. They retain much of their language, although they have quitted their characteristic dress and adopted that of Persia. Their principal places to the eastward are Būrūjard, Khābushān, Isferāyin, Chinārān, and Daragaz. Many live in tents and some in houses. They are sub-divided into Shādīlū, Karā-Cherehlū, and Yezidīs, and are still famous for their thieving and plundering talents. (*Fraser—Morier.*)

KŪREHĪM—Lat. Long. Elev.

A village in the Khalkhal district, Azarbījān, Persia, about 18 miles south of Ardebīl, situated in a cultivated country. The vicinity is much frequented by nomads, whose cattle graze on the surrounding hills. *(Morier.)*

KŪR KŪT—Lat. Long. Elev.

A peak on the ridge in the Kūrdish district of Khōrasān, Persia, which divides the Gūrgan from the plain to the south. It is the loftiest and most rugged mountain in this part of the country, it is destitute of forest timber, but is more or less thickly sprinkled with tufts of arborvitæ, thorns, barberry bushes, and a sort of dwarf maple. Fraser spells it Q'ooq'ood.

KŪT ABDŪLA—Lat. Long. Elev.

A village in Khūzistān, Persia, on the bank of the Karūn, between Ahwāz and Ishmaīlīah. *(Layard.)*

L.

LADI—Lat. Long. Elev.

A village in Kirmān, Persia, 137 miles south-east of Rahīmābād, 67 miles north-west of Bānpūr, on the road between them. It is situated in quite a forest of tamarisk and thorn tree, some of fair size and appearance. Flocks are numerous here, and there is good grazing around for camel. The inhabitants are poor Biloch shepherds. (*Goldsmid.*)

LAFT—Lat. 26°53′. Long. 55°51′10″; Elev.

A town at the north-west point of the island of Kishm in the Persian Gulf. It is built on the side of a hill and surrounded by a wall, and, on account of its being situated close to a narrow tortuous channel full of shoals, is a position of some strength. It contains about 400 to 500 inhabitants, who are entirely dependent on the trade in wood, which they collect on the neighbouring islands and export to all parts of the gulf. Drinking water is here principally obtained from vaulted rain-water tanks. In the fort, however, there are also several wells cut deep through the sandstone, from which water is obtainable when the tanks are dry. It is the residence of the principal Shekh in the island.

It was once the stronghold of the Jowasimī pirates, and in 1809, the Bombay Government despatched an expedition against it under Colonel Smith and Captain Wainwright. The pirates beat back with considerable loss the storming party which landed, but surrendered when the ships came close in and battered their walls. The town was then completely destroyed, and it has since remained in the hands of the Imām of Māskāt. The channel is scarcely ¼ mile wide, but there is safe anchorage in it for a large vessel in 4½ fathoms, where she may be perfectly sheltered and completely land-locked. (*Kempthorne—Whitelock—Brucks—Pelly.*)

LAGHEREH—Lat. Long. Elev.

A village in Yezd district, Persia, 120 miles from Yezd, 80 miles from Ispahān, on the road between them. (*Smith*).

LAHIJĀN—Lat. Long. Elev.

A district of Azarbījān, Persia, at the sources of the lesser Zāb river. It is a fine open plain abundantly watered, and possessing a rich fertile soil most favorable to agriculture.

This district, being on the immediate frontier of Turkey and Persia, has been inhabited at different times by tribes subject to either government. It has belonged successively to the Zerza, Bābān, Mikri, Bilbas, and Kūrds, and its present condition partakes of this anomalous nature; for, though acknowledged as a Mikri possession, and though the proprietorship of the lands belongs to the Mikri chiefs, it is inhabited almost exclusively by the Bilbas, a tribe of Turkish Kūrdistān. The capital of Lāhījān is Peshwa. (*Rawlinson.*)

LAHIJĀN—Lat. Long. Elev.

A town in Ghīlān, Persia, 25 miles east of Resht, on the right bank of the Langarūd. It is a pleasantly situated town, and the country is open and dry, for which reason people often move to it from Resht for change of air. It

is a town of no small antiquity, and was once of considerable extent; but now only contains about 15,000 souls. The bazaars are extensive and well stocked with goods, and the shops are comfortable and well arranged. The staple commodity is silk, of which much is made in the town and in all the villages round about it: from hence it finds its way either to Resht or Enzelī for exportation, or is sent direct to Ispahān for home manufacture.

There are three or four good caravanserais, the bustle in which proclaims a brisk trade; one college, but no other building of any interest. The revenue of the district of Lahijān is about £20,000, including the customs of the town,—some £2,650.

Many of the houses are solidly built of burnt brick, with upper stories. (*Fraser—Holmes—Monteith.*)

LAIBESEH—Lat. Long. Elev.

A village in Fārs, Persia, 23 miles east of Shīrāz. (*K. Abbott.*)

LAILETAIN—Lat. Long. Elev.

A village in the Bebahān district of Khūzistān, Persia. (*Layard.*)

LAK—

A nomadic tribe of Persia, who are generally dispersed throughout that country, but whose chief seats are about Kasvīn, and in the provinces of Fārs and Mazāndarān. It is a very large tribe, sub-divided into many families, and is of Persian descent; tradition teaching them to date their origin from the Kaianian dynasty—Kai in ancient Persian or Pehlesi meaning either a great king or a giant. The Zends, the tribe of the famous Karīm Khān, were Laks, and one and all are renowned for being thieves. Their chiefs' families are Beirānavand, Khōjavand, Nadavand, Nakavand, Jalīlavand, Abdūl Meliki, and Sūjāh Vakshān. Part of this tribe look upon Alī as God, and are called Nasarī, from the name of their chief, who, they say, first gave rise to this doctrine. It is affirmed that Mahamad sent Nasar to accompany Alī on his wars; that when they reached the Shatt-ūl-Arāb, the latter sent Nasar to inquire of the fishes where was the ford. An ancient fish replied—" He who sent you to us also knows the ford," upon which Nasar returned and addressing, exclaimed, " Alī, you are God." Alī at that instant killed him, but brought him to life again. Now I know for certain you are God, said Nasar, and thus commenced this belief. They are also called Alī Ilāhis, and do not acknowledge the supremacy of Mahamad. They have books of their own, and acknowledge a saint, in whom they place great faith. Their total numbers are reckoned at about 20,000 houses, and they live partly in cities, and partly keep the plain. (*Morier.*)

LĀLĀ—Lat. Long. Elev.

A village in Azarbījān, Persia, 2 miles south-west of Tabrez. It contains a summer-house and garden, and is a favorite place of recreation for the Tabrezīs. There is also a mineral spring near it, which is supposed to possess certain medicinal properties. The temperature of the water in summer is nearly that of the surrounding atmosphere, but in winter, it retains a considerable degree of warmth, which has given it the name of Isī Sū or hot water. (*Rawlinson.*)

LĀLĪ.—Lat. Long. Elev.

A sub-division of the Bakhtīārī mountains. It is a winter quarter of the Bedarvand Bakhtīārīs. (*Layard.*)

LANGA RŪD—
A river of Ghīlān, Persia, which rises on the north slopes of the Elbūrz range, and falls into the Caspian Sea, 30 miles east of the mouth of the Sūfēd Rūd.

The river at the town of Langa Rūd is about 30 yards broad, and is crossed by two bridges, one a very lofty and curious old brick structure, with two large pointed arches, and the other merely of wood. The mouth of this river near the sea is almost choked up by a sand bank, which acts as a dam and always keeps the water in the bed up to a certain level: what flows into the sea and the neighbouring swamps, or is exhausted by evaporation, is supplied by the stream from the mountains. The river has the appearance of a broad and almost stagnant ditch, except in the spring, when the water rises about 5 feet above the winter level. For a mile from the town the banks are wooded and dotted with cottages; these gradually disappear and are succeeded by a flat swampy country covered with high reeds and bulrushes. Within a short distance from the sea the river is divided into two branches, one flowing towards the sand bank at its mouth, and the other turning into an extensive stagnant lake (mūrd-āb). This is the channel used by boats from the town; they cross part of the lake and find their way into the sea by an opening in the banks, where there is a sufficient depth of water. (*Holmes.*)

LANGARŪD—Lat. Long. Elev.
A town in Ghīlān, Persia, on the left bank of a river of the same name, close to the point where it falls into the Caspian, east of Resht.

Holmes describes it as one of the most picturesque towns he ever saw, and remarks, were there a drier climate and a less swampy country around it, it would be delightful. Unfortunately it is the most unhealthy spot in all Ghīlān: the marshes which surround it, combined with the dreadful heat of summer, render it at that season almost uninhabitable, and the richer people retire to Lāhījān or the neighbouring mountains. In Hanway's time it was the same, and he remarks that, as Ghīlān was accounted the sink of Persia, so Langarūd was considered the sink of Ghīlān. The bazaars are neither extensive nor attractive, consisting of a few rows of wretched sheds, and the street in which they stand is generally deep in mud. There are, however, some excellent well-built brick houses, and among the trees stands conspicuous a circular summer-house of three stories high, surmounted by a dome. The revenue derived from the custom-house at Langarūd is said to amount to between £750 and £1,000. Some Russian goods are brought here direct from Astrakhan, and a considerable quantity of rice from Mazandarān. (*Holmes.*)

LĀR—Lat. 27°30′. Long. 53°58′. Elev.
The capital town of Lāristān, Persia, 174 miles from Shīrāz and 127 miles from Mogū Bay, situated at the foot of a range of hills in an extensive plain which is covered with palm trees.

It was once a finer city, but is now in ruins. Yet it still contains 12,000 inhabitants, and is celebrated for the manufacture of muskets and cloth. It is decorated with many handsome buildings, and the bazaar, which is in good repair, is said to be the noblest structure of the kind in Persia. It is very ancient, and built in the same manner as that of Shīrāz, but on a much grander scale, the arches being more lofty, the breadth and length greater, and the workmanship in every way superior. The houses in the town are

commodious and neatly furnished, each having a "bādgīr" and "sardāb." There are numerous well-constructed cisterns in the town for collecting the rain-water. A canal has also lately been constructed round the city which fills these cisterns, and which also serves to fill the ditch for the defence of the city. Supplies of the common sorts are fairly abundant here. Camels are procurable in some numbers in the district.

The residence of the Governor is in the middle of the city, and is surrounded by a strong wall flanked with towers. The celebrated castle of Lār, now in ruins, is situated on the summit of a hill immediately behind the town, and is said by the Persians to have been impregnable. Rain being the only water here in use, is collected during the wet season in large cisterns. (*Kinneir—Chesney—Pelly—Jones.*)

LĀR—

A mountain valley of the Elbūrz range, which drains towards Mazandarān. It is famous for its air and grass, which tempt the wandering tribes to make it one of their favourite summer quarters. (*Fraser.*)

LARAK—Lat. 26° 53′ 30″; Long. 54° 25′ 10″.

An island in the Persian Gulf, 10 miles south of Ormaz. It is about 15 miles in circumference.

A rocky ledge, extending to the average width of half a mile, surrounds Larak; beyond that the water suddenly deepens over a bottom of rocks and sand to 18 or 20 fathoms.

The island, says Whitlock, has neither harbour nor any secure anchorage near it, so that from whatever quarter the wind may blow the sea rises and breaks with much fury over the rocks which gird its shore. It is therefore highly dangerous to land in unsettled weather, and for this reason Larak is rarely visited. Brucks, however, says good anchorage may be found under it in a north-western or south-eastern direction. It is inhabited by a few fishermen, who, to the number of about 100, reside in wretched huts within the walls of an extensive fort on the north side. They live together as one family, and are a poor and insulated race, bearing some resemblance to the tribe who reside in the vicinity of Rās Mussendom, with whom, and in this they are singular, they maintain a friendly intercourse. They have a great aversion to mixing with their neighbours, and rarely ever visit the town of Kishm, though only 6 miles distant. They subsist on fish and dates. No part of the island is cultivated, and the few cattle they rear for the sake of their milk partake in general of the same food as their masters. There is very little water on this island.

The island consists of ferruginous rocks, iron ores, and gypsum, with brine springs. On the north and north-east it contains limestone. (*Whitelock—Kinneir—Fraser—Malcolm—Brucks.*)

LĀRĪJĀN—Lat. Long. Elev.

A district of Mazandarān, Persia, which commences north from Paras and extends to a distance of 7 miles south of Ask, its capital. A more impenetrable valley could not easily be found. It is said to contain 72 villages, and furnishes 500 matchlockmen (Tofangchīs) and 500 regular soldiers (Sarbāz) to the Government. It is so completely enclosed by mountains and narrow gorges as to be almost inaccessible to an invader. On this account the chief and his dependants are somewhat unmanageable. At every succession to the throne, or other time of commotion, they generally revolt and refuse to pay revenue. Lārījān is equi-

distant between Amol and Tehrān. It is inhabited by about 5,000 families. (*Stuart—Shiel—Holmes.*)

LĀRISTĀN—Lat. 26° 30′ to 28° 25′. Long. 52° 30′ to 55° 50′.

A province of Persia extending along the north shore of the Persian Gulf. It has Fārs to the north-west and west, Kirmān to the north-east and east, and on the south the Persian Gulf. Its greatest length is 210 miles, and its greatest breadth 120. It is the poorest and least productive province in Persia. A range of mountains stretches along its north border. It is diversified with plains and mountains which extend to the sea. In the mountains are some fertile tracts which produce dates, other fruits and grain. The lower or southern country is an arid desert, diversified by rocky hills and valleys of sand and salt, and so destitute of wholesome water that, were it not for the periodical rains which fill the cisterns of the natives and enable them to cultivate the date tree, together with a small quantity of wheat and barley, it would be quite uninhabitable. The coast is in the possession of different Arab tribes, who under the government of their own Shēkhs maintain an independence and pay a trifling tribute to the Shāh of Persia. They are chiefly pirates by profession and reside in small towns or mud forts scattered along the shore of the Gulf. The chief towns inland are Lār and Tarom, and those on the coast are Kongūn Nakhīlo, Charak, Mogū, Bostānā and Lingā. Most of the tribes of Lāristān are an aboriginal race who speak a dialect of the Pehlivī. Shiel gives a list of a few of them, viz., *Mezaijan,* so called from a town of this name. They number 300 tents and are rich in flocks and herds from which the lamb skins of Fārs are taken. *Tahūnī,* 60 tents, and Bekir 500 tents. Lāristān was conquered by a Turkish Chief about 800 years ago, and remained an independent kingdom until the last of its sovereigns was dethroned and put to death by Shāh Abbās the Great. (*Kinneir—Malcolm—Shiel—Chesney—Imperial Gazetteer.*)

LARTIJĀN —Lat. Long. Elev.

A river in Ghīlan, Persia, crossed between Rūd-i-Sar and Āb-i-Garnz. (*Holmes.*)

LASBA—Lat. Long. Elev.

An inlet in the coast of the Persian Gulf into which the river Jarāhī falls. The river here though very much reduced is still navigable for boats.

LĀSGIRD—

A village in Khōrasān, Persia, 102 miles on the road from Tehrān to Dāmgān, from which it is 78 miles distant.

It is prettily situated in the centre of fine table-land surrounded by gardens. It consists of a circular mud fortress, the walls of which are 80 feet high and 8 or 10 feet thick and solid, and a little above half their height is a row of doors like a ship's port-holes opening outwards on a projecting wooden platform; over these again is another row of doors midway between the first row and the top of the wall.

The fortress is entered on the east side through a small aperture which is closed by a huge stone weighing perhaps a ton, revolving on a pivot closed by a bar as thick as a man's thigh. About 45 feet from the ground outside there is a balcony, and all fifth is thrown thence, so that in the course of years a rampart has been formed which the hardiest soldier would hesitate to cross. It contains about 100 houses built one over the other and connected by arched passages and flights of steps in the

most curious manner; and both its interior construction and the continual buzz heard to proceed from it when at a little distance, remind one of a beehive. The whole community is contained within the fort, which seems to have been formerly surrounded by a deep ditch. The inhabitants support themselves chiefly by gardening, and also raise a little wheat and barley. The revenue is nominally 90 kharwars of grain and £150 in money. The gardeners pay in money, and the husbandmen in grain. Lāsgird is famous for its cheese, which is considered to be the best made in Persia. To the south-west of the fort there is a caravanserae-shah, and there is also a reservoir for rain-water, and a brackish stream.

The melons of Lāsgird are said to be inferior. Ferrier thinks the fort would garrison 2,000 men. Some of the inhabitants of this place are said to speak the Pehlevi language. Ten miles west of Lāsgird is a ravine which marks the boundary between Khōrasān and Irāk. *(Holmes—Gibbons—Ferrier—Clerk—Eastwick—Pelly.)*

LAVĀRĪ—Lat, Long. Elev.

A plain in the province of Khūzistān, Persia, lying between that of Shakrāb and Beitavand, from which last it is divided by a low ridge of sand hills. It is a rich district, abounding chiefly in jujube trees. (*Layard.*)

LEHROWĪ—Lat. Long. Elev.

A division of the Bēbahān district of Fārs, Persia, which extends along the coast of the Persian Gulf from Hindiān to Bandar Rēg. The principal villages in it are Bandar Dilam, Gūnāwah, and Bandar Rēg. It is separated from the district of Zeītūn by a range of low sand hills. It produces little but corn and barley. It is, however, well suited to the cultivation of gram, but is ill-irrigated. *(Layard.)*

LEMIR—

A river of the Persian district of Talish in Azarbījān. *(Holmes.)*

LEWĀNCHAI—

A river in Ghīlān, Persia, up the course of which lies the road to the Ākgedak Pass. *(Rawlinson.)*

LĪNGAH—Lat. Long. Elev.

A town on the coast of Lāristān, Persia, 25 miles north-west of Basidoh, in the island of Kishm, and south-east of Lār.

It consists of a fort surrounded by an unwalled town of stone, flanked on either side along the shore line by a series of clusters of houses overhung with date trees. The roadstead is open, and though sheltered from the north-west is dangerous for shipping during the prevailing south-east and south-west winds; but a solid masonry breakwater affords protection to small craft.

No import or export duty is due in Lingah, and it is probably to this fact, and that of its geographical position having preserved the port from governmental interference, that its prosperity is hitherto due. At present the township, with its adjacent suburbs, may contain from 8,000 to 10,000 inhabitants, of whom the bulk are evidently Africans. The wealthier classes are Persianised Arabs, and some Persians also have been attracted from the upper country for labor on the spot, or as carriers into the interior. There are also some 20 Hindūs residing in the place as agents for firms in Bombay and Karāchī. It appears from the conversation of the merchants of the place that its little commercial importance is due to its being conveniently situated as a point of agency for trade coming from India and seeking a market along the Arabian coast of the Persian Gulf, and to the

Persian territory in the immediate neighbourhood of Lingah and towards Lār. Goods are landed and, if prices pay, are sold on the spot, and are sent towards the interior at the risk of the purchaser. Lingah merchants consider the roads through the nomad haunts too insecure to permit of their trading themselves with the interior. It is, however, obvious that, unless owing to accidental circumstances, Lingah, from its geographical position and from its dangerous anchorage, would be quite unable to compete with the inland trade of Būshahr or Bandar Abbāss, and its statistics show that the bulk of its trade is with the maritime Arab ports, goods being re-shipped thither in small coasting craft according to demand and opportunity. Specie and pearls, and, perhaps, little salt fish, are the only returns from the Arab coast. About eight or ten boats are engaged at Lingah for the pearl fishery. There may be some 150 native craft of all sizes belonging to the people of the place, and it is remarkable that, although labor is cheap and sufficient in boat-building along the west coast of India, yet the builders at Lingah prefer to import their wood from India and build their 'buglas' on their own beach. A number of merchants from Lār and Jahrūm reside here.

Colonel Pelly gives the following statement of the Annual Export and Import Trade of Lingah :—

Names of articles.	Imported from India.	Transhipped to the Oman coast.	Sent to the interior.	Balance consumed.
Piece Goods...	600 bales	300	50	250
Sugar	300 bags	100	100	100
Sugarcandy	100 casks	50	10	40
Coffee...	2,000 bags	1,500	50	450
Rice	100,000 „	67,000	......	33,000
Iron	250 tons	150	50	50
Lamp oil	400 dubbas ...	300	......	100
Pepper	450 bags	350	......	100
Ginger	200 „	150	......	50
Turmeric	300 „	200	......	100
Cinnamon	50 boxes... ...	30	......	20
Cloves	20 bags	15	......	5
Cardamoms	600 lbs.	450	......	150
Indigo	25 cases	18	......	7
China-ware	60 boxes... ...	40	......	20
Specie	20,000 rupees ...	20,000	......	......

Names of articles.	Brought from the interior.	Exported to India.	Exported to Jedda.	Balance consumed.
Tobacco	9,000 mauns ...	......	8,000	1,000
Almonds	22,000 " ...	20,000	......	2,000
Roses (dry)	1,200 " ...	1,000	......	200
Cumminseeds	2,500 " ...	2,000	......	500
Cotton	6,000 " ...	6,000	......	......
Country produce—				
Wheat	200,000 " ...	......	......	200,000
Barley	75,000 " ...	......	......	75,000
Dates	20,000 baskets ...	......	......	20,000

Pearls and specie exported from Lingah and the Oman coast to India amount to about £100,000. (*Pelly.*)

LINGAH—Lat. Long. Elev.

A district of Lāristān, Persia, lying between the sea and the barren and precipitous mountains which lead up through Lār, and so on, to the Shīrāz road. It touches the Shēkhdom of Mogū on the north-west, and extends south-east almost to Bandar Molim. The produce of the district consists of dates and some barley and wheat, sufficient for home consumption. The Shēkh of Lingah is an Arab, and claims to be a descendant of a family that emigrated to the Persian Gulf when the Arabs were at the height of their power at Baghdād. He is believed to be related to Rās-ūl-Kheymah, chief on the opposite coast. (*Pelly.*)

LINJAN—Lat. Long. Elev.

A district of the province of Irāk Ajami, Persia, south of Ispahān. It is 70 miles in length and 40 miles in breadth, and is irrigated by canals cut from the Zaīndarūd, and is covered with villages which are surrounded with gardens and prodigious numbers of pigeon houses. The melons which are raised here from the dung of these pigeons are celebrated throughout Persia. (*Kinneir.*)

LISSAR—Lat. Long. Elev.

A ruined castle in the Talish district of Azarbījān, Persia, 2½ miles from the west coast of the Caspian, and 9 miles above the debouchure of the Kerganarūd. It is situated in a low hill, the whole summit of which it occupies, and its walls appear solidly built. A covered reservoir is in good preservation, the water of which is probably supplied by springs from the mountain. There is a river here called the Lissarchai, which is somewhat dangerous on account of quicksands. (*Monteith.*)

LIWAN—Lat. Long. Elev.

A village in Azarbījān, Persia, 30 miles south of Tabrez. It is a large village with a remarkably verdant entourage, being completely surrounded

by gardens and meadows and fields. The inhabitants are tall and muscular, and very well off. Near this place are some hot springs. (*Wagner.*)

LŌLĪ—Lat. Long. Elev.

A plain in Khūzistān, Persia, on the banks of the Karūn river. (*Layard.*)

LORĪ—Lat. Long. Elev.

A village in Azarbījān, Persia, 54 miles on the road from Ahār to Ardebīl, from which it is 35 miles. It stands embayed between two points of the high land, which here abruptly descends many hundred feet into an extensive plain covered with gardens and villages. (*Holmes.*)

LORT—Lat. Long. Elev.

A plain in Lūrīstān, Persia, on the right bank of the Kerkhāh river, 22 miles below its junction with the river of Kirrind. It is of great extent, sloping down gradually to the valley of the Kerkhāh river, but it is badly supplied with water, and therefore thinly inhabited by the Pēsh Koh branch of the Feilli Lūr tribes. There is also a section of the Lūrs of this name. (*Rawlinson.*)

LŪJ—Lat. Long. Elev.

A village in Khāf in the district of Khōrasān, Persia, 3 miles west of Khāf, situated at the foot of the hills. (*Clerk.*)

LŪPHŪR—Lat. Long. Elev.

A village in Fārs, Persia, 18 miles north of Shirāz. It produces wheat, barley, and vegetables. (*Pelly.*)

LŪRDAGĀN—Lat. Long. Elev.

A village in Lūristān, Persia, on one of the branches of the Karūn river. (*Layard.*)

LŪRISTĀN—

A province of Persia that extends westward for about 270 miles, from the borders of Fārs to those of Kirmānshāh, with an ordinary width of about 70 miles, and a superficies of nearly 19,500 square miles. Being placed along the Bakhtīārī range, it is chiefly mountainous, although there are some plains toward the opposite side which are well watered by the numerous affluents of the Karūn, the Dizfūl, and the Kerkhah rivers. It has a population of about 56,000 families composed of the Failī. Lūristān, says Rawlinson, is divided into two provinces, Lūri Būzūrg and Lūri Kūchak, the greater and the less Lūristān. The former is the mountainous country of the Bakhtīārīs, stretching from the frontiers of Fārs to the river Dizfūl; the latter is situated between the river and the plains of Assyria, being bounded to the north and south by Kirmānshāh and Sūsiana. This province of Lūri Kūchak is again divided into two districts, Pēsh Kōh and Pūsht-i-Kōh, the country before and behind the mountains, referring of course to the great chain of Zagros.

Between the twelfth and seventeenth centuries, the province of Lūri Kūchak was governed by a race of independent Princes, who were named Atābegs. The last prince of this last royal race, Shāh-Verdi Khān, was removed by Shāh Abbās the Great, and the government was granted to the Chief of a rival tribe, Hūsēn Khān, with almost unlimited authority, and with the title of Valī, in exchange for that of Atābeg; his descendants have retained the title, which in Persia is almost equivalent to royalty; and

though their power is now greatly weakened, they still affect a royal style in their manners and establishment. Owing to the intestine divisions of the family, Pēsh Kōh, which is by far the fairest portion of Lūri Kūchak, has been wrested from them, and placed under the direct control of the Kirmānshāh government. Pūsht-i-Kōh, however, still acknowledges the sway of the Valī. When the whole of Lūri Kūchak was under the dominion of the Valīs, all the tribes were included under the general denomination of Failī, the peculiar title of Hūsēn Khān's clan. At present, however, the inhabitants of Pēsh Kōh do not acknowledge the name in any way; they have a distinct classification of their own, and the title of Failī is applied alone to the tribes of Pūsht-i-Kōh, who are under the sway of the Valī. The maps, therefore, are incorrect when they describe the whole of Lūri Kūchak as "a mountainous country inhabited by the Failī tribes."

The list of the tribes of the Lūri Kūchak is, according to Rawlinson, as follows:—

Great Divisions.	Tribes.	Sub-divisions.	Number of Families: Of each Tribe.	Number of Families: Of Great Division	Residence: Summer.	Residence: Winter.	Assessment of Great Divisions.	Remarks.
Pesh Koh.	Dilfún	Kakawand ...	15,000	36,000	Khawah	Hulílan	40,000	The Yuvetiwands and Múmínawands supply at present a body of 350 infantry to the Crown.
		Yúvetiwand				Hulílan and Koh Dasht		
		Múminawand						
		Raísáwand ...				Rudbar		
		Bajiniwand...			Harasim	Chardawer		
		Chuwarí ...			Khawah.	Terhan		
	Sílas la	Hasanawand	15,000		Alíshtar	Jaídar		
		Kulíwand ...			and	Seímarrah		
		Yúsufawand			Khawah.	Pusht i-Koh.		
	Bala Gíriwa	Reshnuh ...	6,000		Taf, near Khoramabad			
		Sakí ...			Abistan Sar Hurú	Kír-A'b and plain of Lur.		The distribution of this sum of 40,000 tomans varies yearly, and it is impossible therefore to give the details.
		Papi ...						
		Dirikáwand			Koh-i-Hafthad	Kerkí		
					Pelhú ...	Manger-rab and plain of Reza		

Great Divisions.	Tribes.	Sub-divisions.	Number of Families. Of each Tribe.	Number of Families. Of Great Division	Residence. Summer	Residence. Winter.	Assessment of Great Divisions.	Remarks.
Pesh Kōh	Amalah	Kushkī ...	2,000	2,000	These tribes are Deh Nīshins, who cultivate the khālisah or crown lands at Khoramābād, Seīmarrah, Tehrān, and Kōh Dasht. They do not migrate at all.		40,000	The Amalah tribe, however, who are offsets of all the other tribes, and were employed by the former Valis as their immediate servants, are very lightly charged, the cultivation of the crown lands beings accounted in lieu of taxation.
		Zīwahdar ...						
		Umrāi ...						
		Mīrākhūr ...						
		Katirjī ...						
		Gholām ...						
		Mōtimad ...						
		Rukruk ...						
		Zulah ...						
Pūsht-i-Kōh.	Failī ...	Kurd ...	12,000	12,000	Yailaks of the range of Kabīr Kuh, both on the N.-E. and S.-W. faces.	Sirwan, Iistān, Bādrāi and plains of Ablādáni.	15,000	The Vali of Pūsht-i-Koh has the sole direction of his own revenues, and claims to account personally with the Kirmanshah Government for the assessment of his district.
		Shaubūn ...						
		Mehakī ...						
		Chahar Sitūn						
		Dīnariwand...						
Dependencies.	Bajilan							
	Bairand-wand.	Dālwand ...	900 } 2,000	4,500	Húrú	Plains of Sūs and beyond the Kerkhah to Deh Lūran.	2,000	These tribes are the refugees of the last century from the vicinity of Mosul; they are lightly taxed, having to furnish a body of 1,200 horse to the crown.
		Sagwand ...	1,100					
		Alīwand ...	1,500 } 2,500					
		Dushīwand	1,000					
	Hulīlanī, ...	Osmānāwand	500	1,500	Hills adjoining Hulīlān	Plain of of Hulīlān.	3,500	These tribes are now usually included in Kirmanshah; they furnish 500 infantry.
		Jalāwand ...	500					
		Dajiwand ...	200					
		Bālāwand ...	100					
		Surkhameri	200					
		Total ...	56,000	56,000			60,500	

The Table of the Failī Lūrs is thus given by Layard.

Great Divisions.	Tribes.	Sub-divisions.	Families in tribe.	Families in division.	Summer residence.	Winter residence.	Assessment of division.
Pesh Kōh ...	Dilfān ...	Kakawand	15,000	5,000	Khāwah	Hulīlan	40,000 tomans.
		Yiwetiwand ...				Hulīlan Dujali ... ... and Kuh Dasht	
		Muminawand ...				Rūdbar	
		Reisawand ...			Harasim	Chardawer	
		Bijinawand ...			Khāwah	Tehrān	
		Churari					
	Sīlah—Silah ...	Hasanawand ...	10,000	......	Alishter and Khāwah ...	Jaidar	
		Kuliwand				Seīmarrah	
		Yusufawand ...				Pūshti Kōh	
	Balah Gīriwa ...	Reshnu or Reshunur ...	6,000	35,000	Tāfur Khoramābād, Abistan and Sar Hurū Kūhi Haftād Pahlu.	Kir Ab and plain of Lūr, Kerki Mangerrah and plain of Rezā.	
		Saki					
		Papi					
		Dirikawand ...					
	Amalah ...	Kushki	2,000	......	Khoramābād, Seīmarrah, Tehrān, and Kuh Dasht.		
		Zīwahdar					
		Umrai					
		Mir Akhur					
		Katirji					
		Gholam					
		Motimad					
		Rukhruth					
		Zulah					
		Chigoni					

Pūshtī Kōh,—(contd.)	Kūrd ...	Zargusht	4,000	......	Kabīr Kuh and sometimes Seīmarrah	Abdānū Deh Luran, hills above Badrai, and at the foot of Kabīr Kuh ...	15,000
		Mastpi (2)					
		Mamus (2)					
		Bapirawand (2) ...					
		Koth-ed-din ...					
		Noruzahwand ...					
		Ibrahim Husein ...					
		Ahmed Jashni ...					
		Gareki					
		Musafrawand ...					
		Dashti (2)					
		Yusufwand (2) ...					
		Latīfawand ...					
		Khalil Ibrahim ...					
		Nazir Ali					
		Gowalū					
		Bedevi					
		Chamkabud ...					
		Malmulaki ...					
		Meimahi ...					
		Shahriyawand ...					
		Dust 'Alīwand ...					
		Darah Belut ...					
		Baldwi					
		Batuli					
		Haveri					
		Sandal					
		Murad Alīwand ...					

The Table cf the Fāīlī Lūrs is given by Layard,—(*contd.*)

Great Divisions.	Tribes.	Sub-divisions.	Families in tribe.	Families in division.	Summer residence.	Winter residence.	Assessment of division.
Pūsht-i-Kōh,—(contd.)	Kurd,—(contd.) ...	Haiderwand ... Bozzir ... ... Kharbuzani ... Hak Ali ... ... Noker Omaran ... Abdānū ... ... Deh Luran ... ... Bayat	4,000,—(ctd.)	......	Kabīr Kuh and sometimes Seīmarrah,—(contd.) ...	Abdānū Deh Luran, hills above Badrai, and at the foot of Kabīr Kuh,—(ctd.)	15,000 (ctd.)
	Mehakf ...	Ankiyasi ... ... Zaranduhsi... ... Khazil ... ... Risawand ... ... Badrai ... ... Bali ... ... Deh Balai ... ... Gūmar ... ... Mal-kitabi ... ... Mishkas ... ... Ali Beiki ... ... &c. &c.	5,000	10,000	The mountains to the north-west of Kabīr Kuh and sometimes as Khorамābād	The plains at the foot of these mountains ...	15,000

Pūsht-i-Kōh,—(contd.)	Shahan ...	......	400	......	The mountains to the north-west of Kabīr Kuh and sometimes over Khorāmabād	The plains at the foot of these mountains ...	15,000
	Panj Situn ...	......	200				
	Dinarwand ...	......	200				
	Lort ...	......	150				
	Handemeni ...	......	150				
Dependencies. ...	Bajilan ...	Dalwand	900	...	Hurū	Dasht Abbas, banks of the Kerkhah, in the low hills, and near the sources of the Dawaraj	2,000
		Sagwand	11,000				
	Beiranwand ...	Aliwand	1,500				
		Dushiwand ...	1,000				
	Hulilani ...	Osmanawand ...	500	6,000	Hills, near Hulīlan ...	Plain of Hulīlan ...	3,500
		Jalālawand ...	500				
		Dajīwand	200				
		Bālāwand	100				
		Sarkhameri ...	200				

The tribes of Lūri-Kūchāk are far more numerous than the Bakhtīārīs; with their dependencies they number 56,000 families. The assessment of the tribes of Pēsh Kōh is fixed at 120 'kātirs,' or mules, but the distribution fluctuates at the discretion of the Persian Governor. The tribes of Pūsht-i-Kōh and the dependencies are not included in this arrangement, but have a separate amount of revenue assigned to them. The valuation of 'kātir' varies, as with the Bakhtīāris, according to the state of the province; but under the late Vazīr Mirzā Būzūrg, who administered the revenues with eminent success for about ten years, it was raised to the rate of 200 old tomans, or 333⅓ of the present currency; the 120 'katirs' were therefore equivalent to 40,000 tomans, and the amount annually realised from pesh-kash alone rather exceeded than fell short of this sum. The following table exhibits the revenue system as observed by Vazīr Mirzā Būzūrg.

The sum realised from the tribes amounted to 60,500 tomans, but the government possessed another source of revenue in the town of Khoramābād and the crown lands scattered over the province according to the following list:—

Names of Districts.		Taxation in money.	Taxation in grain.	Remarks.
		Tomans.	Kharwars.	
Khoramābād	Revenue of town	5,000	...	This consists of the rent of shops, gardens, orchards, mills, and customs.
	Crown lands ...	2,000	2,000	
Seīmarah		2,000	2,000	
Jáīdar		1,000	500	
Alishtar		...	1,000	
Koh Dasht		230	200	
Tehrān		500	700	
Kīr-Ab		100	500	
	Total ...	10.830	6,900	

If we reckon the 'kharwar' of grain at one toman, which is the usual valuation in Lūrīstān, this will give an addition to the revenue of 17,700 tomans, and raise the whole amount which may be annually realised from the province to 78,200 tomans. The system of revenue in Pēsh-Kōh is very simple; when the 120 kātirs have been duly distributed among the tribes and their sub-divisions, in a general council and to the satisfaction of all, each sub-division determines the amount of share to be paid by the different camps of which it is composed, and the Rīsh Sūfed of each encampment collects from the different families under his rule according to his knowledge of their individual ability to contribute. But in a wild country like this, where many of the tribes live in a state of open rebellion, and will not attend to the distribution apportioned by the general council, the governor would certainly fail in his contract to the crown, unless he had indirect means of raising extraordinary revenue to make

up for many defalcations. Mīrzā Būzūrg, therefore, introduced an extensive system of fees and fines; and, where robberies and murder were of almost daily occurrence, he did not want opportunities of exaction; indeed, he is said to have realized about 20,000 tomans annually in this manner, and that, too, without cruelty or injustice.

Lūrī Kūchak is far more capable of substaining a heavy taxation than the Bakhtiārīs, for, though agriculture is equally neglected, it has other valuable sources of profit. The principal of these is its breed of mules, which are esteemed by far the best in Persia. It certainly exports on an average 1,000 of these animals annually; and taking the mean price at 20 tomans, this alone will give a sum of 20,000 tomans of yearly produce. The Iliyāt drive a considerable traffic also in carpets, packing-bags, and all descriptions of horse-furniture; they exclusively supply the towns of Hamādān, Nīhāwand and Būrūjird with charcoal, and their flocks and herds likewise afford them a considerable profit.

The great tribes of Pesh-Kōh have no single chief like the Bakhtiārīs; neither indeed have the sub-divisions in general. Some four or five tushmāls are usually associated in the government of every sub-division, and on great occasions all these tushmāls meet as equals and consult; so that their internal constitution more nearly assimilates to the spirit of a confederate republic than of a great feudal aristocracy. The Valī of Pesh-Kōh alone retains the kingly power of his ancestors.

Among the Lūrs most of the offices of labor are performed by women; they tend the flocks, till the fields, store the grain, and tread out that which is required for use. The men content themselves with sowing and reaping, cutting wood for charcoal, and defending their property against the attacks of others. The carpets, the black goat-hair tents, and the horse-furniture, for which Lūristān is famous, are almost all the work of the women. The men seem to consider robbery and war their proper occupation, and are never so well pleased as when engaged in a foray.

The language of the Lūrs differs but slightly from that of the Kūrds of Kirmānshāh, and a person conversant with one dialect will perfectly understand the other. These dialects of the mountaineers of Zagros have been hitherto assumed by all writers as remnants of the ancient Pehlevī, but apparently on insufficient grounds, as they are probably derived from the old Fārsī, the Fārsīkadīm as it is called, which was a co-existent but perfectly distinct language from the Pehlevī in the age of the Sāsānian monarchs. Certainly the Pehlevī, as we read it at the present day upon inscriptions and in books, does not possess any analogy with the Kūrdish, and it is doubtful if any dialect of it now exists as a spoken language, except among the Gabr colonies, and in a few detached villages of Azarbījān.

The religion of the tribes of Lūri-Kūchak is very curious, and well merits to be attentively observed; for, although the foundation of all Alī Ilāhism is the same, consisting in the belief of a series of successive incarnations, yet they have superinduced a number of local superstitions, apparently of remote antiquity. The Lūrs do not affect the slightest veneration for Mahomed and the Koran; their only general object of worship is their great saint Bābā Būzūrg; but there are also several holy men amongst them who are considered the living representatives of the divine principle, and who are thus regarded by their particular dis-

ciples with a reverence little short of adoration. Their sacrifices and their mystical meetings form a subject of much interest; for many of their observances are certainly to be traced to a source long anterior to the institution of Mahomedanism. Macdonald Kinneir has noticed the midnight orgies of the Charāgh-Kushān. It is not probable that any such rites are observed at the present day, but meetings of this nature were certainly held until within the last half century, and there cannot be a doubt but that we may recognize in them a relic of the worship of the principles of generation and fecundity, which had descended through the orgies of Mithra and Anaitis, from the time when Sesostris erected the emblems of the sexual organs as objects of adoration, and Semiramis delivering herself to indiscriminate pleasure doubtless intended to fulfil a religious ceremony.

The great branch of the Pēsh Kōh is divided into four tribes, each of which has numerous sub-divisions; it is without a supreme chief having power over the whole body, but each tribe and almost each sub-division has its own particular head in tushmāl, who acknowledges no other authority than that of the Shāh when he is able to enforce it.

The system of government pursued in these tribes is the same throughout the whole of the tribes in Persia. Each tribe has its chief, who exercises an unlimited authority over its members.

The tushmāls are merely chiefs of families or of sub-divisions, who are employed in collecting the tribute, and are considered responsible to the chief for the good order and allegiance of those placed under their care. They may resort to any means they think proper in raising this tribute, and may imprison or even put to death those who belong to the division over which they are placed; but they are accountable to the great chief for that part of the tribute apportioned to their division, and must follow him in his wars when he needs their services. It is upon these conditions that they hold their power as tushmāls; and if these are neglected, they may be immediately displaced. The constitution of these tribes bears, in fact, a very strong resemblance to feudalism. The chief himself accounts with the government, and is left to raise the tribute through his tushmāls.

The four tribes of the Pēsh-Kōh are generally at war with each other. They are notorious for their plundering propensities, particularly the Dilfān and Sīlah Sīlah.

The country they inhabit can seldom be traversed in safety either by single travellers or caravans.

The tribe of Dilfān furnishes 800 men, who form the Lūristān regiment. Of this number 300 are raised from the sub-division of Yiwetiwand, 400 miles from that of Mūmināwand, and 100 from that of Reīsāwand.

The members of the tribe of Dilfān are chiefly Ali-Ilāhis in religion.

The tribe of Amalah, as the name denotes, were originally employed by the Valīs of Lūristān as their immediate servants.

Several of its sub-divisions are still called after the services that their members used to perform, as mīrākhūr, kātirjī (head muleteer), gholam (slave.) This name is still applied to that portion of the tribes of the Pūsht-i-Kōh which encamps with the Valī.

The Amalah are Dehnishīns who cultivate the crown lands in the neighbourhood of Khōramābād.

The tribes of the Pūsht-i-Kōh are under a Valī, whose ancestors were the chiefs of all the Fāīlī Lūrs. Hasan Khān, the father of the Valī, when

Layard visited these tribes, was the last who enjoyed that powerful post. He was, however, vested with authority over the tribes of the Pēsh Kōh by the Persian government, his legitimate right only extending to those of the Pūsht-i-Kōh. Kalb Alī Khān, who was of the same family, opposed him with some success, but was finally murdered when in the camp of Mahammad Alī Mirza, who had by an oath of safe conduct prevailed on the chief to join him. Hasan Khān died at a very advanced age. His three sons had ejected him from the government of Lūristān, and after his death they divided the tribes subject to him.

The eldest, Alī Khan, enjoyed the chief authority in Lūristān. The following tribes acknowledging him as their chief:—Kūrd, Shāhān, Dīnārvand, Lort, Handemeni, Sagvand, and Beīranvand; the two latter tribes, however, only when he had power to enforce his authority. Ahmad Khan holds half the tribe of Mehaki, and Haidar Khan the remainder with the tribe of Panj Sitūn.

Alī Khan, in addition to the tribes above mentioned, possessed the villages of Deh Lurān and Bayat, and extensive pastures in the plains, which are usually inhabited by the Ben-i-Lam Arabs, who pay a small sum yearly for permission to occupy them.

Of all the tribes the Sagvands give the most trouble to the Persian government. Relying upon the strength of their position, they are often for some months in open rebellion. Before the arrival of the Motamid in Khūzistān, in the spring of 1841, the whole country was in a most disturbed state and the roads very unsafe: caravans were frequently plundered, and the communication between Shūstar, Kirmānshāh, and Khoramābād, by the mountain passes, almost entirely cut off The country is at present in a more quiet state, and hostages have been given by the chiefs as securities for their future good conduct.

Lūri Kūchak was formerly included in the government of Kirmānshāh, but since the removal of the Motamid-i-Daolat to Isfahān, it has been made over to him. The usual residence of the governor of Pēsh-Koh is either at Khoramābād or in the plain of Seimarrah.

It is very difficult to form a correct estimate of the forces that might be raised in Lūri Kūchāk. The Vālī may probably be able to collect between 4,000 and 5,000 men, of whom 500 or 600 are horsemen. The Sagvands have about 300 horsemen. The gross amount of armed men that might be raised in Lūristān may, perhaps, be between 4,000 and 5,000 horsemen and 20,000 matchlockmen.

The Feilis pretend to have more respect for an oath and to be less bloodthirsty than their neighbours, the Bakhtiarīs ; but there is very little difference in this respect between them. Several sub-divisions of the tribes of the Pūsht-i-Kōh have left their mountains, owing to acts of oppression on the part of Alī Khān, and have sought refuge in the Dehāts, or small villages dependent upon Dizfūl, settling as ryots and engaging in the cultivation of the soil. (*Rawlinson—Layard.*)

LYLAN—Lat. Long. Elev.
A district of Azarbījān, Persia, situated to the north of the Sagatū river. It produces madder and nearly every kind of grain and fruit in abundance. *(Chesney.)*

M.

MĀDAR-I-SULĪMĀN.—Lat. Long. Elev.

A small village in Fārs, Persia, 75 miles north-east of Shīrāz. Here is a tomb said to be that of Cyrus. The building, which is in ruins, is built on rising ground some 30 or 40 feet square. The principal objects are three portals, 11 or 12 feet high, the two upright pilasters of each of which form the doorway and support a block of marble 7 or 8 feet long laid on them horizontally. *(Morier—Ouseley—Clerk.)*

MĀEDĀŪD—Lat. Long. Elev.

A village in Khūzistān, Persia, on left bank of the Āb-Āla, north of Rām Hormaz.

It is a large village, inhabited chiefly by the Janekī Garmsar Bākhtīārīs. The valley in which it is situated, though small, is exceedingly rich and fertile and is celebrated for its rice. In the hills to the south are the celebrated white naptha springs and bitumen pits of Mae Dāūd. *(De Bode—Layard.)*

MĀFĪ—Lat. Long. Elev.

A tribe of Persia, a section of the Laks. *(Malcolm.)*

MAHALŪ—Lat. Long. Elev.

A village in Fārs, Persia, 22 miles south-east of Shīrāz, 57 miles from Fasa and on the south shore of the lake of Neyriz. It is a poor village, but has a caravanserae and some garden land, a few cypress trees and some 60 or 70 families. Water is obtained from springs, but few supplies are procurable. The lake of Neyriz or Daria-i Nimak is sometimes called the lake of Mahalū. *(Abbott—Ouseley—Jones.)*

MAHAMADABĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, about 52 miles north-west of Bīrjān.

It contains 250 families, all Arabs and owners of considerable herds of cattle. The little cultivation here is chiefly cotton. There is a watercourse, running past this place, the water of which is at the end of the summer very salt, and at all times is brackish. *(Forbes.)*

MAHAMADĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 12 miles south of Tūrbat-i-Haidarī, situated in a well cultivated country. The fort of this place must at one time have been a place of strength, if one may judge from the height and solidity of its square outer wall, surrounded by a deep and wide ditch. It has also a second or inner wall, and the whole is commanded by a lofty and massive tower in its centre. The present inhabitants are of a nomadic race. *(Forbes.)*

MAHAMADĀBĀD—Lat. Long. Elev.

A fort in Khōrasān, Persia, 3 miles south of Tabas. It is built in a circular form with lofty mud walls, and contains about 60 houses, some within the walls and the rest without forming a circle around it. The inhabitants are chiefly nomads. *(Forbes.)*

MAHAMADĀBĀD—Lat. Long. Elev.

A town in the Mīāndāb district of Azarbījān, Persia, on the left bank of the Jagatū river, above its confluence with lake Ūrūmīa. There is a ferry over the Jagatū at this place on crazy skin rafts. (*Rawlinson.*)

MAHAMADĀBĀD—Lat. Long. Elev.

A village in the Kūrd district of Khōrasān, Persia, near Daragaz. It is a square defended by a double ditch, the outer one of which is in fair repair, having a ditch some 16 or 18 feet broad and a 'khakrez' or mound of earth outside it. The town is laid out by streets in regular compartments, but is mean and poor. (*Fraser.*)

MAHAMADĀBĀD—Lat. Long. Elev.

A village in Yezd district, Persia, 10 miles from Yezd, on the road to Kirmān. It is a large village of 300 houses, forming a long straight street with houses and rows of mulberry trees on both sides. (*Smith.*)

MAHAMADĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 60 miles on the road from Bīrjān to Serazan, from which it is 30 miles. It is walled and contain 100 houses with 200 tents in the environs inhabited by Arabs. (*Jerrier.*)

MAHAMADJIK—Lat. Long. Elev.

A village in the Sāīn Kala district of Azarbījān, and about 4 miles below the town of Sāīn Kala on the river Jagatū. It is the residence of the chief of the Chārdāorī tribe, who has built himself comfortable residence, and has planted a large garden in the usual oriental style, which is the wonder of the surrounding country. (*Rawlinson.*)

MAHAMDIA—Lat. Long. Elev.

A village in the Naīn district, Persia, half mile south of Naīn. It is described as rather a large village. (*Abbott.*)

MAHAMRA—Lat. Long. Elev.

A town in Khūzistān, Persia, situated on the north bank of the Hafar canal, 26 miles below Basrah. It is surrounded by a wall which is in a ruined state and crumbling away in many parts. The defences consist of some square and round towers, which are neither loop-holed, crenelated or pierced with embrasures. These towers are connected together by a curtain about twenty feet high, which surrounds the town on the north-east and west faces. The towers also are about twenty feet in height and of a diameter of about ten feet. They consist of a parapet of about three feet thick all round. There are two gateways, one on the east and one on the west face. The fort is surrounded on the north, east, and west sides by a nullah from five to ten feet deep by ten to twelve feet broad, filled with water at the high tides. The Hafar bounds the town on the south. The town is capable of holding upwards of one thousand men, but is in a very dirty state, and would require a thorough cleansing before it would be safe to quarter any one accustomed to cleanly habits in it. Like all other towns in these parts, the streets are narrow. The bazaar which is covered in is one of the best buildings in the town.

When the British attacked Mahamra in 1857, the fortifications round about it consisted of nine batteries erected by the Persian army: four of these were on the main land and five on the island of Abadan; almost all these apparently having been newly constructed. The north fort on the point west of Mahamra was one of the best, and this was the one with which our men-of-war were principally engaged. It consisted (as did all

the others) of a well constructed parapet made of layers of date leaves and clay well rammed and bound together. This battery had nine embrasures. The others had from five to three each. These embrasures were constructed at their mouths of date tree trunks fastened together. Most of the batteries were open at the gorge, the ground in the interior being covered with pits dug as shell traps. With the exception of these, there are no other defences near Mahamra.

The water at Mahamra is of course plentiful, and very good from the rivers, but is not to be obtained from wells, as the water found in them is salt and brackish. A well was dug by our Sappers in 1856 at about a mile inland, and no water was procured till the well had attained a depth of twenty-three feet, when a very little was found, and that was undrinkable and brackish; water is also to be obtained from the various cuts and nullahs, but doubts are entertained as to its wholesomeness, owing to its flowing through the date groves, where vegetable matter grows thickly on its banks.

The water from the Bahamishīr or Hafar should be always procured, if possible, for drinking, being supposed to be much more wholesome than that of the Shat-ūl-Arab, and the creek or irrigation water should be avoided, being impregnated with the foul vegetable matter through which it passes.

General Williams in his report to Government, dated 23rd October 1856, says:—"the climate of Mahamra from June to October is very deadly to Europeans, but during the remainder of the year it is well adapted to the operations of war." Sir Henry Rawlinson agrees in this estimate, saying the climate "is so pestilential that the mortality among those who are obliged from any cause to reside in it during the hot season amounts to about 50 per cent. The cause of this unhealthiness is the marsh malaria produced by the decomposition of vegetable matters under a burning sun, added to the great humidity of the atmosphere in the immediate vicinity of the sea."

Captain Holland remarks on the salubrity of Mahamra as follows:— "Accounts seem so contradictory as to the salubrity or otherwise of the climate during the hot season, that it would be impossible to form an opinion without personal experience. During the period the army have been encamped here, *viz.*, the month of April 1857, it was very healthy, the sick of the force averaging only from 2 to 3 per cent. The thermometer during the heat of the day ranged from 75° to 93°. The soil seems to retain moisture from the continued decomposition of both animal and vegetable matter, as in the Indus and Nile and all deltas formed by deposits from rivers. The miasma arising from such a soil in the hot season alone would be sufficient cause for fever. All accounts seem to coincide as regards the salubrity of the place during the cold season, *viz.*, from the beginning of October to the end of March."

Captain Selby, however, entertains a different opinion from the rest of our authorities regarding the salubrity of this place. "Besides," he says,— "the advantages which Mahamra, considered either as a military post or commercial city, possesses, its great salubrity is of vast importance in a country so low and flat as the delta of the Euphrates; and I am enabled, from a personal knowledge of it for some years, to bear witness to its superiority in this respect over any other part of the adjacent country, so

much so that when during the hot months duty called me from Baghdād to the town of Basrah or its vicinity, I invariably remained at or near Mahamra, to which, in a great measure, I attribute the entire absence of that deadly fever which committed such havoc in the second expedition, under Captain Lynch, at its outset, and which can only be ascribed to its having been compelled to remain so long at Basrah. I may further adduce as a proof that during the fifteen months I commanded the steamers *Euphrates* and *Assyria*, I only lost two men,—one from an accident, the other in consequence of a chronic disease of seven years' standing."

The country adjoining Mahamra, bounded on the east by the Bahamishīr, on the west by the Shat-ūl-Arab, and on the south by the Hafar, is for miles a low plain, no high ground being within sight of Mahamra. The soil is an alluvial deposit and chiefly consists of clay. On the banks of the rivers and for about three quarters of a mile inland, the ground is intersected by deep cuts, which are filled with water at the rise of the tides: almost all those on the western side, when so filled, are impassable, unless bridged over. These cuts are surrounded by date trees, groves of which run along the banks of the rivers and extend inland as far as the cuts. These trees are seldom less than from seven to eight yards apart from each other. The ground here in many parts is covered with rank vegetation, amongst which grows the liquorice plant, which seems indigenous to the country. Further inland, beyond the belt of the groves, there seems to be no vegetation whatever, the ground being one continued plain, intersected by a nullah of from fifty to fifteen feet broad by fifteen to five feet deep. This extends right across the plain, and joins the Shat-ūl-Arab with the Karūn. At low tides it is passable in one or two places. The open country is of course well adapted for the operations of cavalry and artillery, and even in the groves. All arms could advance inland with great facility, provided they proceeded in a direction parallel to the cuts and had not to cross the large connecting nullah abovementioned. However this as well as all other cuts could be bridged over by trunks of the date trees which grow on either side, being cut down and laid across. The banks of this nullah are composed of a soil of thick adhesive clay.

The productions of the country seem to be barley, lucerne-grass, onions, beans, dates, &c. Poultry and bullocks are obtainable to an ordinary extent, but the latter are of an inferior quality. Eggs, butter, and milk are to be procured in small quantities from Sirkhana and the other small villages near Mahamra.

The river Shat-ūl-Arāb is here of about half a mile in width, and of sufficient depth to float the largest ships, and to allow them to be alongside the bank, which is perpendicular and composed of adhesive clay. The Hafar and Bahamishīr are nearly as deep, small vessels being able to lie longside their banks. The rivers are of course impassable, except in boats or rafts, the only material at hand for constructing the latter being trunks of date trees, which, owing to the heaviness of the wood, are not very buoyant. The natives made much use of a raft composed of inflated skins with a flooring of date branches tied together; such rafts could be easily constructed of any size. Boats are not procurable in great numbers, some small and large canoes and buggalows being all that are obtainable. The boatmen seem willing to let their boats out on hire, and are a hard-working class of men.

It is said that this part of the country is under water at the season when the snows melt; this however seems impossible, as there is a gradual rise of ground from the Haffar inland of about one in every two hundred feet. Some of the Arabs say that the ground at and near the date groves is alone inundated during that season, further inland being dry.

The camp of the second division of the British Persian expeditionary force was pitched in 1857 on the open ground, at a distance of about 1,300 yards south of the great nullah which connects the Shat-ūl-Arāb and Karūn facing the north, the prevailing winds being east and west. (*Rawlinson—Williams—Selby—Holland.*)

MĀHĪBĀZĀN—Lat. Long. Elev.

A dam on the Āb-i-Gargar river .

MAHADĪSHT—Lat. Long. Elev.

A village in Kirmānshāh, Persia, 12 miles from Kirmānshāh west. It consists of about 80 houses, and is situated in a superb plain 10 miles in breadth, which is watered by a little river in which are found an amazing number of tortoises. There is a fine brick bridge over the river. There are many villages among the rich pastures of this plain. There is a fine large caravanserae here. (*Jones—Taylor—Ferrier.*)

MAHMADE—Lat. Long. Elev.

A village in Fārs, Persia, 6 miles from Bandar Delim, south-east. (*Monteith.*)

MAHMŪDABĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 70 miles from Mashad on the Herāt road. It is a small fortified town situated on an eminence and defended by two 4-pounders. The approach to it is through a muddy stream which flows at its foot. It is a good military position. (*Ferrier.*)

MAHMŪDABĀD—Lat. Long. Elev.

A village, in Khōrasān, Persia, 13 miles from Tūrbat Shēkh Jām, on the road to Mashad, from which it is about 80 miles south-east. It is on the left bank of a fine stream. Supplies are scarce. (*Clerk.*)

MAHMŪDĪA—Lat. Long. Elev.

A frontier district of Azarbījān in Persia, and Vān in Asiatic Turkey, consisting of a plateau, 6,000 feet in elevation and 4 miles in breadth, on the range which here divides these districts. It has a desert and bleak appearance. (*Monteith.*)

MAHRUGĀT ABDĀLA—Lat. 29° 46'. Long 48° 36' 10". Elev.

A long mud bank forming the west side of the channel from the Persian Gulf into the Shat-ul-Arāb It is dry at low water spring tides to within about 2½ miles of the bank. It is safe to approach in working up the above river to 3 fathoms or 2¾ fathoms. (*Brucks*).

MAHŪN—Lat. Long. Elev.

A town in Kirmān, Persia, 24 miles south-south-east of Kirmān. It is a very pretty but straggling little town of some 1,500 houses surrounded by many gardens, and is the place where the cattle belonging to the governor of Kirmān are usually kept. The governor of Kirmān has a shooting lodge here, and there are five or six very large serais for the accommodation of the people attached to the establishment of horses and mules. This causes a considerable influx of strangers and trade, and the districts in the vicinity of Mahūn are richly cultivated and apparently very flourishing.

Mahūn contains the tomb of Shāh Niāmat-Ūla, a great saint to whose shrine many pilgrimages are made. (*Kinneir—Smith.*)

MAHYAR—Lat. Long. Elev.

A village in Irak Ajamī, 25 miles south of Ispahan, on the Shīrāz road, and 19 miles north of Kūmshāh. It has tolerably strong walls faced with stone but no ditch. The hills round it could be crowned by light troops. There is a little cultivation in the valley round it. A few supplies are procurable, but the water is very bad, and none better is to be found on the road from Kūmshāh, from which place it should therefore be brought. There is a fine caravanserae here built by the mother of Shāh Abbāss. It is a very extensive building, consisting of one front-court, on the right and left of which, under lofty arches, are rooms and stables for the convenience of travellers.

The front of the principal gate is inlaid with green lacquered tiles and neat-cut bricks. It opens into the large square, in the centre of which is a platform of the same shape. On the right of the exterior front is the cistern, over the orifice of which is thrown a platform with a pillar at each corner. The general structure is of brick, except some of the better rooms, in which a fine blue stone is used. The whole is falling rapidly into decay as a caravanserae, and has now indeed been converted into one of the common forts of the country by raising mud walls around and turrets at proper intervals,—a miserable contrast to the elegant and substantial workmanship of former times. (*Ouseley—Morier—Clerk—Taylor—Jones.*)

MAIDĀNĪ—Lat. Long. Elev.

A division of the Kohistān district of Kirmān, Persia. It consists of plain country. (*Chesney.*)

MAJAN—Lat. Long. Elev.

A village in Khōrasān, Persia, 40 miles on road from Bīrjān to Kirmān, from which it is 215 miles. It is walled and contains 400 houses inhabited by Persians. (*Ferrier.*)

MAJĪDĀBĀD—Lat. Long. Elev.

A village in the district of Savē, Irāk Ajamī, Persia, 17 miles from Savē, on the road to Kūm. The village is a ruin, but it has a new and well-constructed brick caravanserae. (*Kinneir—Abbott.*)

MAJŪSĪ—

A religious sect in Persia, who are said to worship the cow. They are also called Gaor Yezdi. (*Ogilvy.*)

MĀKĪAVAND—Lat. Long. Elev.

A tribe of the Janeki Garmsar Bakhtīārīs. It can turn out 500 or 600 good horsemen. They inhabit the country near Taulah and Gūlgīr in Khūzistān, Persia. (*Layard.*)

MAK-I-KOTAL—Lat. Long. Elev.

A pass in Fārs, Persia, lying between the villages of Zanjīrān and Kowa, on the road from Fīrozābād to Shīrāz. It is not at all difficult. (*Ballard.*)

MAKSŪDBEG—Lat. Long. Elev.

A village in Ispahān district, Persia, 15 miles south-south-east of Kūmshāh, 23 miles from Yezd-i-Khāst, on the Shīrāz-Ispahān road. It has a small mud fort, a caravanserae and a few half-ruined hovels. Supplies in small quantities are procurable, and water is obtained from "karez." (*Jones—Ouseley.*)

MAKŪ—Lat. Long. Elev.

A town in Azarbījān, Persia, on the left bank of the Alsas river, 35 miles on road from Bayazīd to Nakshvan, from which it is about 46 miles distant.

It is chiefly celebrated for its gigantic cavern. It consists of a vast arch, 600 feet high, 1,200 feet in span, and 200 feet thick at the top, and 800 feet deep. At the bottom of this is a castle inhabited by a chief of the tribe of Beyāt, and at the junction of the limestone and lava, a number of small caves have been partially excavated, accessible only by a ladder. From one of these a small stream of water trickles down the rock, but the artificial works look in the vast space of this natural excavation like ants' nests on a wall. There are about 400 houses in the town of Makū, some few stand under the rock; but as masses of stone have frequently fallen, the generality are outside and protected by a low wall: they could easily be destroyed from the top of the rock.

Fraser thus describes this place.—"On the left bank of the stream, the rock rises in a scarp to the height of some 400 or 500 feet, and from a point—or rather line,—about 40 or 50 feet below the summit of the bank, there is a cavern or recess formed by an inward sloping of the rock to the depth of, perhaps, from 100 to 150 feet by 500 or 600 in length. Across this recess, at about 50 or 60 feet within a line dropped perpendicularly from the overhanging rock, has been built a wall of stone and lime, which, uniting with the rock at either side, forms the fort. In this space have been built houses, some of them being attached to the inside of the wall, which afford accommodation to the Khān and part of the garrison. The fort thus formed is between 200 and 300 feet above the level of the narrow valley, and beneath its wall, upon the slope, has been built the town or village among the rocky ruins that have fallen from time to time from the scarp. The whole is surrounded by a stone wall which meets the scarp on either side, and is strengthened with square bastions. The space between the wall of the fort and the back of the rock does not appear greatly to exceed 60 or 70 feet in depth, so that the accommodation it can afford for residence must be small. But there is in the rock itself a second hollow rendered inaccessible by a smooth scarp of some 50 or 60 feet, and which, therefore, can only be reached by the help of ropes. This gallery leads to a series of caverns formed in the rock, and capable, as I was assured, of accommodating 1,000 or, as some say, 3,000 men, and having immense granaries which are always kept full, and a perennial stream of water rising in the rock itself. The inaccessibility of this interior stronghold and its unassailability by shot or shell renders it, as is believed, impregnable, and no doubt, to capture it, if resolutely defended, would be no easy matter. Within and carved on the rock are said to be many inscriptions in an unknown language, and which have never been seen by any one capable of forming an opinion upon the subject, for the possessor of this stronghold, it is affirmed, received it from his predecessor, under an oath, never to permit strangers to mount into the interior, or see the caverns." (*Monteith—Fraser.*)

MĀLĀGĀI—Lat. Long Elev.

A valley in Khūzistān, Persia, on the banks of the Āb-i-Zard, under the hills of Mangasht. It is described as a pleasant valley, thickly wooded with gigantic walnut trees. (*Layard.*)

MĀLĀ GHA—Lat. Long. Elev.
A plain in Khūzistān, Persia, on the banks of the Āb-i-Ālā river, north of Rām Hormaz. It is much frequented by the Jancki Garmsar Bakhtīārīs. (*Layard.*)

MĀLĀHMADĪS—
A tribe of Bakhtīārī in Persia, originally a sub-division of the Baidar Vands. They have, however, long separated from them, and now encamp perfectly distinct. They accompanied Nādar Shāh in his expedition against Herāt, and afterwards settled for a short period in Kandahār. They then returned to their own country by Seīstān and Kirmān to Shīrāz, and settled in the district of Felāt, driving out the original possessors. The country occupied by them being within Fārs, they pay tribute to the governor, but the tribe itself being included within the division of the Bakhtīārīs they also pay the capitation tax,—the former amounts to 400 tomāns, the latter to 300. They consist of about 1,000 families. (*Layard.*)

MALAK-ĀBĀD—Lat. Long. Elev.
A village in Kirmān, Persia, 26 miles north of Kūm in the district of Sarjān. It is itself quite destitute of trees, but the plain in which it is situated possesses many villages with gardens and groves of trees. (*K. Abbott.*)

MĀL-AMĪR—Lat. Long. Elev.
An extensive, fertile plain to the west of Khūzistān, Persia, near the sources of the Karūn. It is, perhaps, the most remarkable place on the whole of the Bakhtīārī mountains: on all sides the most precipitous mountains rise almost perpendicular from the plain. To the east it is divided into two parts, which are separated by a range of limestone hills branching out from Mangasht. It is badly irrigated: a few springs rise at the foot of the hills, and a stream of brackish water flows through the midst. The eastern extremity of the plain in the winter and spring is converted into a marsh. Indeed the whole after-winter rains is sometimes inundated, as the torrents that rush down the mountain sides have no outlet. There is a small stream running from Māl-Amīr through a narrow defile to Halagān, but it is frequently dry. (*Layard.*)

MĀLĀ RŪD—
A mountain stream in Ghīlān, Persia, which falls into the Caspian, about 17 miles north of Enzelī. There is a considerable salmon fishery at its mouth. (*Monteith.*)

MALGARAM—Lat. 27°50′30″; Long. 51°38′; Elev.
An island in the Persian Gulf, off the coast of Fārs, Persia, just off Ras Malgaram, from which it is 1½ miles distant south-west. It is a small woody island. There is a gut between it and the point, with 10 fathoms in it, and there is a fathom and a half at low water on the bank without it. In this gut the Kongūn boats are laid up when dismasted for the season. (*Brucks.*)

MĀMĀGĀN—Lat. Long. Elev.
A village in Azarbījān, Persia, on the way from Tabrez to Lake Ūrūmīa. It is a large place, built in the form of a terrace on a gentle declivity. (*Wagner.*)

MAMARN—Lat. Long. Elev.
A village in Irāk Ajamī, Persia, on the right bank of the Kizl Ozan, 12 miles below Mīāna. It is a large village, overlooked by a fort. Three miles

from it there is an easy ford over the Kizl Ozan (in the beginning of November). (*Morier.*)

MÁMĀSENĪS—

A tribe of Persia, who reside to the north of Kazīrūn, in Fārs, Persia; their principal stronghold being the Kalā Sūfēd.

They are celebrated as one of the most lawless tribes of Persia. They claim descent from Rūstam, having emigrated, they say, from Seīstān.

Their sub-divisions, &c., are thus given by Baron DeBode:—

	Divisions.	Number of families.	Encampment.	
Rūstamī ...	Mahamad Salihi.	100	Ser-ab-i-Sīah Dyar in the plain of Begram.	The Rūstamī are considered the bravest, and can bring 200 horsemen well armed and mounted into the field.
Bekesh ...	Alivand ...	100	Nūrābād Tangī Shāhpūr.	Next comes the Bekesh; between these tribes there is much hostility and jealousy.
Dūshman Ziārī ...	......	100	Ardekan near Shāhpūr, Chenōshejān.	The two remaining tribes, though nearly equal to the others in numbers, are poorer and less powerful. One part of the Dūshman Ziārī is under the protection of the Rūstamī.
Joi	......	100	Near Kala Sūfēd...	

Morier in addition gives a section called Zālī, and Layard one called Gavi. Baron De Bode places their numbers as low as 400 families, while of other authorities, Layard places them at 3,000, Shiel at 8,000, and Morier from 10,000 to 12,000. The Mamasenni have by degrees made themselves masters of almost all the arable land formerly possessed by the inhabitants of Fahliān, who complain bitterly of the exactions—one to which they are constantly exposed. This tribe have always given a great deal of trouble, and after the death of Fatteh Ali Shāh, the communication between Būshahr and Shīrāz was almost cut off by one of their chiefs Valī Khān Bekash. They were, however, reduced by a detachment of regular troops from Azarbījān. It is said that on this occasion their women, 100 in number, rather than fall into the hands of these troops, threw themselves over the precipice with their children and were dashed to pieces. They

have to pay a tribute of 7,000 tomans per annum to the Fārs Government. The real name is Mahamad Hūsēnīs. (*Morier—Layard—DeBode—Shiel.*)

MĀNGARA—Lat. Long. Elev.

A range of hills in Lūristān, Persia, on the banks of the Dizfūl river. (*Chesney.*)

MĀNGASHT—Lat. 31° 27′; Long. 50° 10″; Elev.

A fort on the Bakhtīārī mountains, 78 miles, on a road from Kūmshāh to Shūstar. It stands on an isolated mass of rock, is difficult of access, and was of great celebrity during the Persian wars. The open ground on the summit of the rock is about half a mile in circumference, and contains two perennial springs. Mangasht is the name also of a range of hills in Khūzistān, a continuation of the Zagros chain; they are lofty and precipitous,—the highest peak being within the range of perpetual snow,—and are destitute of soil and vegetation. (*Imp. Gaz.*)

MANŪJĀN—Lat. Long. Elev.

A village in district of Rūdbar, province of Kīrmān, Persia, situated in a plain, and having a small fort. (*K. Abbott.*)

MANZIL—Lat. Long. Elev.

A village in Ghīzān, Persia, on the road between Kasvīn and Resht. It is a flourishing place, with quite an English look, situated at the foot of the mountains. It belongs to peasant proprietors, and pays 200 tomans tax. About one mile distant is another neat village, with olive trees, where live some Armenians, subjects of Russia, who have established a manufactory of olive-oil. This is probably the same village as Menjīl. (*Eastwick.*)

MARAGHA—Lat. 37° 20′; Long. 46° 25′; Elev.

A town in Azarbījān, Persia, 68 miles from Tabrez, 57 miles from Sehna, 232 miles north-west of Tehrān. It is a well-built town, has a spacious bazaar, and is encompassed with a high wall. The situation is pleasant in a long narrow valley running nearly north and south at the extremity of a well-cultivated plain, opening to the Lake Ūrūmīa, from which Maragha is distant about 9 or 10 miles. The gardens and plantations are watered by canals drawn from a small river, over which there are two admirable bridges of six elliptical arches each, built about 1809. The town has about 15,000 inhabitants of the Turkish tribe of Mūkadam. There is a glass manufactory here, and a very handsome public bath. On the west it is girt by a range of low table hills, on which was Nasr-ūd-dīn's observatory, and on the east it is bounded by sloping hills, which gradually verge to high mountains. It is everywhere commanded by the hills which surround it, and, when seen from their summits, exhibits a monotonous succession of mud houses, without possessing one building of note. It is flanked on the north-east by a large burial place, in which there are many ancient stones bearing Kufic inscriptions. It is enclosed by walls, now in so many places so ruined as to afford an easy access without the medium of a gate. It has also out-works of turrets and many indications of having been a much more flourishing place than it is at present.

The famous marble pits of Maragha are situated about six miles from Deh Kūrgān, in the district of Maragha, a few hundred yards to the right of the road, at the entrance of an inconsiderable plain, which here stretches up from the lake and forms a sort of open bay among the prongs of the Sahand range. These pits are well deserving of examination by geologists. They extend over a space of about half a mile in circumference, are

small and irregular, and do not appear to have been ever sunk above 10 or 12 feet in depth; the sides are cut perpendicularly, and in the section thus exposed the strata of marble may be seen running in parallel and horizontal layers, the first occurring at about 5 or 6 feet below the surface, and the succeeding strata at intervals of about 2 feet; the average breadth of the layer of marble may be 7 or 8 inches.

A multitude of springs, strongly impregnated with carbonic acid gas, are seen bubbling up among the pits in all directions. On the escape of the gas, a copious deposit is left of carbonate of lime, and the channels in which the waters run are thus raised up into little rocky ridges, varying in height from 1 to 2 feet above the plain. The marble is the semi-crystalline formation of this deposit, though why it should thus form only in thin horizontal layers several feet beneath the surface may perhaps be an interesting subject of inquiry. There is little work going on in the quarries; but a great number of slabs are cut out and squared, lying ready for removal. It is well known that this Maragha marble is highly valued in Persia; when formed into thin plates, it is nearly transparent, and is used for windows to the baths at Tabrez. In larger slabs it is also frequently employed for pavement to baths and palaces, and the famous throne in the Dīwān Khāna at Tehrān is formed of the same material. There is a small village at this place called Dāsh-kesen, inhabited by laborers who work the quarries. The direction from Gogān is about south 18° west. Maragha was the capital of Hūlakū, grandson of Jangēz Khān. (*Morier.*)

MARAN— Lat. Long. Elev.

A plain in the province of Kirmānshāh, Persia, situate about 10 miles south-west of Kangāwar. (*Chesney.*)

MARAND— Lat. Long. Elev.

A village in Azarbījān, Persia, 45 miles north-west of Tabrez. It is a large straggling village, overlooked on one side by a small hill-fort, situated in a beautiful verdant plain covered with villages and everywhere cultivated. Though Chardin says it once had 2,500 houses, it now has scarcely 500. (*Ouseley—Morier.*)

MARANDI—

A tribe of the province of Azarbījān, Persia, who inhabit the vicinity of the town of Marand. One of the regiments of the Azarbījān army is raised from them. (*Malcolm.*)

MĀR-DASHT— Lat. Long. Elev.

A plain in Fārs, Persia, about 22 miles north of Shīrāz, crossed on the road to Ispahān. The soil is alluvial.

It is a district of Fārs, and contains only 17 villages at the present day, though LeBrun was informed in his day that it contained 880. The soil of this plain is in general less stony than that of Shīrāz, and is chiefly composed of marl. In many parts, and particularly to the south-west, it is a decided clay. (*Clerk—Morier.*)

MARŌZEH— Lat. Long. Elev.

A village fort in Kirmān, Persia, 140 miles south-east of Yezd, on the road to Kirmān, from which it is 85 miles distant north-west. (*K. Abbott.*)

MASHAD—Lat. 36° 17′ 40″; Long. 52° 35′ 29″; Elev.
A city, the capital of Khōrasān, Persia, situated near the east frontier of that province, 472 miles east of Tehrān, 201 miles north-west of Herāt, 696 miles north-east of Ispahān by Tehrān.

It is situated on a plain, and is of irregular shape, about 4 miles in circumference, surrounded by walls of mud. Eastwick rode round the walls, starting from the north of Idgāh gate. Immediately outside this he found two or three fine peach gardens, and this he considers the weakest part of the town, and where an attack would succeed most easily. After a quarter of a mile there is a branch road to the right, which goes round the city, while the main road goes on straight to two curious rocky hills, called Kohsang, which form the end of a spur from the line of mountains on the north. These are about 1½ miles in a direct line north-east of the citadel of Mashad. At 100 yards from the branch road above mentioned is the citadel gate of the city. The ground here is very rough, and the ditch broad and 40 feet deep, and it could be filled with water from a reservoir and water-courses further on. About 100 yards from the citadel gate, the north wall of the city ends, and the east begins at right angles to it. At this angle is the citadel, and the wall is well built up to the height of 25 feet. The east wall zigzags out to the east, and, after a few hundred yards, passes a reservoir and an excellent spring of water called Sar-āb, and here, at a quarter of a mile from the north-east angle of the city wall, is the Sar-āb gate; little further on the wall begins to turn towards the west, and after another quarter of a mile, the south wall may be said to begin. Following this for a mile we come to the Bala Khīābān gate, opposite to the entrance into the mosque of Imām Rezā. The ground is very rough all along this part, and the rifle-pits are still to be seen, from which the citizens used to fire when besieged by the Hisāmūs Sultanah. In half a mile more the Nangun gate is reached, and a little before this the west wall begins and runs on for three quarter of a mile, after which the north wall begins and continues for three quarter of a mile to the Paīn Khiābān gate, and thence a quarter of a mile takes one to the gate of Idgāh.

The city thus has five gates, *viz.*, the Paīn Khīābān and Idgāh on the north face, the Sar-āb on the east, the Bala Khīābān on the south, and the Nangun near the south-west angle. There is also a dry ditch all round the place.

The main street of Mashad, called the Khīābān, runs through the town from end to end. It is described as a magnificent boulevard, with a stream of water down its whole length and shaded by fine plane trees. Ferrier says it goes from the Kūchān gate to that of Herāt, but Connolly says it runs from east to west; whereas, according to Eastwick's description, it would seem to run from the Bala Khīābān gate to the Paīn Khīābān gate, or from south-west to north-east. Unfortunately I have not seen Fraser's account of the city, which, all agree, is the best, or these discrepancies might be reconciled. However, in the middle of the city is a large, open space of the shape of a parallelogram of 160 yards long by 75 yards broad; round this are rows of double-storied cloisters fronted with mosaic work and paved with grave stones. This is entered on either side of the short sides by high arched gateways of exquisite architecture faced with blue enamelled tile. In the centre of the long sides of the square are two deep arched porches of the same height and proportions as the gates,

one, of enamelled tile work, leads into a fine mosque, the opposite one, covered with broad copper tiles heavily gilt, forms a high gilded minaret and the golden dome under which the Imām sleeps.

In the centre of the square is a small octagon temple, within which stands a white marble block of great size hollowed to contain water, and through the square, and round this, Shāh Abbās made a stone canal that the faithful might have water at hand for their ablutions. A space of some hundred yards round the shrine is railed off for a sanctuary (bast); within this are several houses and shops, and hither even a murderer may flee and be in safety so long as he remains. Some have dwelt here for years, whose lives would have been forfeited had they put foot without the pale.

Eastwick, who is believed to be the only European who ever entered the square of the mosque of Imām Rezā, thus describes it:—"The quadrangle of the mosque in which I was seemed to be about 150 paces square. It was paved with large flagstones, and in the centre was a beautiful kiosk or pavilion covered with gold and raised over the reservoir of water for ablutions. This pavilion was built by Nādar Shāh. All round the northern, western, and southern sides of the quadrangle ran at some 10 feet from the ground a row of alcoves similar to that in which I was sitting and filled with mulās in white turbans and dresses. In each of these sides was a gigantic archway, the wall being raised in a square form above the entrance. The height to the top of this square wall must have been 90 or 100 feet. The alcoves were white, seemingly of stone or plaster, but the archways were covered with blue varnish or blue tiles, with beautiful inscriptions in white and gold. Over the western archway was a white cage, which seemed to be made of ivory for the muezzin, and outside it was a gigantic minaret, about 120 feet high, and as thick as the Duke of York's Column in London. The beauty of this minaret cannot be exaggerated. It has a exquisitely carved capital, and above that a light pillar seemingly 10 feet high, and this and the shaft below the capital for about 20 feet were covered with gold. All this part of the mosque was built by Shāh Abbās. In the centre of the eastern side of the quadrangle, two gigantic doors were thrown open to admit the people into the adytum or inner mosque, where is the marble tomb of Imām Rezā surrounded by a silver railing with knobs of gold. There was a flight of steps ascending to these doors, and beyond were two smaller doors encrusted with jewels. The Mashīr said—for at that distance I could not see them—that the rubies were particularly fine. The inner mosque would contain 3,000 persons. Over it rose a dome entirely covered with gold, with two minarets at the sides likewise gilt all over. On the right of the Imām's tomb is that of Abbās Mirzā, father of Mahamad Shāh and grandfather of the reigning Shāh. Near him several other princes and chiefs of note are buried.

"Beyond the golden dome, in striking and beautiful contrast with it, was a smaller dome of bright blue. Here begins the mosque of Gauhar Shāh. The quadrangle is larger than that of Shāh Abbās, and at the eastern side is an immense blue dome, out of which quantities of grass were growing, the place being too sacred to be disturbed. In front of the dome rose two lofty minarets covered with blue tiles. All this vast building was in a blaze of lamps, and was thronged by a vast concourse of people.

"Mashad has no buildings but its shrine. There are some colleges and a spacious and unfinished caravanserai, with 21 others in different parts of the city, but still it is the burial-place of the great Nādar Shāh. His grave, now dishonored and marked by the ruins of the edifice that once sheltered it from the elements, is one of the most interesting sights to a traveller.

"In the boulevard of the Bala Khīābān is a kitchen supported by the revenues of the Imām's shrine, where 800 persons are fed daily.

"Ten miles west of Mashad there is a powder factory, which was formerly under the charge of Colonel Dolmage, where powder equal to the best manufactured in England was made.

"The fixed population of the city amounts, according to Burnes, to 40,000, and, to Connolly, to 45,000, while Ferrier places it at 60,000, and Eastwick, who visited it last, at from 80,000 to 100,000. Besides these, the annual number of pilgrims is variously estimated at from 30,000 to 60,000. The greater number, says Connolly, of these are rogues, who only take thought how to make the most of the pilgrims that visit the shrine. From the high priest to the seller of bread all have the same end, and not content with the stranger's money, those in office about the Saint appropriate to themselves the very dues for keeping his temple in repair. Thus, some of the buildings were suffered to remain in a dilapidated state, and the stone canal leading up the main street into the great square was dry, because the head warden had turned the water on his own melon ground.

"Between knaves and fools, a man might probably gain as much knowledge of mankind in a month at Mashad as he could in a year at most other places in Asia.

"On entering the city you are struck with the number of Syads in their green turbans and sashes, lying in wait for novices to instruct them in the forms of their vows. Mixing with the pilgrims who throng the streets are to be seen mulās of all degrees—hungry wolves in sheep's clothing—who cover a great many peccadillors (to call them by no worse a name) with an assumption of sanctity, and who, though all bitterly jealous of each other, have certain common causes in which they unite.

"Early in the morning the din of this crowded city is quite hushed, a few of the druggist's shops only being open for the convenience of those who might want dye for their beards. Two hours afterwards the scene changes, the shops are all open and the many trades being busily carried on; fruits and vegetables brought in from the villages are piled in baskets along the bazaar, which is now crowded with purchasers, and many householders or servants, laden with the day's provision, are repairing to their several homes; the mulās are astir, and occasionally a doctor of high degree will sweep by with his turbaned train of satellites on his way to lecture in a college, while often may be heard the joyous 'sulamaat' of approaching pilgrims who press through the city gate into the broad boulevard—a dense troop of soiled and jaded travellers—and presently disperse to seek lodgings in order that they might repair to the baths and perform their ablutions, so as to visit the holy shrine at the blessed hour of evening prayer.

"During the heat of the day the streets are nearly deserted, but the stillness of noon is broken by the loud and solemn chant of the 'muezzins', calling from the high minarets in prolonged Arabic verses to summon the faithful to prayer.

"In the afternoon the boulevard is thronged again with natives from all parts of the east—Afghān troopers in their loose and slovenly yet picturesque dresses; Arabs, Kūrds, Tūrks, and a few Ūsbegs or Indians, with pilgrims from all the provinces of Irān; the staid, long-bearded Shīrāzī and the fop of Ispahān; priests, merchants, peasants, and faquirs without end."

The residence of the Prince is in the citadel, which is an oblong with large towers at the angles and smaller ones at the intervals connected by curtains.

"Within the enceinte of the town, says Burnes, are numerous cemeteries of immense extent, far exceeding the requirements of the resident population. The explanation of this is. that hundreds of devotees whose bodies are brought from a considerable distance round Mashad are buried here in order that their remains may be nearer those of the Imām Rezā, in whose good company they hope, one day, to journey to heaven and enter the Mūsalmān paradise. Besides these open spots, there are some gardens to the west of the town, but these are being cleared away to make room for houses which are rising on all sides."

Connolly and Ferrier say that there are about 100 families of Jews in Mashad. They are chiefly engaged in petty traffic, and, though not rich, their situation is respectable compared with that of their brethren in the cities of Tehrān and Ispahān. They go about, as in European countries, selling and exchanging old garments; but they are not without a share of the indignities that are entailed on their race. They may not pass the pale of the sanctuary, neither may they put foot within the college squares in which good men are buried; on their clothes, however new, they must wear a patch at the breast; their caps must not be of the same form as those worn by true believers, and they dare not return abuse—much less a blow given by Mahamadan—so that even children of the faithful race throw stones and dirt at them in the streets, unchecked by their parents, who think it a very meritorious act to worry the soul of an unbeliever.

A few of the longest-established merchants of different cities have correspondents in Mashad, but they only trust each other to a limited extent, and few traders requiring a sudden advance of money could obtain it otherwise than at a ruinously exorbitant rate of interest. Thus, for want of a regular understanding, many bring goods at a complete venture, and, if they do not suit the market, send them to any place at which there is a chance of their selling. It is not unusual for tea brought to be sold from Bokhara and some months afterwards sent back thither because a large supply had come in from the west from Russia. The trade is not confined to regular merchants, for pilgrims commonly load a mule or two with the produce of the place they come from, and purchase at Mashad articles which they think likely to sell at a profit on the road or at their homes. The actual extent of a trade which is thrown into so many hands, and some of the details of which are so petty, could with difficulty be ascertained, but it appears to be by no means inconsiderable. The year that Ferrier was at Mashad, the Prince had farmed the import customs for fifteen thousand tomans of Irāk, and the duties levied within the city upon all warehouse and shop-keepers (indeed upon every dealer, from the richest merchant to the person who sold bread in the streets), for twenty five-thousand more.

The latter tax evidences a thriving trade in the city, and from the rent of the customs an idea may be formed of the value of the imports.

Camels laden with gross commodities, such as sugar, spices, indigo, &c., are each taxed ten reals, or at the average rate of five per cent., and mules and yaboos pay proportionately.

More valuable merchandise, such as shawls, cloths, &c., is taxed at the lesser rate of one in forty, or two and a half per cent. It may be calculated that two-thirds of the import customs were levied at the rate of two and a half, and one-third at the rate of five per cent., which suppose merchandise to the value of five hundred thousand tomans to have been sold or exchanged at Mashad, or to have passed through that city on its way to other places.

At Mashad are fabricated silk velvets, silk pieces and kerchiefs of colors, satin, and checked cotton cloths. Faolād-i-Khōrasān, or steel for the watered sword blades which are in such repute, is prepared for sale here, but very few swords are made; there are only five shops in the city, and their work is not particularly good. A little shagreen is prepared, and horse and ox hides are also cured; further, the turquoises of Nishāpūr are sold in great quantities at Mashad, and it is a market for the produce of Kūrdistān lamb and sheep-skins, coarse felts and carpets, and such provisions as are supplied by Iliāt tribes.

From Yezd are brought fine silk velvets, plain and colored silks (in pieces and made up), mixed silk, cotton cloths of all sorts and sizes, felts of several qualities, shoes, and loaf sugar (made from Indian brown sugar that is had from Shīrāz). These articles also find their way from Ispahān and Kashān, and from the latter places are brought gold and silver leaf, kincob, cotton socks, pen and ink cases, metal trays and lamps, cooking pots, and other domestic utensils, chiefly made from copper tinned over.

From Shīraz come dates, tobacco, lemon-juice, laquer-work, mats, and ivory heel-tops; from Kirmān, shawls of all sorts, opium, carraway seeds, senna, and bruised indigo-leaf for beard dye; and chiefly from the south come the exports of Hindūstān, sugar and sugar-candy, spices, musk, amber, cornelian and other stones, leather, kincob, Indian and a few English chintzes, Indian fine cloths, and indigo.

The indigo that is brought from India into this country is of two qualities; that manufactured by the English, which is called "Nīl-ī-Faringī," and a very inferior sort made chiefly in Sind, but which is most used. The price of English indigo at Mashad is eighty Irāk reals for a Tabrez man; but it sometimes sells for a hundred and a hundred and twenty, and even for a hundred and fifty reals the man. There is not an extensive demand for it, and it is only used to stain glass and the enamelled tiles which are used in Persian buildings for drawings, and perhaps to dye the best silks. The second sort or, as it is called in India, the "kucha" indigo, finds its way into Khōrasān from Sind *viâ* Kandahār and Herāt, and also from the Panjāb by the way of Kābal and Bokhāra. Its cost at Mashad, is twenty reals for a Tabrez man.

Shawls, saffron, and paper are brought to Mashad from Kashmīr. From Herāt are brought carpets of all prices, assafœtida, lead (from mines near Herāt), cast iron, saffron (from Kanin), pistachio nuts, boorkhonge (mastish), sheer-e-khisht (manna), beerzand (a gum), ispiruck (a yellow dye), and carraway seeds.

Kafilas from Bokhara bring yearly 120,000 lamb-skins, camel-hair cloth, tea (from China direct or from Russia); and of the exports from Russia into Tūrkistān, much leather (coarse and fine), shagreen, broad cloths, silks, satins, muslins, and colored chintzes, nankeen, and other light cloths, loaf sugar, Russian glass and China-ware, metal trays, cast iron pots, plain and unwrought iron, copper, pewter, knives, scissors, locks, spectacles, needles, beads and tinsel, looking glasses, paper, and clamped boxes of all sizes, gold embroidered stuffs, and cochineal.

The trade in the latter article by this route is decreasing, for now Russian manufactures are had chiefly from the port of Resht. They are of very indifferent quality, but extremely cheap, and appear to find ready sale.

The price of provisions in Mashad is very moderate, as will appear by the following extract from a table of prices current made during Ferrier's residence in the city:—

Eight Irāk reals = 1 toman of Irāk, or 13*s*.
One Tabrīz mun = 7 lbs. English and a fraction.

		Reals.	Muns.
Bread ...	Average price	1	5
	Dearest cost, 1 real 3 muns, cheapest ...	1	12
Barley		1	10 to 15
Kan, chopped straw used as food for cattle ...		1	25
Rice from the vicinity of Toos, or from Būjnūrd ...		1	1 to 1¼
Mutton	In winter, when the sheep are at their fold	1½	1
	At other times	1	2

About one hundred sheep, or two hundred lambs, are daily killed in Mashad. Beef is eaten only by the poorer classes; occasionally camel's flesh is sold. Very many of the pilgrims eat no meat, living upon bread and cheese, and curd or fruits:—

		Reals.	Muns.
Fowls	For one (dear)	0½	0
	A pair (cheap)	0½	0
Cheese	In spring and summer	1	2
	In winter	2	1
Clarified butter		2	1
Turnips, carrots, gourds and cucumbers		1	10
Beans		1	5
Onions, according to season		1	5 to 10
Grapes and melons		1	10
Fine apples		1	5
Peaches, pear, and quinces		1	2
Rock salt from Nisāhpūr		1	10
Tallow and oil		1	1
Firewood	Pistachio brought from a distance ...	1	8 to 10
	Common sort	1 per camel load.	

Much of the province of Mashad is fertile, but its produce being insufficient for the demands of the city, grain is imported from Nishāpūr and from Kūrdistān. Many of the householders, who profit by baking bread and sending it into the streets for sale, keep stores of grain to be provided against failure of supply from without. The people of Mashad chiefly drink water, which is conducted to the city by "kanats." At each main gate there is a large and deep reservoir, and within the city are many more. There is scarcely a house without a well, but the water is rather brackish.

The average price of a camel at Mashad is from forty to forty-five Irāk reals; these animals are had from the desert, some from the Sarakhs, but more (through the medium of the Kūrds) from the Tekkah Tūrkmāns, who breed them in great numbers. The Kūrds also breed these animals for sale, as do the Goklan Tūrkmāns.

Horses are generally scarce at Mashad itself, but from the Kūrds many can be procured.

Merchants at Astrābād calculate that the Yamūt Tūrkmāns could furnish annually one thousand horses, at the rate of twenty tomans a head, among which there would be animals worth no more than ten, and others worth as much as from forty to sixty, tomans each. The Kūrds could provide yearly about 2,500 at a somewhat cheaper rate, as they rear many more than they themselves need, and could get them from the Goklans or Tekkahs. Mules are dearer at Mashad than at most other places in Persia.

The quarries in the mountains, a parasang south of the city, furnish the material for another branch of local manufacture—a stone of a blackish tint, somewhat resembling plaster but much harder. This is an excellent substitute for delf or glass, and is made into many articles of first necessity, such as cooking-pots, vases, and jugs of every pattern.

The mean heat of Fahrenheit at Mashad, from the 28th June to the 13th of September, in the shade at the hottest time of the day was 89°.

The mercury rose one day to 98°, and it did not fall lower than 76°. Towards the middle of September the nights become exceedingly cold. The winter here is very severe: much snow falls. Eastwick notes that there is sufficient garden and arable ground within the city to produce corn enough to support the population for a long time. In case of siege, he thinks, probably 15,000 men would be found to bear arms in defence of the city.

Eastwick mentions that when he visited the city there was a British "Vakīl" here by name Hājī Mahamad, Kābalī. (*Kinneir—Burnes—Ferrier—Conolly—Eastwick—Imperial Gazetteer.*)

MĀSHAD-I-MŪRGHĀB—

A village in Fārs, Persia, 66 miles from Shīrāz and 126 miles from Yezd, on the road between them. A few supplies and some fuel are obtainable. Water is procured from a small stream.

There are lead mines in the neighbourhood, 7½ lbs. of the ore of which fetches about 8 shilings. This is probably the same village as Mūrghāb. (*Jones—Morier.*)

MĀSHĀD-I-SAR—

A village in Mazandarān, Persia, 12 miles north of Bārfarōsh and 2 miles from the Caspian. This village, the only port of Mazandarān, consists of about one hundred and fifty meanly-built houses, situated at the mouth of the Bābal river. Ships of burden are not able to enter the river, but remain about two miles in the offing, and their cargoes are landed in the abovementioned boats. The revenue collected from the district and village of Mashad-i-Sar amounts altogether to about 3,700 tomans, of which about 2,700 are derived from the custom houses; the remainder is from some irregular taxes.

The trade is principally with Russia through Astrākhān. The goods imported from that place are iron, copper, hardware, loaf sugar, painted boxes, dyewoods, glass-ware, China, and paper. No regular accounts are

kept of the yearly quantities of these different articles. The whole trade, however, only employs annually from four to five ships of between one hundred and thirty and one hundred and sixty tons' burden. From Bākū three or four large boats arrive every year with naphtha, and some is also brought from Chārikān on the Tūrkmān coast; but it is of inferior quality, and the color is lighter than that from Bākū.

It is said that about 24,000 'poots' of the following productions and manufactures were annually exported to Astrākhān:—

Cotton, rice, and a little sugar, from the province.
Galls from Hāmādān.
Dried fruits from the interior.
Prints and manufactures from Ispahān.
Kerbauz, a coarse native manufacture of Mazanderān.
Bedornah, pips of the wild quince used in medicine.

Rice and sugar are also exported to Ghīlān in great quantities, both from Mashad-i-Sar and all the rivers along the coast, in large boats.

The duty levied on both imports and exports is the same, being on iron and dried fruits, four 'shahees,' thirty 'dinars' per 'poot,' and for all other merchandise seven 'shahees,' thirty 'dinars.' The 'dinar' is an imaginary coin, of which there are a thousand to a 'shahee.'

There is a small fishery of the sturgeon at the mouth of the river, which is rented with several others along this coast.

The sea is said to have receded here very considerably during the six years before Holmes' visit. The backwater has consequently decreased, and the people complain of a comparative scarcity of wild fowl.

The only building of any kind of interest at Mashad-i-Sar is a small brick Imāmzadeh, with a conical spire, standing on the brink of the swamp, and at a distance looking very much like an English country church. It is the burial-place of Imām Ibrahim, brother of the Imām Reza, also called the Imām-i-Jawāb (Imām of the answer), from a story of his having, when on a visit to the tomb of Mahamad at Mecca, received from the shrine an audible answer of "Alikūm Salām," in return for the "Salām Alīkūm" with which he saluted it. (*Forster—Ouseley—Holmes—Stuart—Fraser.*)

MASHĪ—Lat. Long. Elev.

A village in the province of Kirmān, Persia, 28 miles north north-west of Kirmān. It is situated on an extensive plain dotted with villages. The greater part of the plain is cultivated. (*Gibbons.*)

MASHŪR—Lat. Long. Elev.

A town in Khūzistān, Persia, half way between Hindīān and Dorak in the midst of the desert and 2 miles from the sea. It is notwithstanding its position tolerably supplied with good water from a number of wells immediately without the walls near the gate. The inhabitants do not exceed 700 people, and carry on a small trade with Basrāh and the Arabian coast. (*Kinneir.*)

MASJĪD BARDI—Lat. Long. Elev.

A village in Fārs, Persia, west of Shīrāz. It contains 1,000 gardens and 50,000 vineyards. Inclusive of the village of Korreh, which is adjacent to it, it has 600 or 700 houses and 2,000 inhabitants. The hills of Masjīd Bardi contain the pits which supply the inhabitants of Shīrāz with snow in the summer. (*Pelly.*)

MASKATŪ—Lat. Long. Elev.

A village in Kirmān, Persia, 53 miles south-west of Banpūr. It is described as a poor village with few inhabitants, but doubtless has seen better days. It is situated near a date grove in the south bank of a large broad and now dry Rūdkhānā. Besides its Bilōche hut it has a mud fort. (*Smith.*)

MASAWAL—Lat. Long. Elev.

A pass in Persia leading over the Masūla mountains from Ghīlān to Azarbījān. The ascent from the village of Shalimah in the north is about 14 miles and the descent to the village of Dīs is about 10 miles. Fraser says that the ascent consists of a succession of passes of unequalled length and steepness, the road for the most part leads right up the face of a projection from the great range above, seldom slanting along the side, so that there is no relaxation of toil, no level space, and no descents whatever, all being fair continued breasting. The path, if such it may be called, is of a nature to aggravate this labor exceedingly, especially after rain when the soil is exceedingly heavy and sometimes almost impassable. The latter part of the ascent, after trees are left behind, is over a good road gradually rising, till just before reaching the crest there is a steep pull. The descent is at first gradual over turf, but lower the road becomes rocky and rough, and winds precipitously along the rapid descent of the bed of a torrent to the village of Ghīlīwān. From this it still continues down the stream for two miles, when it leaves it and enters the dry bed of a torrent, and follows it among low and bare sandy hillocks as far as Dīs. This is not the main pass to Azarbījān, which goes from Kiskar, but it ascends the mountains to the east of it. Fraser took it when attempting to escape from Resht. (*Fraser.*)

MASŪLA—Lat. Long. Elev.

A ridge of mountains which separates Ghīlān from Azarbījān in Persia. They are a spur from the Savālān Dāgh and run north and south draining on the west to the Kizl Ozan and on the east to the Caspian. They take their name from the village of Masūla in Ghīlān.

MASŪLA—Lat. Long. Elev.

A pass in Persia leading from Ghīlān to Azarbījān. The ascent commences from Zedic on the north side, and consists of 20 miles of a difficult rugged defile. The ascent is winding and exceedingly steep: the summit is 7,000 feet. The descent is much less rapid and not difficult to the village of Bajilān.

Fraser also describes this pass as a severe one. The road begins to ascend at once by steep zigzags from the village of Masūla, and continues for one hour and a half; there is then a level bit, followed by an ascent up a fine valley which leads to the crest by another desperate pull. (*Monteith.*)

MAYEN—Lat. Long. Elev.

A village in Fārs, Persia, 60 miles from Shīrāz, and 31 from Persepolis, situated on a plain surrounded by mountains.

It was the scene of the celebrated and desperate attack of Lūtf Ali Khān, Zand, on the camp of Aga Mahamad Rajar, the story of which is so graphically told by Malcolm. Feeling that he ought to make one great and last struggle for the throne of Persia, Lūtf Ali with a few hundred men surprised Aga Mahamad's army, 30,000 strong, and succeeded in putting a number to flight, and throwing all into great confusion, though he had eventually to fly to prevent himself being taken prisoner. (*Malcolm—Jones.*)

MAZAFRĪ—Lat. Long. Elev.

A village in Fārs, Persia, 18 miles from Shīrāz on the road to Jāhrūm. It has a small fort and some trees and gardens. Water is procured from streams. (*Jones*.)

MAZANDARĀN—Lat. 35°45′ to 57° Long. 50°15′ to 54° Elev.

A province of Persia lying between the southern coast of the Caspian and the Elbūrz range; bounded north by the Caspian, east by the province of Astrābād, south by the Elbūrz range, and west by the Sufēd Tamish river, which separates it from Ghīlān.

It has a length of about 220 miles, with an average breadth of about 60.

It is divided into 9 districts, *viz.*, Amol, Bārfarōsh, Mashad-i-Sar, Sārī, Ashraf, Farahābād, Tennacorben, Kellauristak and Kūjūr.

Mazandaran may be divided into distinct descriptions of country; the low marshy and inpenetrable jungle-clad plains, varying in breadth from 10 to 30 miles along the south coast of the Caspian, and the elevated and forest-clad spurs from the northern face of Elbūrz. Both these in their peculiar way partake in the highest degree of the impracticability usual to such countries.

The mountain system of Mazandarān consists entirely of the northern spurs thrown out from the Elbūrz mountains towards the Caspian. The length of these spurs vary from 30 to 50 miles, and they approach to within from 1 to 30 miles of the sea. They are all of a very difficult and impracticable nature, being covered with dense forest for a great portion of their slopes.

The rivers of Mazandarān all rise in the northern slopes of the Elbūrz, and consequently none of them have any great length, and are really no more than mountain torrents, most of them being very low in dry weather, but subject to very sudden and dangerous rises after rain and during the melting of the snow. There are no less than 50 of them. Their names in succession from west to east are as follows:— Miāndeh Rūd (which separates this province from Ghīlān), Sarkhonī, Atcherūd, Tūrparū, Bōr-i-shī, Nūsarū, Kīarleherū, Shēr-i-rūd, Vaushek, Shāhlekalla, Mazzar, Tīlūrūd, Oukīlīsa, Izzarūd, Nishtarūd, Pasāndeh, Asp-i-chai, Lazābād, Tīl-i-rūd, Palengarūd, Kellarūbad, Namak-ab-rūd, Naorūd, Rūdpesht Saīdabrūd, Chalous, Kerparūsa, Maushallak, Mūsīabād, Harirūd, Mazikerud, Dūzdekerūd, Namakabrūd, Ālamrūd, Katcherūd, Ālamrūd, Sūlardeh, Rūstamrūd, Izzutdeh, Harāz, Bābal, Torlor, Sīārū, Thejan, Kalah-al, nagibeg, Zerdi, Kalbarūd.

Holmes remarked that all the rivers on the Mazandarān coast have a long sand bank at their mouths, projecting from their west banks and stretching east, to which point they take a turn flowing almost parallel to the shore before entering the sea: this occurs even when the rivers approach the coast in a north or north-west direction. From this fact it is evident that the prevailing winds are from the west and north-west, and the waves running one way and the streams another gradually raised banks between them. All the rivers of Mazandarān are well stocked with fish.

The climate of Mazandarān is universally condemned. It is extremely capricious, and not naturally divided into wet and dry, or cold and hot seasons: one year it pours for a month without cessation, and the same month in the next year may be quite dry. Though not nearly so damp

as Ghīlān, it must be termed a humid climate, for there is no day throughout the year in which the people can rely on dry weather. From December to April are the wettest as also the coldest months. The summers are very hot, and the weather then is subject to very great changes of temperature, which occasions much sickness. It is the same in winter, the inhabitants are then sometimes forced to throw off their warm clothing, and in summer they are obliged to have recourse to their "poshtīns" or sheep-skin cloaks and furs. Snow often falls heavily, and though it does not remain so long as in the upper country to the south, it is a mistake to think that it does not lie at all. The cold of summer is damp and unwholesome, causing many diseases. Rheumatisms and dropsies are common, and complaints of the eyes still more so. Many cases of cataract occur, others with white specks, thicknesses of the external coats and vessels, and frequently a strange loss of sight, without much appearance of external disease. Many of the inhabitants certainly have a sallow look, but others are remarkably stout and athletic.

Mazandarān produces mineral pitch, which is found in abundance in different states from petroleum to the choicest kind of naptha, and is applied to many useful purposes. Iron also is produced.

The cattle of Mazandarān are very small and have humps like the Indian cattle; the sheep are likewise small, and have not fat tails like those of Irāk.

The mountains of Mazandarān abound with wild beasts; among others the tiger, panther, bear, wolf, goat, and deer of different kinds, and wild boars are found in vast quantities. Pheasants, woodcocks and wild ducks are abundant all over the province. All the rivers are exceedingly well stocked with fish, which is the staple of the food of the peasantry; among these are the oranj (represented as a very large fish), ispek, the azādmāhi or lake trout, sūfed māhī, a kind of mullet, kepūr, carp, zeledge, and kizl-ala, trout, sagmāhī, or sturgeon, and soamea, fish common to the Russian rivers.

Fraser did not form a very favourable opinion of the character of the Mazandarānīs. He says:—"Were I to judge of the character and disposition of the Mazandarānīs from my own experience, I should not have much to say in their favor. The highest of the nobles, who have spent great part of their life in service at court and out of their own province, partake of the general characteristics of the Persian nobility. Those of a secondary class, in common with all who rank a little above the vulgar, are vain, ignorant and arrogant; they consider themselves as persons of mighty importance, superior to all strangers, with whom indeed they dislike to hold any intercourse; and as to paying the least attention to a "Kāfr Fārangī," the idea would never present itself to their minds. I at least had no reason to boast of the attention I received from the Mazandarānīs: not one of the nobles visited me, except those whom their station in the Prince's service, or accidental circumstances, compelled to do so; nor do I believe they would have done even this, however long I might have remained, unless led by curiosity or the hope of advantage. Their ignorance of everything beyond their own province is profound to a degree hardly credible, and is often evinced by absurd questions or surmises, which appear the more ludicrous from the grave air of pretention with which they are uttered. Their bigotry in religious matters is great, but it is chiefly in forms; for there are few who do not transgress every article of inhibition:

all of them drink strong liquors and eat opium; the Prince himself with all his suite regale themselves unreservedly with the 'maw-ul-hyat.'

"The poorer classes are extremely ignorant, and, according to our ideas, can be considered but very slightly civilized. The eager curiosity with which they surround and question a stranger, reminded me of the highlanders of Scotland; but they have not the native politeness and civility of our countymen. Wherever they meet a stranger, they interrogate him most closely as to his business, his country, his religion, his name, whence he is come, and whither he is going; and these questions are put in a tone and manner that claim a right to be answered, and are often very disagreeable; for it is not always possible to parry them with good humour, or to answer them with safety. This does not proceed from an insolent disposition, but is the effect of custom; they have been used to ask these questions unchecked, and can see no impropriety in urging them in all cases. Those among them who pretend to education, particularly the Moollahs, are very fond of engaging a stranger in religious discussions; but as they are not over-cautious in restraining their temper when they have the worst of the argument, it is a description of conversation which the traveller should avoid. They are by no means so respectful in their demeanour as the peasantry in those parts of Persia more frequented by strangers. They will attempt, for instance, to gratify their curiousity by looking over your shoulder when you are drawing or writing; sometimes they will seat themselves by your side, when you are busily occupied in anything they desire to understand; will laugh loud, without respect for your presence, if what they observe happens to please them; and, in short, are frequently disagreeably familiar; but this, I think, proceeds from ignorance, and not from any disposition to insult.

"In their appearance the inhabitants of Mazandarān differ from those of the rest of Persia only in being generally of a darker complexion, and very swarthy or almost black men are met with oftener here than in other places. The high and hard browed features of the peasantry, grinning from under the cap instead of the bonnet, often reminded me of those of Scotland. The lower and middling classes, when their beard becomes grizzled, generally prefer dyeing it with henna, which changes it to a fiery red colour, instead of indigo leaves, the dye commonly used in other parts of Persia, which gives it a deep black hue: the majority of elderly people are to be seen with these red beards.

Their dress differs little in essentials from the national Persian garb. Every man who travels, whether mounted or on foot, clothes himself in a pair of 'shulwars', or immense trunk trowsers, into which the skirts of his ulcaluc or vest are stuffed, and the fore-skirts of the 'kabba' or outer robe being tucked up, the back-skirts left hanging look like those of a coat or jacket. They bind their legs in rolls of cloth instead of stockings, and their feet are cased in a pair of shoes called 'charruck,' made after the fashion of the Kūrds, like leather bags drawn round the instep and ancle, in puckers, by a thong.

"The women here, as elsewhere, use the veil thrown over their person when they go out; these are made of silk, or of cotton cloth checked; the check is sometimes blue, in large squares, sometimes red, and occasionally red and green. They draw upon their legs a sort of stocking called 'chākchor,' which takes in the trowsers like a boot; and over these they wear the

usual green and high-heeled slipper. It is surprising to see through what deep mud they can make their way without soiling the stockings or without even dirtying their shoes very much.

"It must not, however, be supposed that the Mazandarānīs are a wretched, puny, and diseased-looking race, with frames enfeebled and little energy either of body or mind: this is far from being the case. The complexions of the Mazandarānīs, who remain below the hills during the hot months, are no doubt rather more sallow than those of the men of Upper Persia; but the people themselves are in general remarkably stoub-limbed and well formed, with more than ordinarily handsome countenances. In Bārfarosh I did observe several dwarfs and deformed children, but this was not the case elsewhere. The children were beautiful, particularly the girls, who were remarkable for a delicacy of feature; and of the women, numbers of whom I saw accidentally both in the towns and villages, many, and almost all the young ones, were handsome.

"The intellect of the Mazandarānīs has been decried by the rest of their countrymen, as that of the Bœotians by the Greeks, for stupidity and brutality, but I suspect on no sufficient grounds. They are called Mazandarānī Yabūs, a nickname which has a double meaning, the province being in reality celebrated for a breed of yabūs, or small horses, which are highly esteemed for their powers of endurance. The peasants are, to be sure, less acute than those of Irāk, who live in villages near the great roads; but I saw no symptoms of extraordinary stupidity. As regarded their own interest they were sharp enough, as we had cause to know; and certainly, in point of curiosity, they do not fall behind their neighbours. Not a man did we interrogate respecting the road, but he insisted on knowing where we had come from, whither we were bound, and what our business might be, for all the world like our Scotch highlanders with their 'An whare may ye be from, sir?' And when we came at night to our stage, we were sometimes cross-questioned with a degree of earnestness which diverted me much, and which I sometimes would baffle by assuming an imposing air of mysterious caution, which sadly inflamed the curiosity of the querist. Sometimes, but rarely, were the interrogatories put in a tone approaching to impertinence calling for reproof, and I generally made good friends in the end by letting out enough to show them all that there was no mystery whatever, and no concealment intended except as a joke upon them. There was one point about these Mazandarānīs which I never could understand, and that was their reluctance to guide us on any terms from stage to stage. The demand for a guide was generally made in the evening, soon after arriving at night's quarters. The subject was discussed: a person usually came forward to offer his services, and was desired to name his terms. 'Oh, anything' was the general reply. 'Anything we pleased; he was too glad to serve such as us, were it even for nothing, if such were our pleasure:' this was always suspicious. The villain we soon found was laughing at, or meditating to deceive us, so he was pressed to name his price, which generally proved exorbitant, on which others came forward, or he himself would come down to a sum which was approved of. This done, the man was directed to hold himsef in readiness to bring his yabū, if he had one, and himself, if on foot, to the bivouac, and to sleep with the party. Even this was sometimes acceded to; at other times a promise alone was given. But in either case, when all was supposed

to be settled, the fellow would sneak up, generally about midnight,—always too late to open fresh negotiations,—and make a thousand excuses, terminating in a declaration that he could not go. Sometimes the only mode in which this resolution was announced would be his non-appearance in the morning, thus leaving us unceremoniously in the lurch."

Kinneir says the natives of Mazandarān are regarded as the most warlike of the Persians; and Fraser agrees in this, saying the men are brave and expert in the use of arms. They furnish to government about 12,000 foot soldiers armed with rifles or common guns, mostly with flintlocks, though some have matchlocks. About 2,000 are always at Tehrān in attendance on the Shāh, and are paid from the royal treasury. The remainder are supposed to be in readiness to march when required. Meanwhile they live with their families, and follow their usual occupations. They are exempt from taxation, and each man's pay is ten tomans a year. This, however, is merely nominal, for, though more than half the revenue is withheld from the Shāh for the purpose, it would not nearly suffice if it were thus applied; and, moreover, what is retained is generally kept by the officers.

The language of the peasantry is the Persian, but many also speak a dialect of the Turkish.

There are several branches of different wandering tribes to be found in Mozandarān, who have renounced their old migratory habits, and, having given up their tents, are scattered about in various villages and towns. Their whole number is said to amount to about 50,000, and they furnish the cavalry force of the province—some 5,000 men. They are all exempt from taxation in consideration of this military service.

Holmes says, the Mazandarānīs in some parts, particularly among the mountains, are fine sturdy fellows; but those near the sea, on the low and swampy districts, have a sallow and sickly appearance.

Shīel gives the following list of the tribes of Mazandarān:—

Kajar	...	2,000 houses.	
Abdūl Malekī	...	600 tents and houses.	Leks.
Khojehvand	...	400 ,, ,,	,,
Janbeglū	...	50 houses.	Tūrks.
Imamlū	...	50 ,,	,,
Ūsanlū	...	50 ,,	,,
Afshar	...	100 ,,	,,

And Holmes mentions the following tribes:—

Tribes	Origin	Residence
Gerailū, Osanlū, Kellidgelī, Imraunlū	Originally from Tūrkestān, Khōrasān and Azarbījān.	Live near Nica, under their chiefs Saffī Kūlī Khān and Alī Khān. The three latter live in or around Sārī.
Modaunlū, Janbeglū	Kūrds.	Inhabiting Sārī and the following villages in its vicinity:—

Near Sārī—

Mūshābād.	Fūterm.
Rūdpesht.	Kūrd-i-Kūlla.
Lorīm.	Issi Kundūk.

Nearer Farrābād—

Pembeh Chūlla.	Zeid.
Isfundīn.	Amuil.
Hamīdābād.	Ankhun.

Khodjavend, from Ardelan and Laristan Abdūl Malekī, near Shīrāz. ...	Dwelling in Tennacorben, Kellauristank and Kūjūr.

Biloche, from Bilochistān; dwelling in Sārī.
Talish, now only 200 men; dwelling near Ashraf under their chief Khan, Baba Khan.
Agfhān, brought originally from near Kābal by Nādar Shāh; they now occupy the villages of Kārātapeh and Nodehhak, and some few reside at Sārī.

Of these the Modaunlū is the largest, and contributes 1,000 horse. The Khojehvand and Abdūl Malekī are the next of consequence. All the foreign tribes are exempt from taxation in consideration of military service.

The principal towns in Mazandarān are Sārī the capital, Amōl, Bārfarōsh, Mashad-i-Sar, Ashraf and Farraābād.

The productions of Mazandarān are chiefly rice, sugar, cotton, a little silk, and a variety of fruits. It is difficult to form any idea as to the amount of the yearly produce, as the natives themselves cannot do more than make guesses, and these differ.

"The whole extent of the country," says Fraser, "between the foot of the hills and the sea is said to present a succession of large and populous villages, embosomed indeed in wood, but quite surrounded also with cultivation; the greater part of this is of rice, for which the country is best adapted; but cotton and sugar are also very much planted.

"The farmers transplant their rice, as in Bengal, and raise the plants from seed: this is done from one to two months after the Nao-roz, or vernal equinox, and they reap it in about 100 days after. Cotton and sugar are also planted at this time; the latter requires twelve months to ripen, as in other places; but all the canes are small and poor, few being ever found thicker than a man's finger, and the produce is of very inferior quality, being dark and moist. Both these defects, in all probability, arise from want of skill in the cultivation and preparation of this valuable plant. Tobacco does not succeed in Mazandarān; its produce is harsh and bad, and all who are fond of good smoking import their tobacco from Shīrāz and Tabas. Silk is not produced in any great quantity, nor is opium much or successfully cultivated, although the poppy which produces it grows sufficiently well. The land in Mazandarān yields only one full crop in the year, but barley is sown occasionally in spring, for horses and cattle, as a green crop; it is cut about this time, after which they plough up the ground, and plant it with rice, which is produced in great quantities: it is of four qualities,—the amberboo, zarek or gherdeh, serdeh, and shawdek. The amberboo is most esteemed, and its ordinary price is 3 kurrans for 10 mauns-tabriz (equal to 3*s.* for 65lbs. English); the remaining three qualities bear one value, 2 kurrans and 15 shahīs (2*s.* 9*d.* for 65lbs), but sometimes these prices are reduced, the amberboo being sometimes as low as 2 kurrans. Great quantities are sent to Tehrān, Ghīlān, Kasvīn, Tabrez, and Russia, and it forms also the principal food of the inhabitants. The sugar is mostly consumed in the province; a considerable portion, however, is exported to Ghīlān, and some to Russia. The cotton is used in native manufactures, and some is also sent to Ghīlān; the price is between 7 and 8 tomans per khalwar of 40 mauns-tabriz, or 3*l.* 10*s.* and 4*l.* for 260lbs. The silk is comparatively in small quantity, and of inferior quality, to that of Ghīlān; it is used in native manufactures, mixed with cotton. Beans, wheat, and barley are grown in the mountainous districts, and some flax in

the low lands. During the winter, a great many laborers come from the upper country and are employed here; their wages at this season is about 6*d*. a day.

"The principal fruits are a great variety of the orange, lemon, and citron species. The Persian names of some of which are as follows:—Tousourk; Nawrenghee, the mandarin orange; Bawdreng, a very large kind of citron, with a knotty, rough and thick rind; Minaw, a fruit in shape sometimes like a pear, and of a pleasant acid, the color, both inside and outside, is that of a lemon; Limon, sweet and sour lemons; Nawrinje, a bitter orange like the Seville, and Tonsabz, Bawleng, Tawbesh Ghawbee, Dawrawbee, Toureng, varieties of the above-named fruits; Sultaun Murrekebat, a shaddock, rather a rare fruit, sometimes weighing six or seven pounds.

"These are all evergreens, and in winter give a lively and cheerful appearance to the gardens, which are filled with them. A great quantity of āb-i-nawrinje, the juice of some of the species expressed and put into bottles, is sent to the interior, and is used in making sherbets. Besides these fruits, there are to be found apples, pomegranates, quinces, pears, peaches, walnuts, grapes, and melons. The vines are seen climbing the trunks of the forest-trees, and their stems are sometimes eight and ten inches in diameter. The appearance of the melons is here the reverse of those of the upper provinces of Persia; the water-melon of Mazandarān being long and of a greenish yellow, like the ordinary bread-melon; while the bread-melon is a round, dark, mottled, green fruit, like most water-melons."

The principal trade of Mazandarān is maintained by a frequent intercourse with the port of Bākū which receives white and colored calicoes, cotton and rice, and returns bar iron of Russia, saffron, flour, and remnants of broadcloth procured from Astrakhān. The commerce of this quarter, which now does not employ more than four or five barks, might be largely extended did a greater harmony exist between the Russians and Persians, especially were the manufacture of sugar increased.

On the coasts the abundant fisheries of sturgeon, carp, and salmon furnish the chief supply of caviare for the Russian market.

Fraser gives the following graphic description of the communications of this province: "Certainly I never saw, nor can I imagine, a stronger or more impracticable country, in a military point of view, than these provinces. Roads—that is, made roads—there are none, except the great causeway, made of old by Shāh Abbās, and this has now so nearly disappeared, that it requires a guide to find it; and, even when found, it would be useless for military purposes, from the numerous breaks and gaps in its course, and from the impenetrable jungle which surrounds it on all sides, and affords cover for all sorts of ambuscades and surprises. The surface, where not cultivated, consists of natural or artificial swamps, overgrown with forest trees and thorns, particularly bramble-bushes of incredible luxuriance, and perfectly impervious. Indeed, these brambles are called by the inhabitants the 'Pehlewanhā Mazandarānī,' that is, the heroes or guardians of Mazandarān, and well do they deserve the appellation.

"Above this flat space tower the mountains, assuming the appearance of two ranges, the first of which is clothed with forests as dense as those below, and which throw forward spurs and shoulders that sometimes reach

the coast. Beyond this wooded and buttressed wall, which is traversed in all directions by the most wild and romantic glens, and which forms a sort of velvet lining to the principal range, the peaks and masses of this last are seen rising in naked, rocky grandeur, and snow-spotted even in September. It is in ascending these that you meet with the most desperate passes, and amongst their recesses, and even on their summits, as well as on those of the wooded hills below, are found the 'yeilāks,' or summer quarters, to which the inhabitants resort in the heats of that season. The whole of these wooded mountains are pervaded by paths and passes so intricate, that none but an experienced guide can find his way from one place to another; but the long winding tracks that lead through these skirts and the low plain are equally perplexing and more difficult, following, as they do generally, the windings of streams and rivers that keep to no particular bed, and involving the traveller in swamps, creeks, and quicksands, against which, as they shift with every flood, no experience can guard. It is these dense jungles and swamps which are the birth-places of all the ill health and disease, the hosts of flies, insects, and reptiles, with all the other abominations that infest Mazandarān.

"The beach which bounds this flat is a strip of sand and gravel, thrown up by the wash of the surf, which is driven against the southern shore with great violence by the prevailing wind from the north. In truth, the whole coast is lined by a chain of sand-hills, rising sometimes from twenty-five to thirty feet in height, and 200 yards in breadth, behind which lies a morass of stagnant water from the numerous streams and rivers that, descending from the mountains, are prevented by these sand-hills from finding their way into the sea. Wherever a river does force its way through them, there is a continual battle between it and the surf, which latter throws up a bar that shuts up the channel entirely, so that its waters will accumulate and spread behind the sand-hills for miles, sluggish and dead, and only finding their way to the sea by filtration, or very small streams beneath the sand, until a flood enables it to sweep bar and all before it. It is by these stagnated waters, or 'mūrd-ābs' (dead waters), as the natives call them, that the lakes and harbours of Salian, Enzelī, Langarūd, Mashad-i-Sar, Astrābād and others, have been formed.

"The banks of these dead, or rather back waters, to speak more properly, are overgrown with alders of enormous size, with plane-trees, elms, ashes, poplars, and other trees, which love a moist soil; and in the rainy season the country around is all flooded, so as to exhibit the singular spectacle of a boundless forest in a swamp. Yet scattered among these swamps, behind these 'mūrd-ābs,' and sometimes between them and the sand-hills, the traveller may find numerous villages and clusters of houses inhabited by the cultivators of the rice-fields around. But a stranger would pass a dozen of these, and never suspect the existence of a human being, unless he chanced to see the smoke curling upwards from some of their fires, or to hear the bark of one of their dogs; and yet from each of these muhulehs there are always more than one-pathway, which leads to the sea-beach, for the inhabitants have a considerable traffic, which is carried on by sea; and at certain seasons the people live on fish, salmon, mullets, and other excellent kinds, which come to the coast, particularly in autumn and winter. But for their paths, who, except themselves, could discover them? A dense hedge, a perfect wall of bramble, blackthorn, and thick

boxwood cemented with wild vines, and other creeping plants that run up and overtop the trees. It is of great thickness, often approaches within thirty yards of the water's edge, and usually terminates in one of those swamps and jungles I have described. No one in his senses would be mad enough to attempt to penetrate it, but a guide will show you a 'hole in the wall,' a crevice, a thing like a rabbit-run, through which he introduces you to a pathway at first scarcely perceptible, winding like a snake through the bushes, but which increases in size as you get on, not, however, in facility, for it is intersected by at least a dozen of deep natural creeks, through the mire and water of which your horse must flounder; or he may have the choice of a precarious bridge of boughs; or, for variety, after a little space, you may have to tread through artificial cuts, made for irrigation no less deep and difficult than the natural creeks, as your poor load-horses soon find out, and which flood the whole vicinity, so that you travel girth deep in the soil; and thus, if you survive after a circuitous and perilous pilgrimage, you reach the muhuleh or village."

Todd also remarks on this difficulty of communication:—"From the above descirption of the two most practicable routes, north and south, through the province of Mazandarān, the natural strength of the country may be estimated. The lofty chain of Elbūrz is at present an impassable barrier on the south. Roads might, of course, be constructed with enormous labor and expense over the passes; but even the great causeway of Shāh Abbās, in its best days, could have been hardly practicable for heavy-wheeled carriages. The climate and soil of the wooded belt of hills which fringes the northern skirt of Elbūrz render the construction of roads difficult, and their permanence, without constant and expensive repair, almost impossible."

There are two roads to Tehrān from Mazandarān, one by Firoz Koh, which is 45 fursucks (180 miles), and the other by Larijān, 36 fursucks (144 miles): both are tolerably good. The roads of the interior are a trifle better than those of Ghīlān, but still are bad enough to occasion great fatigue and destruction of the horses. The only tolerable route, and which is always adopted by muleteers when possible, lies along the sands on the sea-shore; but experienced guides are necessary to point out the fords of the numerous rivers, which are full of quicksands; and the fatigue of crossing these streams may be conceived when the number of them between Langarūd and the Harāz is 136.

The revenue of the province amounts altogether to about 105,000 tomans: of this sum 70,000 are given in "twil" for various officers of the troops and for their salaries; 7,000 is the salary of the prince and family; 2,000 is the salary of the beglerbeg of Sārī; 26,000 is given away in berants and pensions to persons who have no connection with the province—total 105,000.

Nothing whatever goes to the general treasury, and it is said that money is paid out of it on account of Mazandarān, though for what and in what manner it is not easy to discover.

The administration is entirely in the hands of the prince governor, and all the governors of the different districts are appointed by him, with the exception of the beglerbeg of Sārī, and the governors of Tennacorben, Kelauristank and Kūjūr. The government appears to be generally liked, and the condition of the peasantry seems to be better than that of

the Ghīlānīs; but of course this varies in different places according to the character and disposition of the sub-governors or land-owners.

In respect of freedom from marauders, Mazandarān offers a marked contrast to most other parts of Persia, particularly to Khōrasān. The contrast is, in truth, that of a country in profound peace, the inhabitants of which, following their lawful occupations, think not of interfering with each other, opposed to one constantly disturbed by rebellion and disorders. The inhabitants of such a land, seeing little security for their own property, have no respect for that of their neighbours, and endeavour to thrive by the right of the strongest. In other respects the government does not seem better, nor the country under superior regulation. There is no provision, for instance, for the repair of roads; no penalty for breaking them up to forward private objects. When any part becomes impassable, an order for repairing it is sent by the governor of the district to the next village, and this is obeyed at all times in the most superficial manner. All other matters of police are on a like loose and inefficient footing.

Holmes says of this province:—"Judging from what I have heard or read, the southern shores of the Caspian bear a striking likeness to India in many respects. The climate is similar; the impenetrable jungle, and many productions—rice, sugar, and cotton—are common to both countries. There are the same wild animals, among which is the royal tiger, and there is a tradition that elephants formerly existed in Mazandarān. The domestic cattle are of the humped species. The general style of building is the same. The natives have the Indian custom of carrying burdens over their shoulders by means of a stick, which I have not seen elsewhere either in Turkey or Persia, and I have no doubt a person who has lived in India would discover many other points of resemblance." (*Kinneir—Malcolm—Chardin—Fraser—Chesney—Monteith—Connolly—Holmes—Clerk—Todd.*)

MAZAR—

A river of Ghīlān, Persia, which rises in the mountains and falls into the Caspian east of Langarūd. It is a considerable river in the summer, though in December it does not contain much water. At its mouth are fisheries of sturgeon. (*Holmes.*)

MĀZEHBĪNĀN—

The west extremity of the plain of Rām Hormaz in Khūzistān, Persia, is so called. (*Layard.*)

MAZĪNĀN—Lat. Long. Elev.

A village in Khōrasān, Persia, 22 miles from Abbāsābād, 102 miles from Shāhrūd, and 98 miles from Nishāpūr. It is a small fortified village of 150 houses, and has two seraes. The ruins here are very extensive, and there are whole streets standing without a single inhabitant. The water here is good and plentiful, and there is some cultivation around, and wild game is very abundant. It is one of the nine divisions of Sabzvār. (*Connolly—Ferrier—Clerk—Taylor—Gullus—Eastwick.*)

MEBŪT—

A town in Yezd district of Persia, 33 miles north-west of Yezd. It was formerly a small walled town, but is now only a village containing some 300 or 400 houses and about 40 shops. It has a ruined ditch, four gates, and a small citadel within it. A clay is found here from which a number of porous water-vases are made. The district of Mebūt is

dependent on Yezd, and appears to possess 17 villages and eight hamlets, besides the towns of Ardilān and Mebūt. The revenues amount to about £3,000. Snow does not remain long on this part of the plain, but in winter a dry cold of considerable intensity is experienced. In so arid a country the heats of summer must be oppressive. (*Abbott—Smith.*)

MEGĀSĪ—

Some caves in Khōrasān, Persia, half way between Mīāndara and Chārdeh, on the road from Astrābād to Tehrān. They are excavated in the side of a clayey hill to the number of 30 or 40. A clear rivulet flows near at hand. (*Holmes.*)

MEHR—

A village in Khōrasān, Persia, 125 miles east of Shāhrūd, 77 miles west of Nishāpūr. The village is about one mile south of the road. It has a serae and some gardens and cultivation. It has 280 houses. Delicious water runs through most of the streets, and they are shaded by plane trees of large size. It is one of the most picturesque villages on the road between Tehrān and Mashad. The serai is a long-cannon spot from the village. (*Clerk—Ferrier—Connolly.*)

MEISHMAT—

A tribe of Arabs who inhabit the district of Tūrshēz in Persia. They belong to the tribe of Jūmālī, but got this name, which signifies "the wanton sheep," from having entered into a war about a sheep. (*Malcolm.*)

MENDIZĀN—

A celebrated hill fort (Dīz) situated on the hill overlooking the plain between Shastar and Dizfūl in Khūzistān, Persia. It is a place of some strength against an unscientific enemy, and is the residence of the Mahmūd Lāleh branch of the Chār Lang Bakhtīārī. The proper name is Mīāndīzān. (*Layard.*)

MENGŪR—

A sub-division of the Balbas Kūrds who lead a wandering life, pasturing their flocks in summer upon the Persian frontier along the south skirts of the mountains from Sardasht to Ūshnāe, and retiring on the approach of winter far within the Turkish line to the warm pastures of Bētūsh and Garmiān on the banks of the Lesser Zāb. The sub-divisions of this tribe are as follows:—

(1) Kadar Weiso, (2) Zaodee, (3) Basgeo, (4) Babresoo, (5) Merne Rena.

(*Rawlinson.*)

MENJIL—Lat. Long. Elev. 800

A town in Khemseh district, Irāk Ajamī, Persia, on the road from Kasvīn to Resht in Ghīlān, on the right bank of the Kizl Ozan. The town is situated 1½ miles from the bridge over the river, and the approach to it is through an avenue of very large lime trees. It is situated at the west extremity of the Elbūrz range. Todd says this village is the last village in Ghīlān, and on the boundary between it and Irāk. (*Monteith.*)

MEMĪVAND—

A tribe of Chār Lang Bakhtīārīs of Persia, who, with the Zalakī, number about 7,000 families. They are chiefly engaged in the cultivation of the soil. They do not descend into the Garmsars, except the Isawand, one of their sub-divisions who encamp here during the winter months. The sub-divisions of the tribe are Abdālvand, Zārcheganī, Zalakī, Būsak, Bosī, Īsavand, Bū Ishāk, Sharīfvand, Minjāvī, Basnaī, and Sākī. (*Layard.*)

MERAVAND—

A village in Irāk Ajamī, 10 miles from Kashān, on the road to Isfahān, from which it is 90 miles distant. It is situated to the east of the road, and is inhabited by a few families of Īliāts. (*Clerk.*)

MERIK—

A village in Irāk Ajamī, Persia, 59 miles from Hamādān, on the road to Tehrān, from which it is 128 miles distant. It is a small village built on the site of a ruined town, situate in a dell between lofty hills, with a few trees and scanty cultivation watered by a stream. (*Taylor.*)

MERIVĀN—

A district of Persian Kūrdistān, about 40 miles west of Sena. It is the largest of all the dependencies of Sena. (*Rich.*)

MEYMEN—

A district of Fārs, Persia, lying north and north-east of Fīrōzābād beyond high mountains. (*Abbott.*)

MEYOMĪD—

A village in Khōrasān, Persia, 40 miles from Shāhrūd on the road to Nishāpūr. It is a considerable village of 300 houses walled round, with a good caravanserai, which stretch along the banks of a brook for 1½ miles, and a number of gardens near it. It is situated near the foot of a pointed and precipitous rock. The water is tolerable though slightly brackish, but the water in the reservoir is unfit for anything but washing, and scarcely even for that. There is a good caravanserai shāh here, but in summer travellers prefer halting under the trees in the public square.

Connolly says the water comes from a "kanat" on the hill, and thus after daily filling two brick reservoirs is turned upon very unpromising looking land, but which generally returns wheat and barley enough for the wants of the pilgrims. In times of scarcity supplies are brought from Shāhrūd.

Meyomīd is a string of four hamlets beaded along the skirt of a barren, precipitous, isolated mountain. In front the plain slopes away to the north and east, until it reaches the distant Elbūrz. A few hundred acres of ground in the immediate neighbourhood of the hamlets are under the plough, but these are protected by a series of towers of refuge, built at about 200 yards the one from the other, so that on the common event of a sudden rush of Tūrkmān horse, the peasant may rush to the nearest tower, which he enters at a small aperture, climbs to the top, and gives the alarm by discharging his matchlock.

Eastwick calls this place Mai-o-mai, which is the correct name. Fraser mentions that the villagers make a cloth of cotton and silk called 'alijah,' and also coarse grey woollen stuffs for winter wear. (*Connolly—Ferrier—Gibbons—Clerk—Pelly—Eastwick—Fraser.*)

MIANA—

A river of Azarbījān, Persia, which falls into the Kizl Ozan about 2 miles north-east that town. It is formed by the junction of the Karāngū and Eye Dagemish rivers, which unite 2 miles south of the town after drawing from basins which extend towards the west north-west and south-west parts of Azarbījān. (*Kinneir.*)

MĪĀNA—Lat. Long. Elev.

A town in Azarbījān, Persia, near the left bank of the Kizl Ozan river, 230 miles from Tehrān north-west, and 80 miles from Tabrez south-east. It is described as a dirty place in a low unwholesome situation. Formerly it belonged to the Chief of the Shegāgī tribe. This town is noted for a particular kind of bug, the bite of which is exceedingly poisonous, producing severe fever. The native remedies for it are various and ridiculous. (*Ouseley—Kinneir—Stuart—Holmes.*)

MĪĀNDĀB—Lat. Long. Elev.

A village in Azārbījān, Persia, situated in the district of the same name between the rivers Jagatū and Tatau. It is in a state of ruin, is surrounded by a lofty dilapidated wall, and has a miserable bazaar. (*Mignon.*)

MĪĀNDĀB—Lat. Long. Elev.

A district of Azārbījān, Persia, which comprises all the country between the two rivers Jagatū and Tatau, and west as far as lake Ūrūmīa.

The soil of this district is throughout extremely rich at the upper end of the plain, where many streams descend from the mountains to the north and east, and the higher level of the beds of the two great rivers affords facilities for irrigation. Cultivation is abundant, but as the plain slopes down gradually to the shores of the lake, the Jagatū and Tatau wear themselves into deeper channels, the difficulty of raising the water into artificial ducts is increased, and the greater part of the land is allowed to run waste, serving at best but for the winter pasturage of the flocks belonging to the Mokadam Mikri nomades. (*Rawlinson.*)

MĪĀN DARA—Lat. Long. Elev.

A village in Astrābād district, Persia, 16 miles from that city on the road towards Dāmghān. It contains about 40 houses, and is divided into two parts, one nearer the foot of the hills than the other. A stream runs past it. (*Holmes.*)

MĪĀN-DASHT—Lat. Long. Elev.

A village in Khōrasān, 62 miles east of Shāhrūd, and 162 miles west of Nīshāpūr. The water here is brackish, and the serai is partially in ruins. Water is got from a reservoir outside the serai. Supplies are very scanty; close on the left of the serai is a small walled village square with bastions at the angles, containing about 60 houses, 23 of which are newly built and inhabited. It is surrounded by a wall and dry ditch on three sides, the fourth being connected with the caravanserai. The water is small in quantity and bad; there is no cultivation; the two or three gardens which the inhabitants have are at the foot of some mountains two hours distant, where there is a small stream. These gardens are not sufficient to supply the wants of these few families, who purchase their barley and straw elsewhere, and resell them at a large profit. (*Clerk.*)

MĪĀNDEH-RŪD—

A river of Persia, which rises in the Elbūrz range, and flowing north forms the boundary between Ghīlān and Mazandarān, and last falls into the Caspian. This river when full is both deep and rapid. (*Holmes.*)

MĪĀN-I-KALA—

A village in Mazandarān, Persia, between Zer-āb and Shergāh, on the road to Sārī. The road between these places is very bad. (*Ouseley.*)

MĪĀN-I-KOTAL—Lat. Long. Elev. 5,600.

A halting place in Fārs, Persia, 49 miles west of Shīrāz and 21 miles east of Kāzirūn. There is a considerable and excellent spring here, which gushes out in streams several from the face of a precipitous cliff, and flowing across the plains causes, at some 2 or 3 miles distant, a marshy lake. There is a good serai here, recently built and in excellent order, situated in a commanding position on a natural terrace some 200 to 300 yards square. Pelly thinks Mīān-i-Kotal is the first point on the road from Būshahr, where the climate can be considered such as would suit the European constitution during the hot season. There is no village near this, nor are any supplies obtainable unless a little straw. (*Taylor—St. John—Clerk—Pelly.*)

MĪĀN KALĀH—

A promontory on the coast of Mazandarān, Persia, which runs out from the main land near Ashraf into the Caspian, curving eventually eastwards some fifteen miles in length and enclosing the harbour af Ashūrādā. (*Eastwick.*)

MIKRIS—

A tribe of Kūrds who inhabit the south part of the province of Azārbījān, Persia, extending north-west from the Mīāndāb plain to Kūrdistān Proper, and east and west from the valley of the Jagatū to the mountains, a tract measuring 40 miles in length by 50 miles in breadth. This tribe is one of the strongest and most powerful in Persia, numbering above 12,000 families. They are sub-divided into the following sects, and these again have smaller sub-divisions:—Bābā Amīreh, pronounced Bābāmmīrī, Deh Bokrī, Khekī, Sherkh Sharīfī, Selekei, Hasan Khātī, Karish Silkī, Sekīr, Gūrik, Fekiyesī, Ables, Bank, Sūlimānī, Beyī, Omarbil, Mezuck, Letan, Mawat, Shiwezae.

The Mikrīs have almost abandoned a nomad life and are settled in villages; but still on the approach of summer they adhere to their old habit of removing into black tents, which they pitch on the outskirts of the village. They are very lightly taxed by the Persian government, paying nominally but 22,000 and in reality not more than 25,000 tomans a year, which is not above half the sum their assessment should reach according to the general revenue system of the province. They are only directly liable to furnish 200 horses for the service of government; but in any great national cause, which did not outrage their Sūnī feelings, they might supply a body of most efficient cavalry, numbering from 4,000 to 5,000 horsemen, and still retain enough hands to gather in their crops and protect their own country from aggression. Rawlinson describes the rapid charge of a Mikrī horseman, crouched up in a ball upon the saddle behind his little round shield and with the long spear held well in front, as really superb, and adds:—"The Cossacks had no chance against the Mikrī horsemen in the last Russian war: on one occasion in particular the Mikrīs chased the whole Russian cavalry from the field." Among the Mikrīs the condition of the peasantry is far superior to their state under the direct administration of the government. The Āghās are obliged for their own interests to cherish and protect the peasantry that cultivate their lands, the result being a strong and most pleasing feeling of mutual attachment which makes them cling to each other under all circumstances, and regard each other's welfare as identical. The Mikrī chiefs declare they value a family of their own peasantry as

equal to two or even three Turkish families. The Kūrd never visits his chief without the offering of a lamb or sheep, and in any exigency when he is suddenly called upon to produce a large sum of money, the chief is sure of being cheerfully assisted by all his peasants to the utmost of their means. Still, however, the Kūrds are half savage, and thus the traveller in passing casually through the country, and perceiving their dirty miserable villages, is apt to infer distress and poverty, and to argue inferiority of their general condition to that of the peasantry of other countries. (*Rawlinson.*)

MĪNĀB—

A river of Kirmān, Persia, which rises in the mountains which divide Kirmān from Makrān, and flows west to the sea in Lat. 27°7′, Long 56°49′. It rises in two branches, one coming from Gūlāshgird and called Rūdbar, the other from the district of Rūdbar called Geghem. These join at Gāzū, below which only the river is called Mīnāb. At Mīnāb the river is little more than a mountain stream, its width is about 130 yards, and the water is clear and deep. From this to the sea by the windings is a distance of 14 miles, and the river, according to Whitelock, is navigable for vessels of 20 tons, its average width being 100 yards, and its general depth 6 or 7 feet. The tide reaches as far as the town of Mīnāb. The bed of the river at low water is laid almost entirely bare, and it then has the appearance of a foul muddy creek. Though in the dry season this river is very insignificant, when the snow melts on the hills or heavy rain falls it swells into a large and rapid stream.

Pelly, however, says that the river on entering the plain of Mīnāb is only 50 or 60 feet wide, and one foot or so deep, and much of its water being immediately withdrawn for cultivation, on winding round the promontory on which the town of Mīnāb is situated, the bed widens to a mile or so in breadth, the water being lost in the sand. It re-appears however some 7 miles or so further down, and reaches the sea near Mīnāb creek some 15 miles from Mīnāb fort. As it is impossible to reconcile two such contrary statements as the above, I have given both. (*Whitelock—Pelly.*)

MĪNĀB—Lat. Long. Elev.

A district of Kirmān, Persia, situated along the coast east of Bandar Abbās. It is a triangle bounded on the north by the Mīnāb creek, east by the base of Beshangird hills, and west by the sea.

In the north part, so far south as the Jū Mahala river, there are successive belts of date groves interspersed with corn-fields and waste patches. And near that river, considerable gardens bearing orange, mango, citron, plantain, and other fruit trees. To the south of this river, the district becomes less cultivated till Kohīstak is reached. From Kohīstak to Ziārat, the south point of the district, the plain is broken up or changes into sand-hills. The district on the sea-side is intersected by five sea creeks, *viz.*, Mīnāb, Khōr-i-Borgi, Khōr-i-Bhakha, Khōr-i-Kurgom and Kohīstak. The following is a list of the villages in Mīnāb district:—Gwarband, Dūmshahi, Mīrjānshahr, Shāhvar, Basreh, Mīnāb fort, Shēkhābād, Kala-i-Gat, Ragao, Bahmanī, Rovbār, Vanziāri, Hākamī, Mashebrān, Deh-i-vosta, Mūla Jonātī, Nasrāī, Gwarzang, Khausa-ve-botha, Tombak, Kerbāsī, Kargūn, Kohistak, Kārdār, Bililī, Bandezār, Gorazū, Kūnār Esmerti, Jū-Mahala, Kolebī, Kūlū, Sarīgān, Jovzān, Mākhatūnī, Tarbārāu, Sobetī, Chelow, Hājīabād, Nakhl-Ibrahim, Dehū.

The population of the district, including Kariūm and Talang, is about 10,000 souls, *viz.*, Mīnāb fort, 4,000; Karium, 2,000; Talang, 1,000; and 40 villages adjacent to Mīnāb at 75 each, 3,000.

The revenue of the district is as follows:—

Taxes derived from date trees 94,000 in number at $1\frac{1}{2}$ kran each	...	1,41,000 krans.
Customs duty on goods	...	12,000 ,,
Market taxes	...	4,000 ,,
Land taxes	...	6,000 ,,
Taxes on animals	...	1,400 ,,
Income of Kariūm	...	2,600 ,,
Ditto of Talang	...	1,000 ,,
TOTAL	...	1,68,000 ,, (*Pelly.*)

MĪNĀB—Lat. Long. Elev.

A town on the coast of Kirmān, Persia, 65 miles east of Bandar Abbās and under the rule of the Imām of Māskāt.

The fort of Mīnāb is distant about one mile from the town, and is situated on elevated ground on the south bank of the river which winds round its base. It is of quadrangular form, flanked by round towers at the corners in which there are a few old guns bearing inscriptions in Portuguese and Dutch. A drawbridge thrown across a moat, leads to a gate thickly studded with iron knobs and spikes on the south-west side. The walls are strong and the fort is generally in good condition. The garrison consists of about 100 men well appointed, who are obliged to be constantly on the alert in consequence of the numerous marauding bands who rob and plunder the country. The fort, however, is commanded by a hill on the north-east side, but in a country where the use of artillery is nearly unknown this does not so much matter.

The soil round Mīnāb is of a rich alluvial nature, and yields with little labor to the husbandman a plentiful crop. From its loose nature it requires little ploughing, and the instrument used is rude and simple. From Shāh Bandar to Hajīābād the whole country is cultivated, yielding large crops of wheat, fruit, and vegetable. Melons are common, and onions are raised in large quantities; plums, cherries, frequently pineapples and dried fruits, are brought from the interior. The indigo plant is also cultivated here to a considerable extent.

Although the site of the town is badly chosen and low, yet it does not, except at the close of the date season, appear to be considered unhealthy, and near the fort the air is very salubrious. During the hot months many of the better classes from Bandar Abbās and Kishm resort hither, when in addition to its superior climate they enjoy the luxury which its light and pure water affords. In the better parts of the town of Mīnāb the houses are constructed of rough stones cemented together with mud.

In the windows talc is substituted for glass. A small open space serving for their cattle and various domestic purposes is sometimes enclosed by a wall, but more generally a fence constructed with the branches of the palm tree. With the same material the lower classes construct their huts, which are afterwards covered over with a layer of mud.

The Mīnābīs all call themselves by this name, though they are of mixed races. They are industrious and peaceful. The population is estimated by Pelly at 4,000 souls. (*Whitelock—Pelly.*)

MĪNĀM—Lat. Long. Elev.

A town in Kirmān, Persia, 141 miles west of Kirmān on the road to Shīrāz, 26 miles east of Shahr-i-Bābak. It consists of 300 or 400 caverns excavated out of the face of the mountain, along which they extend for quarter of a mile. Some of these subterraneous buildings are dug one above another, with a shelving path or steps to ascend to the upper ones, but in general they are all on one floor with a large apartment in the centre and recesses on each side. The inhabitants are not orthodox Mussulmen, but of the sect of Alī Ilahīs. They are frightfully dirty, their habits are pastoral, and they keep vast flocks of goats and sheep. (*Pottinger.*)

MĪRĀBĪ—Lat. Long. Elev.

A range of hills in Khōrasān, Persia, which bound the plain of Nishāpūr on the east and lie between Mashad and Nishāpūr, being crossed by the Dehrūd pass. They are described as high, bare, and stony, and are called further north the Khaul Range. They are a spur from the Kūrd hills. (*Clerk.*)

MIRIK—

A river of Kirmānshāh, Persia, which rises in the plain 16 miles due south of Mahīdasht, and passing that village flows on a north direction till it joins the Kārā Sū in the plain of Kirmānshāh. This river in dry weather is very insignificant, but in the winter it becomes very impetuous, deep, and rapid. (*Jones.*)

MIR KHASAR—Lat. Long. Elev. 7,000 feet.

A small plain in Kirmānshāh, Persia, about 12 miles east south-east of Zohāb, situated under the west brow of Mount Dalāhū. It is delicious and cool here, and the plain is well watered. (*Jones.*)

MISHKAN—Lat. Long. Elev.

A village in Khōrasān, Persia, 60 miles north-west of Nishāpūr. It is described as a considerable village. (*Gibbons.*)

MISHKŪR—Lat. Long. Elev.

A district in Kirmān, Persia, in the division of Jamāl Barēz. (*Abbott.*)

MISHKĪN—

A district of Azarbījān, Persia, on the north slopes of the Savālān Dāgh between Ahār and Ardebīl. It is one of the most populous in Persia, and is famous for the excellent rice it produces.

It extends along the south and east bank of the Ahār Chai from opposite Ahār to Bijāh, and comprises the valley of the Mishkīnchai, a small river whose source is in the Samāmlū Kōh about 21 miles south. (*Holmes.*)

MĪTANLĪS—

A sect of freethinkers in Persia, who deny everything which they cannot prove by natural reason. (*Chesney.*)

MOBĀRAKEH—

A village in district of Yezd, Persia, 9 miles from Yezd, on the road to Kirmān. It is inhabited by Guebres. (*K. Abbott.*)

MOBĀRAKEN—

A village in Irāk Ajamī, Persia, on the road from Tehrān to Hāmadān. It is situated in a well peopled and well cultivated district. (*Morier.*)

MOBĀRAK-KŌH—

An insulated mountain at cape Mobārak, west of cape Jask on the Kirmān coast of the Persian Gulf. (*Fraser.*)

MOGAM—

A celebrated plain of Azarbijān, Persia, which extends from the neighbourhood of Ardebīl to the mouths of the river Kūr. It is reported to be 210 miles in length and 70 in breadth, and its rich soil and luxuriant pastures, the grass of which are said to be sufficiently high to cover a man on horseback, seem to have rendered it the favourite encamping ground of most eastern conquerors. The plain is said to be infested with snakes in summer.

Timūr Lang, when encamped in this plain, constructed a canal from the Kārā Sū river, through the whole of Mogam to the Kūr; this was 10 feet deep, 240 feet broad, but is now dry. It could easily be opened again at a very slight expense, and this now desert plain converted into one of the most fertile districts of Persia.

The army of the Russian General Zuboff passed the winter of 1796 on this plain. During the Russo-Turkish war of 1828-29, General Kutlerousky, attempting to proceed to Lankaran in Talish, was met on this plain by a fine body of Kūrdish cavalry. The Russians formed into an echelon of squares flanking each other, and the Kūrds actually charged through the intervals and made a desperate attack on the infantry. The Kūrds met with great loss, and were unable to prevent the Russians from continuing their march. (*Monteith—Kinneir—Mignon—Chesney.*)

MOGHOSTĀN—

A district of Kirmān, Persia, which extends along the coast south of the river Mīnāb. It is a beautiful fertile plain covered with orange groves, orchards, and vineyards. Mīnāb is its chief town.

MOGŪ—

A small fishing village situated on a bay of the same name on the coast of Lārīstān. The country around is perfectly destitute of vegetation, the natives living entirely on fish and dates. (*Kempthorne.*)

MOGŪ—

A bay on the coast of Lārīstān, Persia, due north of the island of Polior. It is a noble bay, secure against the prevailing winds in the Gulf. It is formed by cape Bostana to the eastward, and cape Certes, which in Heather's chart is improperly called Bestian, to the westward; the extremes, which lie north-west by west and south-east by east of each other, are about ten miles asunder.

The bay is of a good depth, and is capable of holding the largest fleets; the ground is tough clay, from which you with difficulty heave up the anchors: the soundings without the bay are irregular; and between Mogū and Polior is a rocky shoal, on which is less than three fathoms. This shoal lies nearer to the main than to Polior, and is an objection against running from the bay in the night, but in the day-time the marks are so good that you may easily avoid it.

By keeping a remarkable round and lofty hill, named Charak hill, north-west, a ship will be led into Mogū bay.

The Chiffonne's marks for anchorage in Mogū Bay are as follows:—

Against a north-west wind. Extremes of the land west by north to south-east; the town of Mogū north by east, off shore two miles, in five

and a half fathoms, tough clay; the points which form the bay south-east by east ¼ east to west by north.

Against a south-east wind. Polior south ¼ west to south by west, ½ west, off shore three quarters of a mile, in six and a quarter fathoms, tough clay.

The shoal between Polior island and Mogū bay. The marks of this shoal, as taken by Mr. Smart, Master of His Majesty's Ship *Caroline*, in January 1810, are by compass; the island of Polior south ½ west, to south by west ½ west; extremes of the Persian land north-west, by west to east north-east; the eastern fall of Charak hill, in one with the two points of the eastern boundary of Mogū bay, which in the charts is improperly called cape Bestian, north north-west, and north-west by north. These bearings were taken from a boat. The shoal is composed of coarse sand and shells. (*Brucks.*)

MOGŪWĪ—Lat. Long. Elev.

A division of the Chār Lang Bakhtīārīs. They number 1,000 families, but were formerly a very large section and one of the original tribes of the Chār Lang. For their divisions, &c. See *Bakhtīārīs*. (*Layard.*)

MOHĀN—Lat. Long. Elev.

A village in the province of Kirmān, Persia, 24 miles south of Kirmān. It is situated in a large plain. There is a fine Imāmzādā close to it. (*Gibbons.*)

MOHREZĪ—Lat. Long. Elev.

A village in the Būshahr district of Fārs, Persia. It contains 2,750 houses inhabited by Arabs, and pays 250 tomams revenue. (*Pelly.*)

MOHUR—Lat. Long. Elev.

A desert in Fārs, Persia, which extends south-west from Fahliān, between the Āb-i-Shōr and the Shems-i-Arab rivers to the sea between Bandar Dilam and Bandar Rēg. It is uninhabited, but lions, wild boars, and antelopes abound. (*De Bode.*)

MOLĀN—Lat. Long. Elev.

A village in Azārbījān, Persia, 20 miles south of the bridge of Khūda Afarīd over the Aras and on the road to Ahār. The north approach to this village is both difficult and dangerous. A stream of water runs through it. (*Mignon.*)

MOMBENI—

A division of the Janekī Garmsar tribe of Lūrs, who occupy the valley of Mae Daūd in Khūzistān, Persia. They can raise 800 or 900 excellent matchlockmen. (*Layard.*)

MONAH—Lat. Long. Elev.

A valley in the Kūrdish of Khōrasān, Persia, at the head of the Atrak river. It is described as a very fine valley. It was once populous, but was devastated by Tūrkmāns, and is now occupied by some Goklan Tūrkmāns, who have been driven from their own country. (*Fraser.*)

MONAKĪLA—Lat. 27° 48′ 15″; Long. 51° 33′ 10″; Elev.

A low sandy island off the coast of Fārs, Persia, in the Persian Gulf, which is joined on to Jazīrat Malgasab by a reef nearly dry at low water. (*Brucks.*)

MONGENŪ—Lat. Long. Elev.

A small but fertile plain of Khūzistān, Persia, west of Mae Daūd and immediately at the foot of the mountains of Mangasht. (*Layard.*)

MONGODEH—Lat. Long. Elev.

A small river of Ghīlān, Persia, which falls into the Enzelī lake, a little east of the Pīrī Bazār stream. It is about 8 yards wide, and flows between deep sandy banks, and is crossed on the road from Enzelī to Resht by a narrow bridge constructed of three trunks of trees with cross planks. On the occasion of the Russian attempt to advance on Resht, they got only as far as this. (*Holmes.*)

MOSALA—Lat. Long. Elev. 3,500.

A town in Ghīlān, Persia, containing 2,000 inhabitants and 500 houses built on the steep sides of the mountains, down which stones occasionally fall, sweeping away all the buildings in their course.

Fraser describes it as one of the most romantically situated and curious places he had ever seen. It is built on terraces rising on the almost perpendicular slope of the western mountain, with a tremendous wooded peak towering over it, and a fine lofty ridge varied with wood and rock and pasture opposite, while a dozen of little streams "descend from their hills" in lines of foam to form the small river beneath the village, which goes roaring away towards the low country. The houses of this village differed entirely, both in internal and external appearance, from those of the neighbouring villages. They were, many of them, three stories high, the two upper ones having each two tiers of windows,—the one tall, the other low,—over each other, which produces rather a lively appearance resembling European buildings. They are built on the Lesghī model.

The people of Mossala are all muleteers or petty merchants, who trade with the neighbouring districts, and between the low and high country; and we had abundant proof of the attention they pay to the main chance. They cultivate no grain, nor indeed anything else, except a few vegetables; but they are rich in flocks and herds. (*Monteith.*)

MOSHA—Lat. Long. Elev.

A village on the coast of Lāristān, Persia, opposite Basadoh. It has but few inhabitants, and these mostly fishermen and wood-cutters. (*Brucks.*)

MŪD—Lat. Long. Elev.

A village in Khōrasān, Persia, 130 miles on the direct road from Farah to Nishāpūr. It is open and contains 400 houses inhabited by Persians. (*Ferrier.*)

MŪRCHEKHŌR—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 30 miles from Ispahān, on the road to Tehrān. It is situated on a plain, surrounded with cultivation, and bounded to the south by high mountains running east and west. There is a watercourse (kanat) here, and a good caravanserai adjoining. It also has a mud-built fort, and contains some 200 houses. To these belong some gardens, which produce fruits of various kinds, and some fields where cotton and castor, wheat and barley, are cultivated.

Here, on the 13th November 1729, was fought a decisive battle between the Afghāns under Ashraf and the Persians under Nādar Shāh; the former were totally defeated, losing 4,000 of their best men, while the loss of the latter was but slight. (*Clerk.*)

MŪRDĪ—Lat. Long. Elev.

A village in Azarbījān, Persia, 8 miles from Maragha, on a river called the Mūrdīchai, which falls into the lake of Ūrūmīa. (*Morier.*)

MŪRDEFIL—Lat. Long. Elev.

See Āb-ī-Shōr.

MŪRGHĀB—Lat. Long. Elev.

A village in Fārs, Persia, 83 miles on the road from Shīrāz to Isfahān from which it is 203 miles. It contains 80 houses; provisions are scarce, but there is abundance of water.

The hills around it are covered with vines. The district of Mūrghāb has been for over 700 years in the hands of a family of Arabian origin. *(Morier—Clerk.)*

MŪSHKEIT—Lat. Long. Elev.

A village in the Dizfūl district of Khūzistān, Persia, inhabited by Alī-Kethīr Arabs. *(Layard.)*

MŪSH KYNĀN—Lot. Long. Elev.

A village in Irāk Ajamī, Persia, 42 miles east of Ispahān, on the road to Yezd, from which it is 102 miles west north-west. It is described as a large but ruinous-looking village. *(K. Abbott.)*

MŪT—Lat. Long. Elev.

A fort in Khōrasān, Persia, 15 miles from Bīrjān, on the road to Farah. It is raised on a mound, and is surrounded by a village. Water from wells. *(Lumsden.)*

MŪZDEKĀN—Lat. Long. Elev.

A district of Irāk Ajamī, Persia, passed on the road between Sūltāniā and Hamādān.

MŪZDERĀN—Lat. Long. Elev.

A fort in Khōrasān, Persia, 55 miles from Mashad, on the road to Sharakhs, from which it is 50 miles distant. It stands on an isolated spur of table-land on the descent from the Darband pass. The place was once peopled, but the Khān of Khīva, some years since, seized its inhabitants *en masse* and razed their defences. If it was in repairs it might protect the road into Persia. There is a beautiful fountain of tepid water which springs up under Mūzderān, and makes for itself and some kindred streams a channel down the valley, where the fruit trees and gardens of the exiled inhabitants may still be seen. It is the frontier station of Persia, towards the Tūrkmans, and is occupied by a small military guard. *(Thomson—Burnes.)*

NĀBAND—Lat. 27° 23′ 27″; Long. 52° 42′ 59″; Elev.

A town on the south side of the Nāband or Asīlū Bay, on the coast of Lāristān, Persia. It is a small town dependent on Asīlū, and contains about 240 men of the Al-Aram and Al-Bakalif tribes. It has a few small trading boats; cattle, poultry, and good water are procurable.

For a description of the bay, See *Asilu*. *(Brucks.)*

N.

NĀBAND—Lat. Long. Elev.

A river of Fārs, Persia, which rises south of Fīrozābād and flows south to the Persian Gulf to the Asīlū bay. *(Chesney.)*

NADAVAND—

A division of the Lak tribe, which see.

NAHAVAND—Lat. Long. Elev.

A town in Kirmānshāh, Persia, 35 miles from Būrūjard, on the road to Kirmānshāh. It is built just at the foot of the north-east range of hills upon some craggy points. In the centre of the town rises the citadel, a most imposing looking structure and really of some strength. It crowns the top of the highest of the craggy point on which the place is built, and is supported by an immensely solid mud wall from without, rising at least 100 feet high. Nahavand is celebrated as the site of the great battle in 641, which gave the Persian empire to the Arabs. Since Shāh Abbās retook this place from the Turks in 1602, it has been gradually falling into decay, and has now only 1,000 houses. (*Ferrier.*)

NAHGŪMBĀZĀN—Lat. Long. Elev.

A halting place in the Yezd district, Persia, 93 miles from Yezd, on the road to Isfahān, from which it is 108 miles distant.

There is a good caravanserai of Shāh Abbās, a post-house and a walled enclosure here, but no village. The water is saltish, and there is almost no cultivation; only a few peasants living in the enclosure. (*Smith.*)

NAHĪMĀBĀD—Lat. Long. Elev.

A town in Kirmān, Persia, 36 miles south-east of Bam. It is very populous and flourishing. Pottinger was not admitted to the inside of the fort, but the outworks were kept in the nicest order, and looked from their neatness and smoothness more like the walls of a house than a large fortification. The fort is an oblong with high walls and bastions at the corners, and two on each of the longer sides. Much henna is grown here for export; its small green leaf, pounded into a pale green powder, constitutes the well-known red dye used for staining fingers and nails. The berry is rubbed when dry on the palm of the hand, and produces a fine seed which is profusely scattered to produce crops. (*Pottinger—Goldsmid.*)

NAHR BŪSĪ—Lat. Long. Elev.

The river Jarāhī in Khūzistān, Persia, divides at about 7 miles above Fellāhīā into two branches, one of which, generally termed the Nahr Būsī, runs into the Persian Gulf at Khōr Mūsā near Bandar Mashūr. (*Layard.*)

NAHR-EL FELĀHIA—Lat. Long. Elev.

A canal in Khūzistān, Persia, which connects the Karūn with the Jarāhī river. It is generally about 16 feet wide, and is navigable for boats. (*Pelly.*)

NAHR-Ī-MASRŪKĀN—Lat. Long. Elev.

The ancient name of the Ab-i-Gargar canal in Khūzistān, Persia. (*Layard.*)

NAIBAND—Lat. Long. Elev.

A town in Persia, 130 miles on the road from Bīrjān to Kirmān, from which it is 205 miles distant. It is a walled town with a good deal of cultivation about it. The population is mixed, consisting of Persians and Bilochīs. The surrounding country is hilly. Water is plentiful from springs at the base of the hills. (*Lumsden.*)

NĀĪN—Lat. Long. Elev.

A town in the district of Yezd, Persia, 268 miles from Tehrān, on the road to Yezd, from which it is 80 miles distant. It is 93 miles east of Ispahān.

Nāīn is a small town rather less than a mile in circumference, enclosed by a dilapidated wall and ruinous ditch and entered by five gateways. It is situated on an uneven part of a great plain, a short distance south of some mountains which intersect the flat country at this part. With the exception

of some trifling patches of cultivation and a few gardens of fruit trees, the environs appear perfectly sterile, and the aspect of the place is rendered still more wretched by the ruins of mud walls which surround it. It possesses a small bazaar of some 70 or 80 miserable shops, in which petty trades are carried on, such as smiths, dyers, makers of felt, cotton-beaters, &c., and one shop in which Manchester goods are sold. The place contains nothing else worth remarking, unless it be the principal mosque which is built on an unusual plan, and contain an ancient pulpit bearing the date 721 A. H.

A ruined mud fort stands within the town, which latter possesses some 400 or 500 houses. Its inhabitants speak a dialect of their own, which is said to be the ancient language of the Guebres, who occupied this place at one time. Nāīn is the principal place in a district extending from south-east to north-west about 54 miles, and from north-east to south-west about 77 miles, in which space there appear to be 8 villages and some 300 hamlets. Many of the latter are tenanted each by a very few families. The productions of the district consist of barley, wheat, cotton, all in trifling quantities, and fruits, such as melons, grapes, and pomegranates.

The revenue of this part of the country is taken according to an estimate of the value of the water in the villages or lands. This revenue is called 'bunicheh,' and is of ancient custom, and amounts to only 1,605 tomans—a miserable sum to be derived from so large a tract of country; but the district, owing to the scarcity of water, is not a fertile one, and it is much exposed to the forages of Bakhtīārīs. (*K. Abbott.*)

NAKHĪLŪ—Lat. 26°52′13″; Long. 53°22′32″; Elev.

A town on the Lāristān coast of the Persian Gulf, situated opposite the island of Shitwar. It is defended by a square fort, flanked by four towerst and although a frigate might lie within gunshot of the walls of the town. the anchorage is wholly exposed to the north-west winds. It has abou. 800 inhabitants of the Atrosemate tribe, and several trading boats belong to it. The Shēkh is independent, except of the Persian government (*Taylor—Kinneir—Brucks.*)

NAKHODEH—Lat. Long. Elev.

A village in the Soldūz district of Azārbījan, Persia, situated at the foot of an immense artificial mound, upon which is a quadrangular fort with eight bastions, the strong place of the district and the residence of the Chief of the Kara-papa tribe, in whose hands the district of Soldūz is. (*Rawlinson.*)

NAKHSH-I-RŪSTAM—Lat. Long. Elev.

Some sculptures in Fārs, Persia, near Persepolis. A full account of them will be found in Morier's journey through Persia, pp. 125 to 129.

NAKL-I-HAGHEL—Lat. 27°23′18″; Long. 52°43′15″; Elev.

A village in the Bay of Asīlū, coast of Lāristān, Persia, between Asīlū and Nāband. It is a small village with a tower, and is subject to the Shēkh of Kongūn, and contains 150 of the Ben-i-Malak tribe. Several small villages are near it, and a short distance from the shores of the bay is subject to Kongūn, and contains altogether about 900 or 1,000 men of the Ben-i-Malak and Ben-i-Tamen tribes. (*Brucks.*)

NAKL-I-TAKI—Lat. 27°29′48″; Long. 53°32′21″; Elev.

A village on the coast of Lāristān, Persia, near Asīlū. It is small and dependent on Asīlū. It has a small fortalice, and contains about 70 people of the Nasūr tribe. (*Brucks.*)

NAMAKĀB—Lat. Long. Elev.

A river of Māzandarān, Persia, which falls into the Caspian between Abbāsābād and Kerpārū. (*Holmes.*)

NAMĪN—Lat. Long. Elev.

A village in Azārbījān, Persia, 15 miles north-east of Ardebīl. It is situated in a ravine descending form Mount Shindan to the north-east, and is the residence of the Chief of Velkhi, Astara, and Ūjārūd. There is abundance of water here. It is a very pretty village situated in a small valley at the foot of the mountains which divide the upper country from the low lands of Talish. The houses are in good repair and neatly built, and a clear stream (the banks of which are planted with willows, poplars and some fruit trees) flows past the east side. This village contains about 200 houses, and yields 150 tomans revenue. (*Todd—Holmes.*)

NAODEH—Lat. Long. Elev.

A village in Azārbījān, Persia, 10 miles north-east of Ardebīl. It is a large village on the right bank of the Kārā Sū. (*Todd.*)

NAODEH—Lat. Long. Elev.

A village in Mazandarān, Persia, close to Kārātapeh, and containing about 30 families of Afghāns. (*Holmes.*)

NAORŪD—

A river of Mazandarān, Persia, which joins the Caspian at Rūd-i-Sar. (*Fraser.*)

NARANJ KALĀ—Lat. Long. Elev.

A ruined fort in Khōrasān, Persia, near Meyomīd. Fraser who visited this place gives the following account of it:—"After a sufficient rest, I turned my attention to the very singular place we had reached. The top of the mountain consisted of a narrow ridge, with three principal risings of greater breadth; two of these, the eastern-most, had been crowned by forts, the stone walls of which were not only visible, but in some places remained still ten feet high. Of these the western-most embraced an area of 50 to 60 yards square, the interior of which had been occupied by a number of small houses or chambers, now all in total ruin. A round water tank, built of stone and plastered inside, about 10 feet in diameter, and half filled with rubbish, had at one time no doubt afforded water to the inhabitants. The eastern-most and principal fort was about 70 yards by 60 in area. I speak roughly, for the ground was too uneven to be paced. Its walls were about 5 feet thick, and the interior appeared to have been principally occupied by a building or series of buildings, consisting of seven chambers 40 feet long by about 14 broad: around these, between them and the walls, there was a space of some 50 feet, which, on the south-east, appears to have been vacant, but on the north-west was filled with smaller apartments of 20 feet by 8 or 10, all now quite ruinous. Here, too, was the principal tank constructed of stone and cement, and arched with burnt bricks, about 20 feet long by 10 broad, and having still a depth of 12 feet, clear of rubbish.

"The entrance to this fort was by a gate in the stone wall, arched with burnt bricks, and about 8 feet high under the centre of the arch. The bricks are formed of the scanty soil of the hill, which is partly calcareous and partly argillaceous, and were burned no doubt with the weeds and furze which it produces. They are quite square, and one and a

half inch thick, and the kiln in which they were burned is still visible, though I did not go to look at it. These two forts, which may be from 5 to 600 yards asunder, have been joined by two walls embracing the neck or bridge of the hill, enclosing a space which in some places is not above 20 yards broad, and in no part about 60, but which appears to have been studded thickly with buildings, all small, like those in the western fort. The walls in some places are not more than 2½ to 3 feet in thickness, others have been founded upon the huge rocks of the mountain itself, and these have been of greater size; the mason work is far from good, and the cement throughout of clay. No dressed stone is to be seen. I cannot find that either money or antiques have been found here, but there is plenty of broken pottery strewed about, and narrow heads of large size, both of iron and brass, have been picked up, much like those now in use among the Tūrkmans. Outside of the walls may be seen the vestiges of what seem to have been graves, formed much in the present Mahamadan fashion with head-stones, but very rude. I think this is all that can be said about this place, which is chiefly curious from its situation. That the ruins are of ancient date is not to be doubted; but to determine to what period its origin or existence should be assigned is probably impossible. In this dry climate stones remain for centuries unchanged in external appearance, yet the stones of these buildings that have fallen are covered with yellow and grey lichens." (*Fraser.*)

NASĪRĀBĀD—Lat. Long. Elev.

A village in Khorāsān, Persia, 23 miles from Khāff, on the road to Tūrshēz. It is a strongly fortified little place, with wall, double ditch, and citadel, containing 300 houses. (*Clerk—Taylor.*)

NASRĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 50 miles from Tehrān, on the road to Kasvīn. (*Ouseley.*)

NASRĀBĀD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 11 miles from Kashān, on the Tehrān road. It is surrounded with a mud wall, and contains 300 houses, with a caravanserai, some cornfields and cotton plantations; and is celebrated for its melon beds. The inhabitants are noted for their idleness and propensity to voluptuousness, so that one who comes the fine gentleman is called a Mirzā of Nasrābād. (*Morier—Ouseley.*)

NASRĀBĀD—Lat. Long. Elev.

A village in Azārbījān, Persia, 36 miles on the road from Ahār to Ardebīl, from which last it is 35 miles distant. It is described as a large village with abundance of water. (*Todd.*)

NASŪREH—Lat. Long. Elev.

A village in Khōrasān, Persia, 90 miles on the road from Khāff to Yezd. It is situated on a plain, and is a large village. The water is brackish. (*Christie.*)

NĀTANZ—

A town of Irāk Ajamī, Persia, 63 miles from Ispahān, 43 miles from Kashān. It is one of the most delightful spots that can be imagined. It is situated in a valley surrounded by high and rugged mountains, from which flow innumerable rivulets of water. The whole of this valley, about 8 miles in length, is a continued garden of fruit trees, in which the houses of the inhabitants are interspersed and hid from view. Nātanz is famed for the

salubrity of its climate, and its pears, peaches, and pretty girls. Its walnut trees grow to a great size and luxuriance, and extensive groves of white and red mulberries are cultivated for the sake of a worm which produces a silk not inferior to that of Ghīlān. It is the chief town of four petty sub-divisions of the province. It has a fort in the centre of the valley, an excellent warm bath, and an old mosque, with a very handsome minaret said to have been built 800 years ago. (*Kinneir.*)

NAZŪLĀBĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 8 miles from Sabzvār. (*Clerk.*)

NEKPAH—Lat. Long. Elev.

A village in the Khemseh district, Persia, 22 miles from Zanjān to the west. It is a moderate sized village with a large ill-kept post-house. The poisonous bug is found here. (*Eastwick.*)

NESTORIANS—

A tribe of Christians who inhabit the district of Ūrūmīa in Azārbījān, Persia, and the mountains to the south of it.

The following particulars regarding this interesting people are gleaned from Colonel Shiel's notes and Herr Wagner's book:—"The origin of the name Nestorians is not very clear. Though acquainted with the word Nestooree, it is rejected by this people, who disavow Nestorius; and it is said that the word intended to be used is Nesseranī, a common expression over the east for Christians, and derived from Nazareth. Kaldanī is the name, he said, cf this nation and language, the latter bearing a strong resemblance to Syriac and much affinity with Arabic. Mar Shimoon (Great Simon) is the name of the chief or patriarch, who lives at Kojamis, near Joolamerk, in the heart of the mountains. Great Simon must be a very great man, all Christians, who belong chiefly to the mountain districts of Toqoobee and Teearee, paying respect to him.

"There are conflicting opinions respecting the character of these Nestorians. In the highlands of Kūrdistān they are wild, brave, and grasping; in fact, they resemble the Kūrds, amongst whom, in many places, they live intermingled. The breeding of cattle is their principal occupation. In the plain of Ūrūmīa, on the other hand, they are farmers, and have adopted, under Persian sway, both the cowardly, servile, lying and deceptive character, together with the polished and insinuating manners of the Persians."

Shiel, who was on one occasion presented during the religious service of this people, thus describes it:—

"We then proceeded to the church, and by a door three feet in height (these small dimensions being no doubt intended for security,) we entered a dark room 20 feet square, the floor of which was covered with a few pieces of matting. There were three brick structures, which seemed to be altars, for on them books were placed, and in one corner lay a large bundle of firewood."

"The service was simple enough. The bishop had a single attendant, who, I suppose, was a priest, and not at all a reputable-looking son of the church. The bishop was not decked in vestments or clerical garments of any kind; and the priest put on only a white band round his neck, with another round his waist, ornamented with a cross. On the middle altar there was a lamp burning; and during prayers a vessel containing very strong incense was

occasionally swung. They applied it to the books on the altar (the Scriptures no doubt), to a figure of the cross, the bishop's beard, the priest's face, then to mine, to the great discomfiture of my nose and eyes, and then a small dose was administered to the rest of the congregation when it arrived. The bishop and priest sang and chanted alternately. They remained in a standing position, excepting when they read the Bible, when they sat. Their mode of reading the Scripture resembled the monotonous, though far from unpleasing, recitative intonation used in reading the Koran. From the near connexion of Arabic and Kaldanī, and from the apparent metrical division of the verses, it also bore a strong similarity to the Koran. For a long time I and my two Mussulman servants formed the entire congregation. The priest appeared to get ashamed of so scanty an attendance, for a boy, peeping in at the door, was apparently sent to collect an audience, which soon after appeared, represented by half a dozen of men and a few women. The men kissed the bishop's hand, mine, and that of the priest more than once. The behaviour of the khaleefa was tolerably respectful. The priest, who was constantly yawning, seemed heartily tired of his occupation, and was continually talking in a most irreverent manner to the congregation, who imitated his example. In the church there was not a single picture or image, and in answer to my inquiry, they said such things were never permitted by their religion."

The following account of the religious condition of these people is given by the Revd. Mr. Dwight and the Revd. Mr. Smith, two American Missionaries who preceded Dr. Grant and the Revd. Mr. Perkins in their researches at Ūrūmīa, and who complained of the difficulty they experienced in arriving at a conclusive opinion on this subject; "The Nestorians positively recognize the divinity and humanity of Christ in one person, but the Spirit proceeds from the Father alone. There are seven sacraments,—baptism, eucharist, ordination, marriage, burial, confirmation, confession; but not auricular confession, which some of them say is found in their ancient books, but is not now practised. The laity take the bread and the wine at communion; the elements cease to be bread and wine after consecration; transubstantiation takes place, and a sacrifice is offered up in the mass. They fast abundantly, and eat no animal food at such periods. They abstain from labour on festivals, and celebrate the feast of the assumption; but they hesitate to recognize the fact. They read the Scripture a good deal: the canonical books are the same as in the Catholic Church. The church service is not understood by the people at large, being in Estrangelo or old Syriac; but there are translations for their use. They pray to the saints, and regard them as mediators. Hell is eternal. Masses and prayers are said for the dead; but purgatory is denied. Bishops cannot marry or eat meat: the clergy may marry, but those who do so are not eligible as bishops. There are monasteries for monks, and convents for nuns, who take vows of celibacy, seclusion, &c. They offer sacrifice of animals to remove sickness.

"When a man intends to have a son a khaleefa, for three years before the birth of the prospective bishop, his mother must abstain from flesh of every description. If, instead of a son, a daughter is born, the latter neither eats meat nor marries during her life. The khaleefaship seems to be confined to families. A khaleefa, for instance, dies; his brother or sister sets about producing another, should the defunct bishop have no nephews."

"In 1818," says Wagner, "an American Mission was established under Dr. Grant of the New England Independent Church. The American Missionaries received immediately a hearty welcome from the Nestorians, because they saw that these foreigners would be a useful bulwork against the tyranny of the Persian grandees, that their reports forwarded to Tabrez and Tehrān would have weight, and that they would benefit them as protectors or, at all events, mediators in cases of extortion. Meanwhile the missionaries showered their gold with a liberal hand, and not only taught the youth gratis, but gave them a weekly gratuity. They did not interfere with the liturgy in external devotions of the Nestorians, nor sought to effect any change in their religious ceremonies; they testified their respect for the historical character of Nestorians, of whom the clergy knew little and the people nothing, and they made friends of the high and low clergy by liberal donations.

"The American Mission cannot boast of splendid results in relation to the improvement of morality, stimulus by virtuous examples, or the advancement of culture. Of all the exertions of the missionaries, their gratuitous instruction of the young is least appreciated. Each bishop receives from the Americans a monthly allowance of 300 Turkish piastres, and ordinary ecclesiastics from a 150 to 200 piastres. On the condition of this allowance being continued, the Nestorian clergy permit the missionaries to preach in their villages, to keep schools, and to interpret to the youth the principles of Christian morality, which are neither taught nor practised by the native clergy. Without this payment or bribery of the priests for a good end, the missionaries could not maintain their footing in this country. Even the peasant is only carrying on a pecuniary speculation in sending his child to school. Each scholar receives weekly a sahebgeran, and though this gift is small, the schools would become directly empty, if it were to cease. The institution at Ūrūmīa costs the North American Missionary Societies above fifty thousand dollars annually, and the maintenance of the other missions in Turkey three times that amount. Yet, if we except a few Jews won over from motives of gain, these expensive establishments have made no converts.

"Dr. Grant's efforts roused those of the Church of Rome. The Kaldanīs or Chaldæans are divided into two religions—the one of the Nestorian faith, the other of the Church of Rome. The former are numerous in the valley of Ūrūmīa, amounting to perhaps 400 families; while the Catholics are few. But in the adjoining district of Salmās, between Ūrūmīa and Khoī, the Catholic Kaldanīs are a considerable body. When the American establishment in Ūrūmīa became known, the Propaganda at Rome felt alarm at the danger to which its flock was exposed; and though some of the priests at Salmās had been educated at Rome, it was considered that European energy only could stem the torrent from the Western Hemisphere. Some French Lazarist Missionaries were despatched to the rescue in the persons of Pēre Cluzel, Pére Darnis, and one or two others. These gentlemen abounded in zeal and activity, but they were poor, and wholly unable to contend against the treasures of Boston and the paraphernalia which gave so much brilliancy to the operations emanating from Ūrūmīa. It was as much as they could do to hold their own ground, and preserve their flock from the invaders. As might be surmised dissensions followed. There were accusations and recriminations.

"The French Missionaries had, in fact, a narrow escape of expulsion through the hostility of the Russian Government, which even proceeded to the length of extorting a firman from the late Shah, prohibiting Christians from changing their religion. The intention was to prevent conversion among the Armenians to other creeds—Catholic, Protestant, or Nestorian. The Patriarch of the Armenians of that part of the world being a resident in Russia, the emperor perhaps considered himself in a measure the head of that church. When Mahamad Shāh died, the Persian Government was persuaded to revoke that obnoxious edict, and Christians were again free to choose their own faith."

Most authorities appear to have been unanimous in regarding the country of the Chaldæans as quite unassailable, but their opinions would seem to have been founded on the stories of the people themselves who were fond of boasting that no enemy had dared to invade their mountains. Unfortunately recent events have not confirmed these anticipations. The chieftain of a Kūrdish tribe has effected what Mahamad and Omar never accomplished, perhaps because they did not think it worth the trouble. Nūrūla Bey, chief of the Hakari Kūrds, had long lusted after the rich booty of the Christians in the Upper Zab valleys. Though these people were poor in comparison with the inhabitants of large cities and fertile plains, yet they had a goodly property, and especially fine herds of cattle, a sufficient attraction for a Kūrdish robber prince.

Dr. Grant, who was aware of the project of the Kūrdish chieftain, strove to avert the calamity. Peace-making or mediation is a noble office worthy of the Christian missionary, and the journey of Dr. Grant, through the most unruly Kūrdish tribes, to the residence of Bedar Khān, in order to prevent a fearful massacre, redounds more to his honour than all his researches about the lost tribes of Israel. Bedar Khān received him courteously, smoked the tchibouk with him, and ate out of the same dish with him. The Nestorians said on this occasion, that the "lamb had dined with the lion."

But the eloquence of the apostle of peace was not able to damp the fanaticism of Bedar Khān, the revenge of Nūrūla Bey who had a feud with the Nestorian Patriarchy, or the thirst for plunder shared with them by Mahamad Khān from Lake Vān, their third colleague.

The band of Nūrūla Bey began their attack in the district of Disz, where the Patriarch then resided. Though the Nestorians had long been aware of the intentions of the Kūrds, they allowed themselves to be surprised, and made but slight resistance. The Patriarch only thought of his own safety and ran away, leaving his mother and brothers to be butchered, with thousands of other Nestorians, in the cruellest manner.

The smoke of the burning villages eddied up over the Snowy Mountains, and the screams of injured women were mingled with the shouts of the victorious Kūrds. Neither the helplessness of age, nor the innocence of childhood, found any mercy. Almost half the Tiārī fell in the massacre. Part of the survivers fled to Persia: many thousands remained as prisoners in the hands of the Kūrds. The village of Sespatoi was the only place that offered a heroic and a desperate resistance, and all, save five or six who escaped into the steepest fastnesses, fell defending themselves.

When nothing more remained to be destroyed, the murderers and plunderers retired with their captives and booty, many of the boys being circumcised and forcibly converted to Islam.

Thus this remarkable Alpine republic came to an end, and it is not probable it will ever recover, for the Nestorians will never lose the memory of their awful defeat or the Kūrds of their triumph.

Dr. Grant estimates the whole of the Kaldanī nation, Catholic and Nestorian, in Persia, Kūrdistān, and Turkey at about 200,000 souls.

Dr. Grant says the word Kaldanī is usually applied to the Catholics of this tribe, while the others are called Nestorians. This is contrary to Colonel Shiel's opinion, who says the whole nation is called Kaldanī, and the divisions are Nestorian and Catholic. (*Wagner—Shiel—Grant.*)

NEVERGŪ—Lat. Long. Elev.

A pass in Kirmān, Persia, 65 miles north of Bandar Abbās, over a spur of the main range which divides the drainage of the Rūd-Khaneh-i-Dūzdī from that of the Zanjān river. The ascent from a small stream near Godar on the north side is gradual, but the descent is steep and rocky and impracticable for a horseman. (*Smith.*)

NEYRĪZ—Lat. Long. Elev.

A town in Fārs, Persia, 125 miles east of Shīrāz, 7 miles from the south-east point of lake of Neyrīz.

It is a poor town containing about 1,500 families including those of its three adjacent forts. It occupies a considerable space with its gardens and houses in a corner of the plain near mountains. Its bazaar possesses 40 or 50 shops and three caravanserais, but the former are of the meanest description. Though this place is on the high road from Shīrāz to Kirmān, the traffic between the two places is very limited.

The district of Neyrīz extends about 30 miles east of the town. The productions are much the same as those generally of other parts of Persia, namely, gram, millet, cotton, tobacco, and palmachristi, but not in great quantities, there being a scarcity of water; the plain is therefore little cultivated. Fruits, however, are abundant and cheap. Lead mines are found in its hills. (*K. Abbott.*)

NIKA—Lat. Long. Elev.

A village in Mazandarān, Persia, 17 miles west of Ashraf, 18 miles east of Sārī. It is the chief place of a division of the same name, consisting of many villages which are peopled by a part of the Gereli tribe of Tūrkish extraction. A fine full stream of the same name runs through this division, over which there is a handsome bridge of one arch. (*Fraser.*)

NIKĀLŪ—

A Turkish tribe of Persia who formed one of the seven tribes to whom the name of Kizlbāsh was given by Shāh Ismaīl. I do not know whether any of them still exist. (*Malcolm.*)

NISHĀPŪR—Lat. Long. Elev.

A district of Khōrasān, Persia, lying to the west of Mashad.

It contains 12 sub-divisions, *viz.*, 1, Nishāpūr; 2, Darb-i-Kāzī; 3, Manzoul; 4, Revand; 5, Teghankū; 6, Bar-i-Madan; 7, Dahrūd; 8, Ishkābād; 9, Balūk-i-Noh, and three others. In each division there are at least 100 kullahs or walled villages, with not less than ten, nor more than a hundred houses in each. There are 12 ever-running streams from the hills, and it is said that eight of the twelve thousand canants of former days are still remaining; but there is so little water in these that they are not equal to a fourth as many of the ordinary fulness.

When Hasan Alī Mīrza was governor of Persian Khōrasān, 60,000 Irāk tomans (39,000*l.*) were paid him annually from the province of Nishāpūr: the turquoise mines were rented for 1,000 tomans, and the rock salt mines for 300. In addition to the cash assessments, the prince took yearly from the province ten thousand 'khurwars' of grain, which (at the crown rate of composition of two tomans per maund) gives a further sum of 20,000 tomans.

From this, a guess may be made at the yearly harvest. The Shāh levies from a tenth to a fifth upon the produce of his country according to the fertility of the soil in different countries, or the degree of favor that he is inclined to show the people, it being the endeavour of every governor to return as deplorable an account as possible of the agricultural state of his district.

Knowing that the Shāh received ten thousand khurwars, we may make a calculation between the above-mentioned extreme rates, and suppose that the amount was, say, a seventh of the gross produce, or seventy thousand khurwars.

It is said that the actual quantity of grain annually raised in the province might be fairly calculated at one hundred thousand khurwars. The soil of Nishāpūr is generally supposed to be much richer than it appears to be; it is generally tilled for one year, and left fallow for two, and some parts of the district are cultivated only every fourth year. The average return of the seed sown is tenfold.

Nishāpūr is celebrated for its fruits, which are considered the best in Khōrasān; and it also produces gram in large quantities, and silk and cotton; the rewass too, a plant which grows in all parts of Persia and Afghānistān where the climate is cool, but nowhere so well as on the gravelly hills in this neighbourhood. This plant is a species of rhubarb, and the seed of it should be obtained by botanists, as it appears to thrive where little else would, and besides medical properties, it contains considerable saccharine matter.

Fraser's account of the celebrated turquoise mines, situated about 40 mile, west of Nishāpūrs is the most complete of any:—" After passing through a gravelly country for about 25 or 30 miles, the road descends into the bed of a mountain stream, which it follows for a considerable way. It then strikes into a narrower glen, while, gradually ascending among the hills, it leads to a hollow at the foot of one higher than the rest: upon eminences in this hollow are situated two villages called Madan, which are inhabited by the miners, who are said to have originally emigrated from Badakhshān.

"The glen which leads to the villages is bounded for several miles by hillocks of grey, red, yellow, brown, or white porphyritic earth, having some veins of a bright red color like that of red chalk. Those on the right hand are entirely bare; those on the left are grassy. Beds of limestone or porphyritic conglomerates occurred abundantly among these hillocks, frequently lying like caps upon their summits.

"These conglomerates vary in their texture and solidity, sometimes containing large and small, sometimes only innumerable small porphyritic and sandstone pebbles like those most commonly met with in our route from Tehrān. Clay porphyry, either decomposed or in a solid state, was generally found under these conglomerates. Porphyritic rocks of various color and

texture, grey with white spots, liver color with dark or lighter spots, or green; and limestones in as great variety were found in great abundance, chiefly in large blocks or pebbles in the valley.

"The soil of the hillocks and valley in which the villages are situated, appeared to consist of a mixture of clayey or porphyritic and calcareous earth.

"The turquoise mines lie at a considerable height above the villages, in the body of the principal hill of the range; there have as yet been no turquoises discovered in the other hills, although apparently of the same nature in form and substance as this.

"The mines are six in number, namely:—

1st.—The Khūrūsh Mine.

2nd.—The Madān-ī-Sīāh, or Black Mine.

3rd.—The Ābīe Mine.

4th.—The Kamarī Mine.

5th.—The Abdūl Razāki Mine.

6th.—The Gaur-ī-Sūfēd, or White Cavern.

"The Khūrūsh mine makes no great appearance, nor does it afford fine specimens of the gem. A bed of light-grey porphyritic earth upon the side of the hill is worked into pits, and turned over and over by the miners, for the chance of finding some pieces of the gem attached to fragments of porphyritic rock which lies abundantly beneath. The place looks like an exhausted mine, but there is no considerable excavation to account for so much rubbish.

"A little above this, round a shoulder of the hill, we found a great quantity of dark brown stones, which had bẹen thrown out from a considerable excavation made under an overhanging rock of the same nature, this was called the Madān-i-siāh or Black Mine. On looking round we found the stones and all the rock above full of the blue matter of the turquoise running in little veins in all directions, but chiefly between the lamina and among the crevices. The rock was entirely porphyritic, deeply tinged with iron. We found several small pieces of the gem sticking to fragments of the stone, and occasionally observed the turquoise matter budding, as it were, from the surface of detached pieces in the form of round pimples of the finest blue. Pebbles, loose or in conglomerates, filled up the larger crevices, and occupied spaces between the strata of the solid rock: these pebbles were of the same nature as the conglomerates described above, and small fragments of the gem were often found attached to them.

"The next set of excavations, which are of great extent, in a rock exactly similar, at no great distance, are called the Auber Mine.

"They are no longer worked, though it is difficult to account for the neglect, for the rock appears to be quite as much pervaded with turquoise matter as that of the last-mentioned mine. Part of these excavations were covered with a white saline efflorescence, which the natives assured me was alum, but of which we could procure no specimens. Several patches of a fine verdigris green upon the roof seemed to indicate the presence of copper, but there was no getting at any part of the stained rock. The natives attributed this also to alum, and declared they never had heard of copper in the neighbourhood; but their ignorance on these subjects is extreme.

"From this place we descended to the Kamarī mines. Part of these are only pits dug in grey earth, like that of the Khūrūsh mine; but the greater quantity of stones is obtained from two deep excavations in a solid dark brown rock, entirely resembling that of the two last mines, *viz.*, clay porphyry strongly tinged with iron, through which the turquoise matter is curiously dispersed in numerous small veins. Water had stopped the working in one pit; but although the rapid slope of the hill on which it had been dug afforded the easiest means of drainage, the miners had not attempted to relieve it.

"We now ascended considerably to a dell near the summit of the hill, in which is situated the chief mine, called, perhaps from its first discoverer, Abdūl Razākī.

"The principal excavation was under a rock, in many respects similar to that of the other mines, but exhibiting a greater variety in color and substance. Clay porphyry was most abundant, both compact and hard, and in a state of decomposition. There was much of a yellow ochreous clay in which the turquoise matter was plentifully found, though generally in a very imperfect state. Micaceous iron ore occurred in veins or masses, particularly amongst the harder parts of the rock, and all the stones were deeply tinged with various shades of iron. Fragments of jasper were also picked up, having pieces of the gem attached to them.

"This mine affords the finest and largest specimens of the turquoise, and this crude matter of that gem appears very plentifully dispersed throughout the rocks and earth in which it has been excavated. This sometimes occurs in considerable masses of a pale drossy substance, either soft and pulverulent, or hard and compact; sometimes in the same sort of veins that pervade the rocks of the other mines, but the latter form is here less prevalent.

"The last mine that remains to be noticed is the Gaur-ī-Sūfēd, or White Cave, which is now but little worked, although the excavations are very extensive. The rock of this mine, is of a very dark iron-tinged porphyry, much pervaded with iron ore.

"The observations made in these several mines, as well as in many other parts of the mountain, both near its summit and its base, considered along with the specimens taken at the time, may probably afford a tolerably correct idea of the nature and composition of the range. It appears to consist of a mass of porphyritic rocks, intermingled with beds of clay and conglomerates of the same substances, all strongly tinged with iron, and in many places pervaded with micaceous iron ore. The turquoise, or calaite of Professor Fisher, is disseminated through this in veins, nodules, and irregular masses.

"The mines are all the property of the crown, and are farmed to the highest bidder. The rent demanded for the year in which Fraser visited them was 2,000 tomans of Khōrasān, equal to about £2,700 sterling; but this being considered exorbitant, the Abdūl Razakī mine and some others continued unlet. They are all worked without either skill or judgments, but with a little more of these might be rendered by far more productive than they are." (*Fraser—Connolly—Ferrier.*)

NISHĀPŪR—Lat. 36° 12′ 20″. Long. 58° 49′ 27″. Elev.

A town in Khōrasān, Persia, 70 miles west of Mashad, south-west of Bokhara, west of Balkh, 251 miles north-west of Herāt, 409 miles east of Tehrān.

It is situated in a magnificent plain 18 miles in length, covered with villages and trees, and intersected by numerous streams and canals.

The town of Nishāpūr is about two miles in circuit, but its walls enclose many ruins and vacant spaces of ground upon which buildings once stood. It contains 3,000 houses, and its bazaars are well filled, and supplies cheap.

The walls of the town and the ditch are in a bad state of repair, as is the citadel.

The handsomest caravanserai at this place is outside the walls on the road to Mashad.

Nishāpūr is said to have been founded by Tapamūr, a prince of the Peshdadian dynasty, and was formerly one of the richest and largest cities of Persia, and one of the four royal cities of Khōrasān. It then bore the name of Abarshāhr, and was taken and destroyed by Alexander the Great. Shāhpūr restored it, and to perpetuate the fact gave it his name, and erected an immense statue, which remained standing until the first invasion of the country by the Mussulmans, who in their zeal destroyed it.

Nishāpūr also suffered greatly from the invasion of the Arabs, and it would have utterly perished had it not been subsequently rebuilt and re-peopled, first by the Taherides, and afterwards by the Soffarides. Mahmūd, the Ghaznevide, who later still, and in the reign of Sebektagy, his father, was governor of Khōrasān, fixed his residence at Nishāpūr, which contributed much to its prosperity.

Toghrul Beg, the first Sultān of the dynasty of the Seljūkīdes, also resided here, and his princely liberality restored it to its former splendour; but in the year 1153 (Hejira 548), and in the reign of the Sultān Sanjar, one of the same dynasty, the Tūrkmans took and ravaged it so completely that in the words of the Persian historian Khāganī—when the inhabitants, who had fled at the approach of these hordes, returned after their departure—it was impossible to recognize, amidst the mass of ruins, the position in which their houses once stood. Nevertheless, such was the fertility of the country that, with the assistance of the princes of Khaurizm, into whose hands it fell after the Seljūkides, Nishāpūr rose once more like a phœnix from its ashes.

But the disasters which attended the fate of this unfortunate city were not yet over, for in 1220 (Hejira 617) Kūlī Khān, son of Ghengis Khān, besieged and took it. This monster was even more savage than the Tūrkomans, for he not only made it a heap of ruins, but massacred the inhabitants and the people of the adjoining territory to the number of two millions. From this period Nishāpūr became the sport of fortune in every possible way, reviving and perishing in turn, and has never regained its ancient position and prosperity. Placed on the extreme frontier of Persia, on the side of Tartary, the Mongols, the Tūrkmans, and Ūzbeks sacked and plundered it almost from year to year. Towards the commencement of the eighteenth century it was little more than one vast ruin, and remained in this deplorable state until after the death of Nādir Shah.

On the death of Nādir Shah it was seized by Abbās Kūlī Khān, a chief of the Turkish tribe of Byāt. His usurpation was supported by ten thousand families of his tribe, who were settled near that city, and he remained in undisturbed possession until attacked by Ahmed Shah Abdālī, who took Nishāpūr and carried its lord a prisoner to Kābal; but the good qualities and good fortune of Abbās Kūlī combined to render this mis-

fortune the means of his advancement. He became a favorite of his conqueror, who married his sister; and the daughter of the Afghān monarch was bestowed upon the eldest son of his captive.

The chief of the Byāts, strong in the friendship and alliance of the royal house of Abdālī, returned to Nishapūr, and the remainder of his life was devoted to the improvement of that town and the districts dependent upon it.

After the death of Abbās Kūlī he was eventually succeeded by Jāfar Khān, who submitted to Agha Mahammad Khān on his invasion of Khōrasān about 1796, since when the district and town has been under the rule of a governor deputed by the Kajar viceroy of Khōrasān. (*Kinneir—Fraser—Connolly—Clerk—Pelly—Malcolm—Ferrier.*)

NOBATCHAI—

A river of the Persian district of Talish, which falls into the Caspian between Astara and Hehve. (*Holmes.*)

NOBFLEUR—Lat. 26°11′30″. Long. 54°30′40″. Elev.

A small uninhabited island on the Persian Gulf, ten miles south-south-west of Polior off the coast of Lāristān. It is destitute of vegetation, is low, but has a hill in the middle of it, and a ledge of rugged rocks rise from its west extremity, having from 1½ to 7 fathoms on it. Outside the reef you may anchor in 16 or 20 fathoms, but the island should not be approached nearer than 25 fathoms, unless it is intended to anchor, and in the day time. (*Kinneir—Brucks.*)

NOKAB—

A village in Khōrasān, Persia, north-north-west of Bīrjān. It is built in two divisions, one on each side of a hollow, the castle being in the midst of the south side and quite ruinous. The inhabitants are Arabs. A few black tents are usually pitched outside the village. A considerable quantity of saffron is produced here and a little silk. (*Forbes.*)

NOKANDEH—

A village in Mazandarān, Persia, 35 miles west of Astrābād. It is a straggling place situated deep in a forest. The houses are of the simplest construction, being made of a light framework of wood filled up with clay. (*Fraser—Burnes.*)

NOKĀRĀ KHĀNĀ—

A remarkable rock in Fārs, Persia, near Band Amīr, 30 miles from Persepolis. It is a curious looking rock which forms the termination of a range of hills, and forms an amphitheatre of huge and stupendous rocks. It is so called from its echo, which Persians believe was so great as to cause the sounds of drums or music to be heard from this place to the Chehl Minār, nine miles distant. (*Morier.*)

NŪDIZ—

A village in the plain of Rūdbār, Kirmān, Persia, possessing a small fort. (*Abbott.*)

NŪRĀBĀD—

A fort in Fārs, Persia, about 20 miles south of Fahlīān. It is built in the plain and flanked by four bastions. On every side of it are the reed-built huts and tents of the Māmā Senni belonging to the tribe of Bekesh. (*De Bode.*)

NŪRI—

Morier mentions that during the Russo-Persian war of 1810, a regiment, 700 strong, of the Nūrī tribe of Mazandarān was raised. I can find no mention of this tribe, unless they are the inhabitants of the district of Nūr, mentioned by Holmes as lying east of Kūjūr and west of Amol. This district, he says, is inhabited entirely by its own peasantry, who have never allowed any nomads to settle among them. The revenue of Nūr amounts to about 6,000 tomans in money and a proportion of produce in kind. (*Morier—Holmes.*)

NŪRMĀNSHAHR—

A district of Kirmān, Persia, situated to the south-east of Bam. The district of Nūrmānshahr extends in length, from the waste dividing it from Belōchistān to the city of Bam, about eighty-five miles, and in breadth from thirty to seventy-five. Its boundary to the westward is the province of Kirmān, of which it is now deemed part; to the eastward it has the desert, as already mentioned; and north and south, two ranges of mountains, the last of which are by much the highest and at all seasons crowned vith snow, as they were so when Pottinger saw them, at which period it was exceedingly hot in the plain beneath.

The Ghilzae Afghāns, who had long possessed Nūrmānshahr, were expelled from it by the Persian government, about 1800, and this caused the tribes inhabiting the frontiers of Belōchistān to re-people the deserted villages, and embrace the Shīā Islamism, and exult extremely at the empty honor of being subjects of the King of Persia.

The soil of Nūrmānshahr is chiefly a dark-coloured rich mould, but to the southward, as you approximate to the desert, it partakes of the same sandy and arid nature.

It is on the whole, however, very fertile, and well watered by mountain streams arising from natural springs, and likewise the progressive melting of the snow. These springs, besides answering all the purposes of cultivation, turn a great number of water-mills. During the summer and autumn months the climate is reputed warm but healthy, which the looks of the people can testify. Were this province under an enlightened government, it would soon be one of the most productive in the kingdom of Persia.

The revenues realized from it in 1810 were above forty thousand rupees, after paying the military establishment that is kept for the protection of the different towns and villages: this probably may involve an expense of half a lakh of rupees annually, so that the total may be computed at one lakh or twelve thousand five hundred pounds sterling.

Its productions are grain of all kinds, madder, cotton, roses for conserves and distilling, fruit (of which they export walnuts), almonds and dried grapes, honey and gum: the latter is collected from the different species of the babul tree, and is very valuable, being thought equal to, or better than, that brought from the Red Sea; it is packed in leathern bags holding seven pounds and a half each, and thus disposed of in the market of Kirmān. (*Pottinger.*)

NŪVARĀN—

A village in Irāk Ajamī, Persia, 73 miles from Hamādān towards Tehrān, from which it is 111 miles distant. It is situated in a valley near a small river, and contains from 8 to 900 hearths, and is surrounded by vineyards and orchards which are exceedingly productive and a source of great profit to the villagers. (*Ferrier—Taylor.*)

O.

OBAR—

A village in Azārbījān, Persia, district of Pūsht-ī-Koh, 42 miles north-east of Zanjān. It is the residence of the chief of Pūsht-ī-Koh. (*Rawlinson.*)

OJAN—

A plain in Azārbījān, Persia, 30 miles east-south-east of Tabrez. It has been for ages the favourite encamping ground of the kings of Persia on account of its great extent and excellent pasturage. Sometimes as many as 90,000 troops have been encamped there. (*Morier.*)

OJAN—

A plain in Fārs, Persia, north of Shīrāz. It was formerly a favourite hunting ground of the kings of Persia. (*Kinneir.*)

ONAR—

A village in Azārbījān, Persia, 48 miles on the road from Ahār to Ardabīl, from which it is 34 miles distant. It is a large village surrounded by gardens and orchards, and situated in a richly cultivated valley running down from Mount Savalān. There is an abundance of water. (*Todd.*)

ORMAZ—Lat. 27°5′55″. Long. 56°29′5″. Elev.

An island in the Persian Gulf, situated 12 miles off the coast of Kirmān, 12 miles south-east of Bandar Abbās, and 15 miles north-east of Kishm.

It is 12 miles in circumference, and its form is nearly circular. It is a barren rocky island entirely denuded of soil, and without vegetation of any kind, and formed of rock salt and sulphur, and its appearance is the most desolate that can be imagined.

The island abounds in iron and copper ore, specimens of which may be picked up in every part, even the sand in the sea-shore being composed of the finest particles of iron pulverized by the action of the waves.

Across the plain, to the east of the fort towards the rugged hills, which line the east side of the island, a singular phenomenon presents itself, which strikingly resembles a frozen sea. The hills for a considerable distance from their bases are covered with an incrustation of salt, which in some places has the transparency of ice: in others its surface is partially covered with a thin layer of dusky red-coloured earth, receiving its tinge from oxide of iron, with which the whole surface of the island is deeply impregnated.

The island, says Kinneir, resembles, when viewed from the sea, a mass of rocks and shells, thrown up by a violent convulsion of nature from the bottom of the ocean to the surface, nor will a visit to the shore tend much to remove this impression, for this has every appearance indicative of a former volcanic eruption; and many others, among whom are Drs. MacNeil and Heddle, appear to have entertained the same opinion, but Fontanier, who landed for the express purpose of examining into this question, is of a contrary opinion, and he mentions having collected a number of the rocks and sent them to Calcutta for scientific opinions.

There is no spring of fresh water or well to be found in the whole island, and the only water found is in reservoirs, of which there are many: the water in these, however, is said to be sweet.

The reservoirs are now mostly out of repair, but are generally about 15 yards in length by 7 or 8 in breadth, and covered with an arched roof.

A few fowls and some sheep brought from the main land may be obtained here, but no other supplies are procurable, as vessels never visit it except to obtain salt.

The harbour is situated on the north-east side of the island, and is both secure and convenient, and there is good anchorage to the east of the fort in a north-wester, and to the westward in a south-easter.

On the north side of the fort there is excellent anchorage, where a vessel may be sheltered from all winds in three fathoms mud within half a mile of the shore. A large vessel may also anchor in six fathoms about two miles off. The harbour is perfectly free from shoals and rocks, and may be entered with safety keeping rather closer to the island than the Persian shore. The following are the bearings from the anchorage :—Ormaz light-house, south 12 west; extremes of the island from south 43 west to south 50 east.

Ormaz is said to have been an immense city at one time, containing 40,000 inhabitants, but little trace of this splendour is now existent. In 1514 it was taken possession of by the Portuguese, by whom it was held till 1622, when they were driven out by the English and Persians. The ruins of their fort is still existent, and are thus described by Pelly :— "The fort of solid masonry construction is still standing, but is quite unrepaired. A few useless guns, bearing date the early part of the eighteenth century, lie about the bastions. Three sides of the fort are washed by the sea, and the side facing inward is strengthened by a wet ditch cut entirely through the narrow neck of land on which the place is built. It seems that during the occupation of the Portuguese, a small inlet of the sea on the eastern side of the fort had sufficient depth of water for vessels of considerable tonnage to lay immediately under the wharves. This inlet is, however, now filled up.

"The other side of the ditch forms the apex of the town, which stretched in an irregular triangular form along either coast line, till it reached a range of hills, forming at once the base of the triangle and a natural wall of defence. The length of the perpendicular, from the fort ditch to these hills, may be about a mile and a half; while two towers still standing at either extremity of the base, immediately above the beach and marking the limits of the town, may be about two miles apart. The western of these towers still bears the name of Urgazī, and the eastern one that of Meshshateh. Outside the latter, and stretching south-eastward, seem to have been suburbs parallel with the shore line and leading down to a pier distant three or four miles. This pier and suburb, which bear the name of Trompuk, are alleged to be still standing, but I had not the leisure to visit them."

After the expulsion of the Portuguese the island was held for a time by the Persians, and it was afterwards farmed to the Imām of Maskāt, who still derives a considerable revenue from the salt which is exported.

Ormaz also became a place of refuge for the followers of Zoroaster, when the Mahamadan religion was propagated in Persia, and here they lived for some time hiding themselves in rocks and caves from their oppressors. From this they afterwards fled to Bombay, where, under the names of Parsees, they have become very numerous, and are the most intelligent, industrious, and enterprising race in that island.

The Imām of Maskāt has a garrison of 100 men in the fort, who are under the authority of a Shēkh. Besides these there are about 300 souls in the island, nearly all of whom are solely engaged in collecting salt and fishing. (*Kinneir—Fraser—Kempthorne—Whitlocke—Brucks—Taylor—Pelly.*)

ORZŪ—

A plain and district of Kirmān, Persia, situated at its south-west corner, extending about 30 to 40 miles each way. It contains 7 little village forts generally surrounded by huts of boughs and reeds. These forts are real strongholds, the possession of which secures that of the territory all round. The revenue is 1,200 tomans, and the produce of the fields consists of the articles usually found in the south of Persia.

The plain of Orzū is extensive, running in length east and west; its south side is covered with bushes, and is very stony, but towards the centre of it is a light fine soil. (*K. Abbott.*)

OTŪR—

A river of Azārbījān, Persia, which crosses the road a little east of Khoī and falls into the Aras near Jūlfa. (*Stuart.*)

P.

PABAZ—

A village in Khōrasān, Persia, 18 miles from Nishāpūr, on the road to Tūn. It contains 400 houses inhabited by Persians. (*Ferrier.*)

PĀ-BREHNEH—

A village in Irāk Ajamī, Persia, 61 miles from, and on the road to, Yezd. It has a small fort and a spring of water. (*K. Abbott.*)

PACHANAN—

A village in Khemseh district, Persia, 32 miles from Kaszvīn, on the road to Resht on a river of the same name. There is a caravanserai here, which is described as a strong building of brick, standing 200 feet above the river. The river bed is quite 200 yards broad at this spot, flowing in separate streams from 6 to 40 feet. It is usually shallow, but after the rains becomes quite unfordable, and caravans are sometimes detained from one to ten days on its banks. (*Eastwick.*)

PAIKOTAL—

A village in Kirmān, Persia, 15 miles on the road from Khūbbes to Kirmān, from which it is 32 miles distant. It is walled and contains 500 houses inhabited by Persians.

PAIPŪL—

A ruined bridge on the Kerkhah river, Persia, at the point where it leaves the hills. Below the bridge the river is fordable in summer for horsemen. It is, however, difficult owing to the rapidity of the stream, and caravans generally prefer crossing it at Iwān-i-kerkhah, four miles lower down. (*Layard.*)

PAKĀLĀ—

A fort in Kirmān, Persia, 140 miles from Kirmān, on the road to Yezd. It is small and built on the summit of a rocky precipice. (*Pottinger.*)

PALESHT—
A village in Irāk Ajamī, Persia, 18 miles from Tehrān, on the Mashad road. (*Holmes.*)

PARĒZ—
A village in Kirmān, Persia, 68 miles west-north-west of Kirmān, on the road to Shahr-i-bābak. It is a considerable place romantically situated in a deep glen, the remainder of which is completely filled up with gardens, a rapid little stream forcing its way through the midst of it. This village is noted for the hawks reared here, and for its ancient mine of turquoise, which is no doubt the one alluded to by Marco Polo. (*Gibbons.*)

PARGHAN—
A fort in the district of Karzin, Fārs, Persia, south-east of Firōzābād. It is situated on a mound, and is one of the strongest places of the kind in the vicinity. The ground on which the fort stands is encircled by a dry ditch. The walls and towers are in good condition and rendered doubly strong by having embankments of earth raised against the former within, and cramming the latter with the same material. (*K. Abbott.*)

PARROW—
A range of hills in Persia which bounds the Kirmānshāh plain to the north, and terminates abruptly at Behistān. (*Jones.*)

PARSCHĪ—
A village in Azārbījān, Persia, 5 miles north-west from Khoī, on the road to Erivān. It is situated on a beautiful tract of grass land as even as a bowling green. This is the same village as Stuart's Pereh. (*Morier.*)

PASANGŪR—
A caravanserai in Irāk Ajamī, Persia, 27 miles from Kashān, 13 miles from Kūm, on the road between them. It is situated in a plain. (*Morier.*)

PASENGAN—
A village in Irāk Ajamī, 87 miles from Tehrān, and 137 miles from Ispahān. There is a serai and post-house here. (*Clerk.*)

PAYISTĀN—
A village in Khōrasān, Persia, 20 miles from Tabas towards Bīrjān. It is walled and contains 100 houses inhabited by Persians. (*Ferrier.*)

PEDAM—
A village in Fārs, Persia, 33 miles on the road from Jehrūm to Firōzābād, from which it is distant 60 miles. The village is a collection of hovels, but it has beautiful groves of palm, orange and lemon trees, and the plain in which it is situated extensively cultivated. (*K. Abbott.*)

PEHKĀN—
A village in Irāk Ajamī, Persia, 52 miles from Kūmeshāh towards Ispahān. It is a large village, but its water is rather brackish. (*Gibbons.*)

PEPŪSHT—
A village in the isle of Kishm, Persian Gulf, 12 miles east of Laft. It is situated about 1 mile inland. Some cattle and poultry can be obtained. (*Brucks.*)

PEREH—Lat. Long. Elev.
A village in Azārbījān, Persia, 6 miles west of Khoī. It is a pretty village situated at the west extremity of the plain of Khoī. Its houses built of mud or of unburnt brick, are divided by orchards and embosomed in trees, chiefly walnuts. (*Stuart.*)

PEREH CHAI—Lat. Long. Elev.

A river of Azārbījān, Persia, which rises in the Gīlān Dāgh and falls into the Arās above Julfa, passing by the village of Kārā Ziāzin. (*Morier.*)

PERSEPOLIS—

The ruins of an ancient city in Fārs, Persia. These will be found fully described in the works of Le Brun, Chardin, Morier, Ouseley and others.

PERSIA—Lat. 25° 40′ to 39° 50′. Long. 44° 20′ to 61° 35′. Elev.

A country of Asia lying between Turkey in Asia, the Caspian and Tūrkmania, Afghānistān, and the Persian Gulf.

Boundaries.—The boundary between Persia and Russia was laid down in 1828 by Commissioners mutually agreed on, and it is thus described by Colonel Monteith, the English Commissioner:—

"The line of demarkation runs from the nearest point of the Bayazīd territory to the summit of the mountain called Little Arrarat, passing over a barren and stony ground, from thence in a right line to the source of the river and principal branch of the Kārā Sū, leaving on the left the hill of Sūltān Tapa, situated within the Russian territory. Near this, crossing the high road from Mākū to Erivān, it continues over an uncultivated plain to the head of the Kārā Sū, then follows the course of this river till its junction with the Aras, so that all the lands and villages on the right belong to Persia, and those on the left to Russia.

"From the mouth of the Kārā Sū opposite Sharūr Dāgh, the frontier is formed by the bed of the Aras, the islands belonging to the party to whose bank of the river they are nearest. Thus, those situated nearest the right bank belonging to Persia, those to the left to Russia.

"Four versts below the junction of the Kārā Sū, opposite the village of Kārā Koine on the right bank, and Sardashli Kishlāk on the left, are three islands, one belonging to Persia, the other two to Russia. The Aras, after a winding course of eight versts, passes by the village of Zenghiena on the right; at five more Moganlū on the left; and after five and a half more the islands of Kūlī Gerni and Aga Jerime depending on the left bank of the river, those of Amīr and Nordi to the right. On the first passes the great road from Khoī to Erivān by the ford of Ambachi. At a further distance of three versts are two small islands and the ruined village of Chalash depending on the left bank (here the river is fordable); three and a half versts below this is an island of one verst in length depending on the right bank, and at two and a half more arrive at the mouth of the Arpa Chai, joining on the left bank on the same side of the river; at five and a half versts further joins also a small stream called the Kārā Sū, flowing from the Deva Boina lake; continuing five and a half versts pass the village of Kārā Hūsen on the right bank, and at three more the village and island of Kārā Hājī Alī (where is a ford); three and three quarters lower flows into the Aras, from the side of Persia, another stream called the Kārā Sū, and at one on the same side is the village of Dīza Kand, where there is a ford and two islands, one belonging to the right, the other to the left bank. At eight versts the Mākū river joins from the Persian side near the village of Arabler. The Aras here enters the hill of Shāh Takht; opposite a village of the same name is a ford.

"The Aras continuing its course receives from the right bank the small river Sarī Chai, near the mouth of which is an island belonging to Russia and two others to Persia; below this falls in the small stream of Kārā Gūl

from the right. Here again the Aras passes through a hilly country, and at three versts there are four islands, three belonging to Russia, one to Persia; five versts further is the bridge of Sinnukh Kopi, near the village of Kargalū. On the right of the river and a verst below are three islands near the right bank. Here the river takes a southerly direction, and after five versts forms an island of one verst in length belonging to Persia; at one more is a small island near the left bank, and at one and a half versts more the Kiagatch stream joins from the right. The river now assumes its former direction (north-east). At three versts pass an island belonging to Persia near the ford of Lower Kiagatch, after which the river again turns south-east to the mouth of the small brook Kelani Chai, four versts below, in which space are two considerable islands depending on the right bank. Here the river opens from the hills and enters the great plain of Nakhshvān. At one and a half versts there are two islands depending on the left bank. It continues its course to the village of Kaloni, situated on the right bank, from whence descends a small river of the same name, continuing along the river opposite the mouth of Kaorū Dara. On the right bank is a small island depending on Russia, then to the ford of Kizl Kishlāk, and at six and a half versts passes the heights of Kivri, situated on the left bank. The river then turns to the south with a very serpentine course, forming many peninsulas almost entirely surrounded by the river, and at two versts receiving the waters of two small streams from the left, *viz.*, Shor Dara and the Nakhshvān stream. Seven and a half versts lower is situated the village of Bulgam. On the left side here is a tolerable ford and an island belonging to the villages. At one and a half versts are two other islands near the left bank, and at four more another belonging to the right. Near this are the ruins of a bridge said to have been built by Shāh Abbās; from the last point the river no longer forms the frontier according to the fourth article of the treaty, the frontier having a radius of three and a half versts round the Tēte du pont of Abbāsābād.

"Eleven ræyons having been set off from the advanced angles and gorges of the Tēte du pont, a half circle was described, rising on the right bank of the river and marked by pyramids of masonry, surrounded by a small ditch. The first pyramid is placed near the ruined bridge or dam, and near a small island belonging to Persia. The second is at 175 toises from the first on the bank of a ravine (between the second and third passes the road from Abbāsābād to Mākū). The fourth is placed on a sandy plain. The fifth 287 toises from the fourth and built on a long ravine. At the same distance is built the sixth (287 toises) on a hill close to the great Khoī road. The seventh is at 394 toises passing over the mounds called Besh Tapa (5 hills), on a hill at 570 toises is fixed the eighth. The ninth is 757 toises crossing five ravines, the ground declining rapidly to the Aras. The tenth is situated on the side of the high rock called Kala Alī Dāg and distant two versts and 425 toises, also passing five ravines, the first of which is called Kash Dara, three others Alicha Dara, the fifth Kermis Dara (red ravine). The last pyramid is placed on a mound near the right bank of the river and seven versts from the first.

"From the eleventh pyramid the frontier between the two states again is formed by the bed of the Aras. The river here takes an easterly direction passing through the valley Goufsangha, confined by the rocks of

Migrene on the left, and on the right by the mountains of Soudga. A narrow and difficult path only exists along its banks, to the juncture of the small stream of Ak Dara falling from the mountains of Migrene. The Aras then flows between the Soudka and Ashaka Dāgh (lower mountains). For three versts it runs in the direction south-east, receiving the ravine of Karrukan and Dara Shinī; opposite to the last are two small sandy islands belonging to Russia. One and a half versts below this is the Armenian village of Karsinkan (or Dara Sham), situated near the junction of the ravine, through which flows the Kaolūr river from a district of that name in Kūrdistān and passing by Khoī. The river now turns north-east; at one and a half versts passes the mouth of the valley, in which is situated the convent of St. Stephens, two versts from the right bank. The river now takes an easterly direction to the ravine of Kelite Dara and Geoskagaesel. For five versts it is closely shut in by the Julfa hills on one side and Kilīsa mountains on the other. Taking a north-east direction at four and a half versts, it passes the ancient town of Julfa on the left bank, and the small stream of Hasanlū, and at three versts lower the Elengak river; one verst below this is the ruined bridge of Julfa, and a beautiful stone temple on the left bank near the bridge, which is sometimes called the Kirmānshāh bridge. The river now runs through an open and barren country; taking a south-south-east direction it passes at two and a half versts three islands depending on the right bank, at the same distance lower down two more belonging to Persia and one to Russia. Near the last is the ford of Julfa and high road from Erivān to Tabrēz. The river then turns due east, and at four versts passes three islands, two belonging to the right bank, one of which is one verst in length, one small one depending on the left. These islands are near the rock called Shēkh-Kūli Kala and the ford of Taliga. The river continues the same course for the space of four and a half versts to the village of Talchie on the Russian side, and an island belonging to the right bank. The river is here bounded by the valley called Shēkh Seami and the rocks called Kizl Kiā: on the left bank depends three considerable islands. Still holding the same direction for thirteen versts and a half, and passing through the before-mentioned valley arrive at two islands belonging to Russia (one is a verst in length). One and a half versts below this, the Killan stream joins from the left near the village of Lower Asad and opposite the village of Maraza which stands on the right. Holding an east course at one verst, pass an island of nearly two versts in length, depending on the right bank and a lesser one on the left; at one verst it reaches the ford of Ahmad Awa and mouth of the small stream of Tīgulan coming from the left. From hence it is five versts further to the Russian village of Testa and stream of the same name, near which are four small islands depending on the left bank.

"At three versts falls into the Aras the stream of Diza Dara, near which are three small islands, two belonging to Persia, one to Russia. The river now changes to south-east as far as the junction of the Ūrdābād Water, a distance of two versts having passed two considerable islands belonging to the left and one to the right bank (here is a ford); it now turns east among rocks for one and a half versts till it arrives at the Persian village Iri, and a stream, called Karaol Chai, coming from the same side; near this are five small islands, of which three belong to Persia, among them is a good ford near the hill called Sarī Tapa.

"One verst lower down the Aras is closely shut in by the rocks of Malik Ibrahim on the left and Kara Dash on the right, and taking an easterly direction it forces its way through the narrow valley of Assarout to the rock of Pushta standing at the foot of the mountain Sarana, situated on the left bank.

"At one verst lower passes the stream of Dara Shine, on which, and in a deep recess of the mountains, is situated the village of Kalīd belonging to Russia. Here there are a few hundred yards of open ground on the left bank. At three versts joins from the right the stream and valley of Dashtgīr: for seven vesrts more the river forces its way through a stony and difficult defile formed by the high rocks of Kental on the right and Sarav on the left, among which is situated the convents of Sarpa Agnis. At three versts passes the valley and bed of the Kortchevan torrent (generally dry), and passes an island one quarter of a verst in length belonging to Persia. Here is the ford of Nardouse, so called from a long valley on the right, through which runs the road from Megeri and this part of Kārā Bāgh to Tabrez. Three quarters of a verst lower down is the ferry-boat; at two versts passes the river and village of Dusultī, called also the Erey or Aslamal river, having its source in Kārā Dagh. Near this is an island half a verst in length depending on the left bank: following the river for two versts passes the Persian fortress of Kurdasht on the right, and at the same distance lower down, the mouth of the stream and valley of Megeri coming from the left, near which are two islands depending on that village. The Aras now takes a north-easterly direction shut in by the Alī Dara Dāgh mountains on the left, and Kārā Dāgh mountains on the right for nine versts, and forms eight small islands belonging to Russia and four to Persia. Taking then a south-east course for five versts it passes an island of half a verst in extent Near the left bank, turning again east for thirteen versts, it receive, the small stream Kimmal flowing from Kārā Bāgh. Here are five islands, of which four are on the right bank and one on the left. The villages of Messan and Kūl Alī are on this point of the frontier, and at a short distance from the left bank are the considerable villages of Alī Dara and Noad Dug, near the mountains of Alazūr in Kārā Bāgh. At two versts lower the Aras receives the small river of Ūch Debina, which passes the village of Sharasle and flows out of the mountains of Ūch Debina in Kārā Dāgh. At a verst and a half passes the small river Sagirt: coming from the left, at two and a half more, the Koevennil Chai stream joins the Aras at a village of the same name, near which are two islands belonging to Persia.

"After five versts passes the Persian village Kūl Alī, opposite the rocks of Ākband, forming a defile on the left bank: turning to the north-east, at five and a half versts, the stream of Gensan flows from the right. Here the vallēy of the Aras enlarges considerably, and at eight versts is joined by the Zamtaff from the mountains on the left. Here are two islands, one belonging to the right, the other to the left bank; and after three more versts three more islands belonging to Persia, situated near the mouth of the Elgina river, the valley of which forms a stony and difficult pass into Persia, called the Gates of Elgina.

"At a short distance from this the Aras forms nine islands, of which eight are near the right bank and one the left. It then passes the old castle of Sindian, built on a rock close to the Persian side of the river, which is here

joined by the Bassut stream flowing from Kārā Bāgh. The river is again divided by six islands, of which four belong to Russia.

"A steep range of rocks now intercepts the road along the right bank, through which a passage has been cut, called the Delik Dash (or hole in the rock): four versts below this the Chohunder river falls into the Aras from the Russian district of Kapan, by which name the river has sometimes been called. Standing at its mouth is the old castle of Terrie Kala.

"The river now bends to the south-east, forming twelve islands, of which two only depend on the left bank, passing the mouth of the Bergashal, a considerable river flowing through the Russian province of Kārā Bāgh. At fifteen versts lower down, another considerable stream, the Karkh Sū, joins from the Persian side, and a small one from the left called Shokh. Near this are two small islands attached to the right bank, and in a distance of seven more versts, to the old bridge of Khūda Afarid, are seventeen small islands, of which two belong to Persia. From this point the Aras takes direction nearly east for four versts to the Ghenat spring, one more to the ravine of Larijān, two and a half to that of Shonmuel, all of which join from the right. On the latter, at some distance in the hills, is a village of the same name. Following the river on the left are the hills of Deri, and you pass the Ashak Maidān which is shut in by two old castles, called Kiz Kala.

"At six versts joins the Safarlū stream, passing a village of that name belonging to Persia. To this point there are fifteen islands, eight belonging to the right and seven to the left bank of the river, along which extends the great plain of Tartar Doozey. From Safarlū to the stream of Chakmak is four versts, passing two islands belonging to Persia and three to Russia, from whose side that stream runs. At five versts two small brooks join from each side—Gao Dara from the hill of Jan on the left, and Selin Chai from the right. In this space are eleven islands near the right bank.

"In ten versts more passes the ford and Russian village of Merahān. The river here divides into many channels forming also eleven islands like the former near the Persian side. At two versts below the ford is a considerable island containing the hamlets of Muktar and Servan belonging to Persia. The river now turns north-north-east through an open country, and at sixteen versts passes the artificial mound of Aslanduz at the mouth of the Dara Ward or Kārā Sū river coming from Persia.

"The bed of the river is encumbered with weeds and underwood, forming 14 islands, nine near the left, and five near the right bank. There are here many fords, but difficult. At two versts lower joins the small stream of Chekini from the left and Kishlāk of Bossanti. In this distance are five islands near the last-mentioned bank. From this point the river takes an easterly course, and at five versts the Kārāchai joins from the left, on which bank is the village of Alī Kargeh (here is a tolerable ford). At six and a half versts are the Kondalan ravine and village also on the same side. The river, continuing in the same easterly direction over the great plain of Mogan, for seventeen versts to the ruined city of Altau, situated on the right bank of the river (here fordable), has, in this distance, 12 islands belonging to Russia and three to Persia: from this it is three versts to a mean distance between the upper and lower fords of Yedi Balūk (the best

in this part of the river). In this space are twelve islands belonging to Persia and three to Russia.

"At this point formerly the Aras ceased to be the frontier, but now, by the fourth article of the late treaty, a space of 21 versts was ceded to Persia for the convenience of wandering tribes who pasture their cattle here during the winter.

"In the space of 21 versts (during which the Aras still continues to mark the frontier) are 29 islands, sixteen of the most considerable belonging to Persia, the smaller to Russia.

"At the before-mentioned distance of 21 versts, and one from the mound called Bairām Tapa, was built a pyramid to mark the boundary between the two states of Persia and Russia.

"From this pyramid the frontier passes in a right line through the plain of Mogan, in a direction of south 32½ east, to another pyramid erected near Bālāsawār on the Bālārūd river, a distance of 45 versts, the intermediate space being traced by a line of pyramids (or stone circles) of six feet high.

"From this point the Bālārūd river, for the distance of 21 versts, *viz.*, from the junction of the Adīna Bazār stream with the Sāri-Gamish (whose united waters take the name of the Bālārūd) to the pyramid situated near the mound of Bālāsawār, forms the frontier, that is, all lands on the right belong to Russia, and those on the left to Persia. The line of demarcation having arrived at the junction of the Sāri-Gamish and Adīna Bazār, ascends the latter river, and at eight versts receives the Jain stream (sometimes called the Guermey) from a village of that name. Ten versts from this the Alazar stream also joins from the Persian side, as also the Khoja Dara from the same quarter, the frontier always following the bed of the Adīna Bazār, which is joined at the old town of Adīna Bazār by the Lakīn Chai from the east (or Russian side); half a verst higher up receives the Derin Kabat from the Kalajik mountains within the Persian frontier, and situated a short distance from the mountains of Khal Khonah. Thus the small streams of Talkhi Chai. Shaterlū Chai, Bulaverd Chai, Neal, and Chuleperan, or Amestan Ali Abad, Legmachini Arra, Dīgal, and half of the village and lands of Seak belong to Russia. The small streams Kara Kesh and Konlitanna, besides the villages of Tukamma, Hamesha, Shamba, Seli, Khanleo, Kishlāk Barram Wan, Mogoneh, Amestan Lower, Ōcha, and half the village of Seak belong to Persia.

"The frontier having arrived at the top of the mountains of Khal Khonah, takes a westerly direction along the range. Passing over the top of the hills, called Kalajah Gaz, Gaz, Pīra Shāh Verdī, Asnavar Kala and Kārā Dalān, it turns to the south-west, ascending to an opening in the mountains between the Jain and Wellash streams, and again ascends to the highest part of the Jekier mountains.

"From the highest peak in this mountain the line of demarcation extends along the great range of Talish running towards the south. According to the letter of the treaty, the ridge which divides the streams—flowing on the one side into the Caspian Sea, and on the other into the River Kāra Sū of Persia—forms the boundary. The line passes from the before-mentioned peak of Jekier to the rocks of Signak, and at one a half versts reaches the peak of Kārej Dāgh. At one and a half versts further passes over the peak of Laugana, leaving on the left the valley of Ketchekran and on the right that of Agis Gudek, cutting the road from Mishkīn to Mogan.

"In the same direction, at three versts, it reaches the mountains of Shāh Takht, whence turning south-east, and following the crest of this mountain, for two versts it passes over the rocks of Karoul Dash: descending this height at two versts, it crosses the road from Mishkīn to Arkewan; and at six versts the high peak, called Kalajak, situated between the small streams of Kapan Chai of Talish and Cholpa Chai of Arsha, crossing the part of the range called Savash Gedik; at six versts it reaches the head of the Kizl.

"The mountain here turns to the east over a ridge between the heights of Karonchun on the side of Russia and Alar Kia on that of Persia. The frontier again takes a direction of south-east along the same ridge, and at five versts is marked by the mountains of Maragont. Again, turning easterly at three versts, it passes over the Kumnour Kia, then changing due south passes over the head of the ravine, where rise the streams of Kasaba Yourdi, Beg Bolāk, and Alontan flowing towards the Russian side; those of Mazra Darāzī, and Bāgh Bolāk running to the Caspian, on which are situated the ruined villages of Delavand and Veredons belonging to Russia. Here passes the great route from Arsha to Talish.

"The frontier still follows the mountains (which here take a south-east direction) to the burying ground of Derikli Mazra Ali, distant six versts, so that the streams of Ākbolāk, Achier Gūl, Bolāk, Kārā Khan Gul, Gao Khāna Gūl, Kuban and Dash Bolāk belong to Persia. Salahabinand (on which is the village of Tebbgaz) Ela Gūl, Momagon, Ambaran, Tebeyaz Gao Dāghi and Kourbulan are subject to Russia. At this point the road leads from Ardebīl to Talish: continuing along the same range, passing the ravines and villages of Hamine and Khan Aga belonging to Persia, it reaches a point directly opposite the high rock and ruined fortress of Shindan,* when quitting the great range, the line of demarcation passes immediately over the rock before-mentioned, and follows the branch of the mountains into the bed of the Astara river, which then forms the frontier to the sea. The fort of Astara and all lands on the right bank belonging to Persia, and all on the left to Russia.

"This last part of the frontier can hardly be said to be defined, nor was it practicable, on account of the thick jungle and rocky ridge on which Shindan stands, to follow it to its junction with the Astara ravine, which it then follows to the sea. Persia has been a very considerable gainer on this side, having got for a worthless portion of Velkhedye the important and valuable districts of Astara, Chelavand, and Lavundavile. I have preferred retaining the names, distances and bearings as they exist in my own map to making use of materials on which I cannot perfectly rely.

"Three versts are equal to two English miles."

From Astara the frontier of Persia is formed by the Caspian as far as the Gūrgān river. From this point the frontier is very doubtful, but it is probable the Persian government are entitled to claim all the country to the north, as far as the commencement of the Tūrkman desert, including Merv. But at present the frontier cannot be said to extend beyond the south foot of the range dividing the valley of the Gūrgān from the Atrak:

* The Commissioners having disputed regarding which branch of the Astara river was mentioned in the treaty as forming the frontier, it was agreed that the lesser range on which stands the rock of Shindan and divides the middle from the northern branch. If the Astara river should constitute the boundary, thus rendering unavailable for either party the strong position of Shindan.

beyond this the Tūrkman reigns triumphant; and though even within this his influence is felt, as the various Khans of this frontier clearly recognize Persia, their districts must be included within her territories. To the east of this frontier, the maps make the boundary of Persia to extend to the east of Sharakhs, whereas it runs only as far as Mūzdarān, about half way between Mashad and Sharakhs. From this point it goes to Pūl-i-Khatūn on the Harī Rūd, and thence keeps the left bank of that river to the post of Kahsan.

From this point the frontier of Persia is very vague, and I have no authority to guide me to saying anything less general than from the Harī Rūd to the Seīstān lake, the 61° of longitude may be considered to represent it approximately. As the boundary between Persia and Afghānistān, and Persia and Bilochīstān at this moment form the grounds of an enquiry, it would be premature to attempt to delineate any frontier line between these countries, and it will therefore suffice to say that Persia claims in Seīstān at least as far a Jalālābād on the Helmand, and in Bilochīstān as far as about longitude 61° 40′.

The southern boundary of Persia is formed by the Persian Gulf, but many of the sea-ports and islands pay tribute to the Imām of Maskat.

The western boundary of Persia also formed the subject of the labours of a joint Boundary Commission. I have not seen their report, but as it exists, and I hope ere long to get it, I will not attempt to say more regarding it than that the boundary laid down in Johnston's map seems to be pretty correct.

Area.—Thus bounded, Persia cannot have a length of less than 1,400 miles, counting from the point where the Khoi and Bayazīd road crosses it to near Gwādar on the Makrān coast, or a breadth of less than 900 miles from the Makrān coast, north to the parallel of the Atrak river.

Chesney states Persia to have an area of 395,846 square miles, but I do not make out on what authority.

Divisions.—The great divsions of Persia are—

1. Azarbījān.	10. Khūzistān.
2. Ghīlān.	11. Isfahān. } Irāk Ajamī.
3. Māzandarān.	12. Naīn. } Irāk Ajamī.
4. Astrābād.	13. Tehrān. } Irāk Ajamī.
5. Khōrasān.	14. Khemseh. } Irāk Ajamī.
6. Yezd.	15. Mullayer. } Irāk Ajamī.
7. Kirmān.	16. Ardelān. } Irāk Ajamī.
8. Lāristān.	17. Kirmānshāh.
9. Fārs.	18. Lūristān.

General Aspect.—The most striking characteristics of Persia are high barren mountains, divided by desert plains, and in some cases by beautiful valleys and rich pasture lands, both being almost totally devoid of trees. The general aspect of this country is desolate and bare in the extreme; and though there are indubitably many spots of great loveliness, Persia may generally be considered most unprepossessing in its aspect.

Mountains.—It has been said that Persia is a land of mountains, and in coming to the more detailed consideration of her ranges, the first thing to bear in mind is that every mountain and every spur in Persia can be traced without a single break to be connected with the Hindū Kūsh, consequently with the Himalayas, and perhaps with all the ranges of Central Asia, or indeed of Asia generally. The point of junction of the Persian mountains with the Hindū Kūsh is not very clear: many have looked for it to the north of

Herāt, but I submit that it is to the south of Herat and Khāf. From this then the range runs west by north, south of Tūrshīz, north of Tabas, to the neighbourhood of Shāhrūd. Here it throws out a spur to the north-east and by east, which bounds Khōrasān on the north. Though I have no authority for saying so, I think it is not improbable that it may also throw a spur to the south, or perhaps to the south-west. The main range, however, from Shāhrūd still keeps its direction to the west, and under the name of Elbūrz divides the province of Irāk from Māzandarān and Ghīlān. North of between Sūltānia and Abhar, it throws a spur to the west between the Kizl Ozan and Zanjān river, and itself turns south-west, crossing the road between these places and running on through Ardelān, till it is identified with the main ridge of Kūrdistān, when it splits into two, one going north-west to Mount Ararat, and dividing Azārbījān from Turkey. Either from Mount Ararat or the main range all the mountains of Azarbījān originate, and as their ramifications are described under the head of Azarbījān, I need not here repeat them. The other branch of the Kūrdistān range goes first south-east, and then east to Mount Elvand. From Elvand three great ranges emanate, the first and most northerly I name the Elvand range. This runs east-south-east to Kohrūd, a south spur reaching to Isfahān, thence it changes more to the south-east, and crosses the Yezd and Isfahān road at about 65 miles from the latter, thence it runs a short distance to the south of Yezd and Kirmān, and then parallel to the road between them to 45 miles east of the latter, where at six miles from Khānikīn it crosses the road to Bam. From this point it is not possible, in the present deficient state of our geography of those parts, to trace it farther, but I incline to the belief that it runs on south of Seistān, and is eventually lost in the desert south of the Helmand, being the mountains seen by Christie to his left front in his route from Nūshki to the Helmand. It was probably the north spurs of this range which were crossed by Keith Abbott between Kirmān and Khūbbes.

The second range which has its origin in Mount Elvand rivals the first in length and importance. At its commencement it is called the Bakhtiārī range, and it runs south-east to the sources of the Kārūn; the main range then turns a little south-west, but shortly resumes its former direction till nearly north of Kala-Sūfēd, when it throws a spur south-east, which goes north of Shirāz, and itself turns south to the Kotal-i-Dūkhtar, whence it gradually resumes its south-east direction as far as Jehrūm, when it turns east and first divides Fārs from Lāristān, and then runs across Kirmān, dividing the Garmsar districts from the colder regions to the north, and crossing the road between Bandar Abbās and Kirmān at the Deh Bakrī pass, and that between Kirmān and Banpūr between Giran Reg and Giran Rega. Here it is very low, and probably soon after is lost in the desert.

The third range coming from Elvand, or rather from a few miles west of it, runs south, dividing Kirmānshāh from Zohāb till it reaches the boundary of Turkey, where it splits into two, and under the name of Kebīrkoh bounds the plain of the province of Baghdād on the north-east.

Plains.—The only plains in Persia are those which are better described under the name of deserts; for though there are many broad and fertile level spots, they again generally partake more of the nature of a valley than a plain. From this description, however, perhaps the plains of Mogan, in the extreme north-east corner of Azarbījān, of Sūltānia in Khamseh, of the Chāb country in Khūzistān, &c., &c., may be excluded.

Deserts.—On its north and east sides Persia is nearly entirely surrounded by deserts. On the north is the great desert of Khivā, or as it is called the Kārā Kūm. This stretches along the whole north border of Khōrasān and Afghān Tūrkistān as far as Balkh. It is more of a waste than a desert, and in spring is covered with grass, and at this period is said to be quite practicable for light troops. It has a breadth in its broadest part, *viz.*, from the Aral south-west to the Atrak river, of about 250 miles, and this gradually lessens as it goes. Eastwards till near Balkh it has a breadth of only a few miles. Its general breadth, however, is from 150 to 180 miles. Its length from the Caspian to the vicinity of Balkh cannot be under 600 miles.

The next desert is the great salt desert of Khōrasān, which extends from Kūm and Kashān to the east for a distance of probably not less than 300 miles. It is not at all clear whether this great desert is not one with that of Seistān. If so, it probably runs to the south of Tabas. I am inclined to think that the mountains of Khōrasān and those of Kirmān are divided by some such plain. This would be an interesting point to clear up.

The desert of Kirmān is the next great desert of Persia. This stretches to the north-east of Kirmān, and I think is undoubtedly continuous with that of Seistān and of Makrān. It stretches from Khūbbes to the lake of Seistān, a distance of perhaps 150 miles, thence along to the south bank of the Helmand, right up to the vicinity of the valley of Peshīn on the Kandahār and Quetta road, then it turns south-west, keeping away from Nūshki, Sarawān and Khārān, and then runs south between Banpūr and Panjgūr to near the sea at Gwādar. To the west of this it keeps north of Jalk and Sib and the continuation of the mountains of Kirmān till it again intervenes between Khūbbes and Seistān. Supposing these boundaries to be correct, it would have a length from near Khūbbes to Sarawān of about 400 miles, and a breadth from the Helmand to the parallel of Kohak of 200 miles. The sand of this desert is of a reddish color, and so light that when taken in the hand the particles are scarcely palpable. It is raised by the wind into longitudinal waves, which present, on the side towards the point from which the wind blows, a gradual slope from the base; but on the other side rise perpendicularly to the height of 10 or 20 feet, and at a distance have the appearance of a new brick wall. Pottinger had great difficulty in urging his camel over these waves, specially when it was necessary to ascend the perpendicular or leeward side of them. They ascended the sloping side with more ease; and as soon as they perceived the top of the wave giving way with their weight, they most expertly dropped on their knees, and in that manner descended with the sand, which was so loose that the first camel made a path sufficient for the others to follow. This impediment, however, was but trifling compared to what he suffered from floating or moving particles of sand. The desert seemed at the distance of half a mile to be a flat surface about eight or ten inches above the level of the waves. This cloud or vapour appeared constantly to recede as they advanced, and at times completely enveloped them, filling their eyes, ears and mouths, and causing a most disagreeable sensation. It was productive of great irritation and severe thirst, which was not a little increased by the scorching rays of the sun. The ground was so hot as to blister the feet even through the shoes; and the natives affirmed that it was the violent heat which occasioned the sand to move through the atmosphere. Mr. Pot-

tinger indeed remarked that this phenomena was only seen during the heat of the day. The sahrāb, or watery appearance, so common in all deserts, and the moving sands were seen at the same time, and appeared to be perfectly distinct, the one having a luminous, and the other a cloudy appearance. The wind in this desert commonly blows from north-west, and during the hot summer months it is often so heated as to destroy anything, either animal or vegetable, with which it comes in contact. The route by which Captain Christie and Mr. Pottinger travelled is therefore deemed impassable from the middle of May to the end of August. This wind is distinguished throughout the east by the term of the "bād-i-samūm," or pestilential wind. It has been known to destroy even camels and other hardy animals, and its effects on the human frame are said to be the most dreadful that can possibly be conceived. In some instances it kills instantaneously, but in others the wretched sufferer lingers for hours or even days in the most excruciating torture.

Rivers.—Speaking generally, Persia may be said to be a riverless country, for if we except the Kārūn, it cannot boast of one single navigable stream, and of other streams which do exist very few are of any magnitude or importance. Its principal rivers are the Kārūn, the Kerkhah, Kizl Ozan, Zaindarūd, Jarāhī, and Hindiān; all others are small, and are either consumed in irrigation, lost in the desert, or disappear into other scarcely more important rivers.

Lake.—The lakes of Ūrūmīa and Neyriz are the only lakes in Persia of any importance, if we except the Seistān Lake, which being more in Afghānistān than Persia, has been described in that country.

On its north, however, Persia is washed by the Caspian Sea, by which means the produce of this part can be taken by water from a few marches north of Tehrān to London, and by the same route Russia can transport her produce to Persia. Along the south boundary also Persia enjoys the same advantage of a sea board, so that generally speaking, no place in this country is more, as the crow flies, than 300 miles from the sea.

Climate.—There is, perhaps, no country in the world which has a greater diversity of climate than Persia. This difference of temperature, however, appears to be more dependent upon elevation and soil than upon distance from the equator. In the southern part of this kingdom, which includes those districts of the provinces of Kirmān, Lāristān, Fārs, and Khuzīstān, that lie between the mountains and the shores of the Persian Gulf, the heat in summer is very great, and it is increased by those sandy and barren plains with which this tract abounds, and which present to the eye of the traveller nearly the same prospects as those of Arabia.

The hot winds, which are known under the name of "samūm" in Asia and sirocco in Europe, are neither frequent nor attended with danger in this region, which is probably owing to the narrowness of the space between the sea and the mountains. During the two first months of summer, a strong north-westerly wind prevails over the whole of this tract, which at times blows with such violence that it brings with it clouds of a light impalpable sand from the opposite shore of Arabia, a distance of more than two degrees. In the autumn the heats are more oppressive than in summer, but in winter and spring the climate is delightful. It is never very cold, and snow seldom falls on the southern side of that range of mountains by which it is divided from the other parts of Persia. The

rains in this quarter, which are not heavy, fall in the winter or early in spring. The prevailing winds are from the north-west and south-east, and rain is almost always accompanied by the latter, which, though often very violent, hardly ever continues above three or four days at one period. Some parts of the interior of the provinces of Kirmān and Lāristān are subject to extreme heats, particularly those districts of the latter which border upon the desert of Seistān.

The town and district of Shīrāz, and the other parts of Fārs above the mountains, enjoy a fine climate, and are neither subject to the oppressive heats of the lower and more southern parts of Persia, nor to that severity of cold which is experienced in the more elevated and northern provinces of that kingdom. The temperature of this part of Fārs varies according to the elevation of the different valleys with which it is interspersed, but neither the heat nor the cold is excessive.

The soil of the interior part of Fārs is in general rich and productive. There are few large streams, but abundance of rivulets; and while its more mountainous districts afford excellent pasture for the flocks of those tribes by which they are inhabited, the valleys near Shīrāz and the other towns of the province produce almost every kind of grain and fruit in the greatest abundance.

As we proceed northward into the extensive province of Irāk, the climate improves; and Isfahān, once the capital and still the principal city of that kingdom, appears to be placed in the happiest temperature that Persia can boast. Its inhabitants are strangers to that heat which is felt during some of the summer months at Shīrāz, yet their winter is hardly more severe. Excepting a few weeks in the year, the sky of this favoured region is unclouded and serene. The rains are never heavy, and the snow seldom lies long upon the ground. The air is so pure and dry that the brightest polished metal may be exposed to it without being corroded by rust. The regularity of the seasons in this part of Persia appears quite extraordinary to a person accustomed to a more uncertain and variable climate, for they perceptibly change almost to the hour. When spring commences, there is perhaps no spot in the world where nature assumes a more lovely garb than at Isfahān; the clearness of the streams, the shade of its lofty avenues, the fragrant luxuriance of gardens, and the verdant beauty of wide-spreading fields, combine with the finest climate to render it delightful; and we are almost disposed, when we view this enchanting scene, to admit that the hyperbole is not excessive which describes it as having an intoxicating effect upon the senses.

The northern cities of Irāk do not enjoy so favorable a climate as Isfahān. The country about Hamādān is very mountainous, and the winter severe; while the cities of Kashān and Kūm, which are situated on the verge of deserts, are exposed almost to as oppressive heat in summer as the countries on the shores of the Gulf. Tehrān, which lies immediately under those ranges of mountains that divide Irāk from Mazandarān, is exposed to great vicissitudes of climate, and is not deemed salubrious.

In Azarbījān the summer is warm and the winter very severe, and in parts of Kūrdistān, though situated more to the southward, so great is the effect of elevation that the winter may be said to commence with the autumn of the surrounding country.

The northern provinces of Persia, Ghīlān and Māzandarān have, like its southern, a cold and warm region. The former is the higher and mountainous part, which borders on Irāk and Azarbījān; and the latter, those plains that stretch along the shores of the Caspian. Both these provinces abound in forests and rivers, which may be said to be rare in almost every other part of Persia. Silk is cultivated in Ghīlān and in some parts of Māzandarān, but the latter country is most celebrated for its culture of rice, which is of very superior quality, and its producing this grain in such abundance is a proof that its soil and climate are essentially different from that of the other parts of Persia. The rains in both Māzandarān and Ghīlān are frequent and heavy, and many tracts of the lower country are described as very moist and unhealthy.

The great province of Khōrasān has within itself every variety of climate, but all those districts which border upon the desert that stretches from Irāk to Seistān are arid and subject to extreme heats, and in some parts the inhabitants are, during a few weeks in summer, compelled to avoid exposure, lest they should be destroyed by the pestilential winds or buried in the clouds of sand with which they are often accompanied; but notwithstanding this partial evil, Khōrasān may be said to possess a fine and salubrious climate.

From what has been stated we may pronounce that, with the exception of the provinces on the shore of the Caspian, the climate of Persia, though very various, has everywhere the same quality of dryness and purity of atmosphere. It has been before mentioned that this kingdom has hardly any great rivers, and does not abound in lesser streams or springs. The consequence is that it has few trees, excepting those which are cultivated. It perhaps owes some of its salubrity to this cause, as it is more free than other regions of Asia from those vapours and exhalations which, though they fructify the soil, are often noxious to animal life; but this want of wood, while it diminishes the general beauty of the country, is felt as a most serious inconvenience by its inhabitants. Speaking generally, however, we may certainly pronounce the temperature of the interior provinces of Persia as delightful and healthy though there are no doubt several parts of that kingdom subject to all the extremes of heat, and others are far from salubrious.

Mineralogy.—No regular search ever having been made in Persia for its mineral wealth, our knowledge of this branch of its productions is picked up from the scattered notices of various writers on that country. Naptha is found at a spring situated at the foot of the Bakhtīarī mountains between Shūstar and Rām Hormaz, and near the village of Dalakī in Fārs.

Sulphur and saltpetre is found in the mountains north of Tehrān, and the latter also in the Khalkal district of Azarbījān.

There are mines of iron, copper and silver in Azarbījān, Mazāndarān and Kirmān, and of lead in Yezd and in the Khalkal district of Azarbījān, and near Shīrāz also is a mine of silver.

Coal of excellent quality and in any quantity is found near Shāhrūd and near the villages of Hīr, north-west of Tehrān.

The marbles of Maraga and Khōrasān are well known and are much sought after. A very good description is also found near Yezd.

Nishāpūr produces turquoise, with which it supplies the whole world.

Salt is found in several places in the coast of the Persian Gulf, in the Island of Kishm, a few miles north of Ispahān, on the plain round Tabrēz, near Kashān, and at Daolatābād near Nishāpūr.

The mineral productions of Persia therefore are :—

Fārs	Sulphur, lead, red and yellow ochre, naptha.
Kirmān	Lead, sulphur, saltpetre.
Irāk	Lapislazuli, vitriol, coal, salt.
Khōrasān	Turquoises, alum, salt.
Māzandarān	Copper.
Azarbījān	Marble, salt, saltpetre, iron, copper, lead.

Zoology.—The animal productions of Persia consist of the lion, jackal, wolf, fox, hare, wild ass, wildsheep, the mountain goat, and deer of various kinds. Jerboas are found in considerable numbers in the plain of Dashtistān in Fārs; wild hogs are abundant in Mazandarān ana Ghīlān; antelopes are found in many parts, and are hunted by dogs; the wild ass is found all over Persia, and is hunted and eaten by the inhabitants who esteem its flesh a great delicacy.

Of domestic animals there are the horse, mule, camel, ass, and ox. The first, although neither so swift nor so beautiful as those of Arabia, are larger, more powerful, and, all things considered, better calculated for cavalry. There are several breeds of horses, but the most valuable is that called the Tūrkman. These are from 14 hands and a half to 16 hands high, have long legs and little bone under the knee, spare carcases and large heads. But what renders the Tūrkman horses so valuable to the natives is their size and extraordinary powers of supporting fatigue, for they have been known to travel nine hundred miles in 11 successive days. The Arabian blood has also been introduced into this country, and some of the horses that are bred in Dashtistān in point of speed and symmetry emulate the most admired coursers of Nedjid. Their usual food is chopped straw and barley; the bed is made of dung, which is dried and beat into powder, and regularly every morning exposed to the sun. No people are fonder or take more care of their horses than the Persians. They are clothed with the greatest attention according to the climate and season of the year, and in the warm weather are put into the stable during the day, but taken out at night. The horses here are not so subject to internal disorders as in England, but their heels are invariably contracted from the badness of shoeing.

Next in estimation to the horses we may reckon the mules, which, with asses and camels, constitute the only mode of conveyance in Persia. The mules are small but finely proportioned and carry a great weight; and those that are intended for the saddle are taught a delightful amble, which carries the rider at the rate of five and six miles an hour. They seldom tire, but must be well fed, and require almost twice as much food as a horse. The camels of Khōrasān are not inferior to those of Arabia; both are here in use, but the western parts of Persia are by far too mountainous for this animal.

Cows and oxen are principally kept for the supply of the dairy and the purposes of agriculture. Numerous flocks of sheep and goats cover the plains, buffaloes are not common, and the asses are of a very diminutive size.

Sheep are very abundant in Persia. The wealth of the wandering tribes consists in the number of their flocks, but they give no attention to the improvement of the breed of this useful animal, which affords them food and some of the most essential articles of their raiment. Though dogs be deemed unclean by Mahamadans, the qualities of this faithful animal have overcome every prejudice, and we find them in Persia, as in other countries, admitted to a companionship with man. They are chiefly cherished by the wandering tribes; they watch their flocks, guard their tents, and aid them in their field sports. Some of the dogs of this country, which are used in the chase, may be deemed among the most beautiful of their species.

Sir Harford Jones' remarks regarding the animals of Persia :—"The breed of man as an animal is far superior in Persia to the breed of beasts. Amongst the former a deformed or weak one is seldom seen; amongst the latter it is rare to see anything very much to be admired; and of what there is of this sort much is brought from other countries—horses from Arabia and Tūrkmania, sheep and goats from Arabia and Kūrdistān. It must be confessed, however, that on the southern shores of the Persian Gulf, there is a superb breed of asses, by means of which Persia is supplied with a magnificent breed of mules. As to their kine and cattle, they are very indifferent and poor; but until the bulk of the nation shall value their flesh more than they do at present, I do not apprehend any great improvement is likely to take place in breed. It is curious to reflect on the pains which man takes to improve the breed, and consequently the quality of the flesh of the animal on which he prefers to feed; this perhaps is one reason why the sheep in Persia are generally so good."

Oxen are sometimes used in Azarbījān as beasts of burden.

The same sorts of wild and tame fowl are common in Persia as in Europe, with the exception of the turkey, whose nature would not seem to be congenial to this climate. The people in the interior are not much annoyed by insects, which are more numerous in the damp and marshy provinces which skirt the Caspian Sea, the banks of the Tigris, and the shores of the Persian Gulf. Locusts not unfrequently make their appearance in the southern parts, where snakes and scorpions are also common. The snakes are not so venomous as most of those in India, nor the bite of the scorpion so deadly as travellers have stated it to be.

The Persians frequently hunt the bustard, which they call the ahūbareh. They catch it from its being unable to make long flights, and tiring it by keeping constantly on the wing by riding after it.

A kind of black partridge, called by the Persians sīāh sīna, is found all over the country, and its flesh is considered good eating.

The Persians catch quail by placing two sticks on their girdle and on them an outer coat or pair of trousers, so that these at a distance look like the horns of an animal. They then with a hand-net prowl about the fields, and the quail, seeing a form more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it.

Persia being almost destitute of trees, much of the fuel used in that country is made from the dung of various animals, but especially the cow.

Salmon, sturgeon, carp, herring and various other fish are found in great abundance in the Caspian.

Among the insect life of Persia must not be forgotten the celebrated shab-gaz of Miāna, Todervar and other places. This insect, the scientific name of which is *Argas Persicus*, is fully described in Baron Walckenær's *Histoire Naturelle des Insectes*. Its bite is very poisonous, throwing the victim into a fever, from the effects of which he does not generally recover for several days.

Bees are kept for the sake of their honey all over the country, and produce most excellent honey.

The following is a recapitulation of the animal produce in the various provinces of Persia:—

Fārs ...	... Horses, sheep, mules, asses.
Kirmān ...	... Sheep, asses, camels, wool, goats.
Yezd ...	... Sheep, asses, camels.
Ispahān ...	... Horses, mules, asses.
Khemseh ...	... Sheep, horses.
Khōrasān ...	... Camels, horses, sheep.
Māzandarān ...	... Cattle, sheep, ponies,
Ghīlān ...	... Cattle, ponies, fish, silk-worms.
Azarbījān ...	... Horses, camels, sheep skins.
Kirmānshāh ...	... Horses, sheep, mules, asses.
Khūzistān ...	... Camels, sheep, horses.

Population.—The number of the population of Persia is difficult to estimate. A census has never been taken, and at best any attempt to calculate the numbers must be made from the scattered reports of travellers. I think it is best, therefore, at present not to attempt any estimate, but to refer my readers for details of the population to the various articles in the different cities and tribes of the country.

The Persians themselves have stated the population to be 200,000,000, and Sir John Charden 40,000,000, both of which estimates are of course ludicrously exaggerated; for Sir John Malcolm reduces it to about 6,000,000. "There are, "he says," no doubt many and powerful checks upon population in Persia; the unsettled state of the government, its oppression, the continual civil and foreign wars, and above all others the debauchery and vice of a great proportion of the inhabitants, and the consequent neglect of their offspring. But on the other hand, when we consider the salubrity of the climate, the cheapness of provisions, the rare occurrence of famine, the bloodless character of their civil wars, their obligation to marry, and the comparative small number of prostitutes, we may conclude that the population of this country has not diminished so much within the last century as is generally supposed. Great changes have taken place in the condition of cities, and many numerous tribes have removed from their former spots of residence; but in most cases they have only been transplanted to other parts of the kingdom.

"In Persia, as in other parts of Asia, male offspring are desired beyond all other blessings, even by the lowest ranks; but female children, though not equally esteemed, cannot be deemed a burden upon their parents in a country where celibacy is unknown, and where the poorest are seldom in want of food. It is also to be remarked that in all Mahamadan countries charity is so strictly enjoined as a religious duty that a considerable proportion of the superfluous means of the rich is always distributed among

the poor, and this must have its effect in encouraging population; for there is no fact more certain than that which will always keep pace with the means of subsistence. The circumstance of the Persians being allowed to emigrate at pleasure to adjacent countries, where many of them find profitable employment, is also calculated to add, in a slight degree, to their numbers, as it removes one check to their increase.

"The population of Persia, though perhaps, diminished in a very considerabledegree after the invasion of the Afghāns, has no doubt increased rapidly since. But this observation only applies to the Mahamadan inhabitants of that country. The despised Jews are much decreased in numbers, and the persecuted Guebers, whose residence is confined to a quarter of the city of Yezd, are probably over-estimated when computed at 4,000 families. The colony of Armenians settled in a suburb of Ispahān, which formerly amounted to 2,500 families, some of whom were of great opulence, do not now amount to 500, none of whom are wealthy, and this race has diminished in a still greater proportion in all other parts of the empire. The whole of the Armenians in Persia are calculated, in an estimate made of their number by order of the Bishop of Julfa, to amount to 12,383 souls, which is said to be not more than a sixth of their number before the Afghān invasion."

Manners aud Customs.—"In an attempt, "says Malcolm," to describe the manners and usages of a nation, we must commence with those exalted ranks whose example has always so powerful an influence upon the other branches of the community. The customs and ceremonies of the court of Persia have within the last three centuries undergone no substantial change. The circumstance of the reigning family being hereditary chiefs of a warlike tribe, and still preserving many of the usages of that condition, constitutes almost the only essential difference we find between their personal habits and the customs of their court and those of the Suffavian kings, whose manners and usages have been minutely described by the numerous European travellers who visited Persia when they occupied the throne of that kingdom.

'It is stated that, from the period of Shāh Abbās the Great, the princes of the blood were immured in the harem, where their education was entrusted to women and eunuchs, and until the death of the king his destined successor was unknown. The son of the lowest slave in the harem was deemed at that period equally eligible to succeed to the throne as the offspring of the proudest princess. The usage of the families of Tartary has always been different. Great respect has invariably been paid by them to the birth of the mother. The cause of this is obvious: intermarriages are deemed one of the principal means of improving the friendship and terminating the feuds between the tribes of that nation, and the fulfilment of this object has required that the descendants of a high-born mother, who was a legitimate wife, should have prior claims to those of a common concubine, otherwise the relations which were established by those ties must have proved sources of discord instead of union. The Kajars, who are proud of their Tartar or, as they term it, Turkish origin, maintain in this particular the usage of their ancestors.

"According to the modern usage of Persia the princes of the blood are not immured within the walls of the harem beyond that period in which they require female attendance and maternal care. They early learn the

forms of their religion, and at three or four years of age can repeat a few short prayers, and are perfect in their genuflections and mode of holding their hands when occupied in devotion. They are also most carefully instructed in all that belongs to external manner. They are taught how to make their obeisance to a superior, how to behave to a person of equal rank or an inferior, as also the manner in which they are to stand in the presence of their father and monarch, and the way in which they are to seat themselves, if desired, and how to retire. These forms are deemed of great consequence at a court where everything is regulated by ceremony, and it is not unusual to see a child of five years of age as perfect in his manners and as grave in his deportment in a public assembly as the oldest person present. When the young prince is between seven and eight years of age, he begins to read Arabic and Persian. As soon as he understands the alphabet of the former language, he peruses the Koran, after which he learns the essential tenets of his religion. His mind is early imbued with the importance of those doctrines which distinguish the Shīah faith from that of the Sūnī, and one of his first lessons teaches him to regard the latter with abhorrence. When the royal pupil is considered to be well grounded in religion, Persian books are put into his hands; and the works of Sādī, while they give him an early taste for fables and poetry, are expected to inspire his young mind with a desire of virtuous fame. He is also put through a superficial course of grammar, syntax, logic, syllogisms, sacred law and philosophy; but his progress in those higher branches of a Persian education depends chiefly upon his own disposition. He seldom learns more than to write and read with ease and fluency, unless inclined to study, which is not unfrequently the case; for superior attainments as a scholar always add to his reputation. The greatest care is invariably taken to instruct Persian princes in all their bodily exercises. They are trained, while yet children, to the use of arms, and ride, when six or seven years of age, with grace and boldness. They are often betrothed when very young, and sometimes married long before they attain the age of puberty. After that period the number of their wives and females depends upon the means which they have of supporting them. When a prince is raised to the throne, his time is divided between his public duties, the pleasures of the harem, and his amusements: the period he bestows on each of these is regulated by his peculiar inclinations, his age, and his habits. No general description, therefore, can exactly explain usages which are liable to continual changes; but a short sketch of the manner in which the reigning monarch passes his time will convey a full idea of those habits which are deemed suited to his elevated condition.

"An attention to religious duties, which no king of Persia can openly neglect, requires him to rise early. As he sleeps in the interior apartments, to which no male approaches, his attendants are either females or eunuchs. After he is dressed with their aid, he sits from one to two hours in the hall of the harem, where his levēes are conducted with the same ceremony as in his outer apartments. Female officers arrange the crowd of his wives and slaves with the strictest attention to the order of precedency. After hearing the reports of those entrusted with the internal government of the harem and consulting with his principal wives, who are generally seated, the monarch leaves the interior apartments. He is met the moment he comes out by officers in waiting, and proceeds to one of his private halls, where

he is immediately joined by some of his principal favorites, with whom he enters into familiar conversation, and all the young princes of the blood attend this morning levēe to pay their respects. After this is over, his majesty calls for breakfast. The preparation of all the royal meals is superintended by the chief steward of the household. The viands are put into dishes of fine china with silver covers, and placed in a close tray, which is locked and sealed by the steward. This tray, after being covered by a rich shawl, is carried to the king, in whose presence the steward breaks his own seal and places the different dishes before him. Some of the infant princes are generally present, and are indulged with a participation in this repast. The chief physician is invariably in attendance at every meal. His presence is deemed necessary, the Persian courtiers observe, that he may prescribe an instant remedy, if anything he eats should disagree with the monarch; but this precaution, no doubt, originates in that suspicion which continually haunts the minds of those who exercise despotic power.

"When the king has performed his ordinary public duties, he usually retires to the harem, where sometimes he indulges in a short repose. His majesty always makes his appearance in the outer apartments some time before sunset, and either again attends to public business, or takes a ride on horseback. His dinner is brought between eight or nine, and the same precautions and ceremonies are used as at breakfast. He eats like his subjects, seated upon a carpet, and the dishes are placed on a rich embroidered cloth that is spread for the occasion. It was the usage of some of the former kings of Persia to indulge openly in drinking wine, but none of the reigning family have yet outraged the religious feeling of their subjects by so flagrant a violation of the laws of Mahamad. Bowls filled with *sherbet*, made of species of fruit, furnish the beverage of the royal meals, and there are few nations where more pains is bestowed to gratify the palate with the most delicious viands. After dinner is over the king retires to the interior apartments, where it is said that he is often amused till a late hour by the singers and dancers of his harem. It is, however, impossible to speak of his occupations from the moment he passes the threshold of his inner palace. He is there surrounded by a scene calculated, beyond all others, to debase and degrade the human character. He only sees emasculated guards and their fair prisoners. He hears nothing but the language of submission or of complaint. Love cannot exist between beings so unequal as the monarch and his slave, and vanity must have overcome reason before the fulsome adulation of pretended fondness can be mistaken for the spontaneous effusions of real attachment. The harems of the monarchs of Persia are governed by the strictest discipline, and that must be necessary to preserve the peace of a community where all the arrogance of power, the pride of birth, the ties of kindred, the intrigues of art, and the pretensions of beauty are in constant collision.

"The usual routine of the life of a king of Persia is often interrupted by the urgency of public affairs and sometimes by pursuits of amusement. The reigning family have hitherto disdained those enervating luxurious habits which led the last monarchs of the Suffavian dynasty to confine themselves to their harems. They not only, as has been stated, attend personally to public affairs, but continually practise manly exercises,

and pursue field sports with all the ardour of a race of chiefs who cherish the habits of their Tartar ancestors.

"The monarch of Persia has always an historiographer and a chief poet—the one writes the annals of his reign, and the other, who has a high rank at court, composes odes in his praise, and celebrates with grateful ardour the munificence of his royal patron. A giant and a dwarf were at one period part of the royal establishment, and that is never without a jester who enjoys a very extraordinary latitude of speech, and assumes, both in his dress and manner, the habit and appearance of folly. It is usual to laugh at the witticisms of those jesters, even when they are most severe, and the sovereign himself professes to respect their privilege. Karīm Khān Zand, the language of which tribe is called, from its harshness, 'the barbarous dialect,' was one day sitting in public, and commanded his jester to go and bring him word what a dog, which was barking very loud, wanted. The courtiers smiled at this sally of the monarch. The jester went as desired, and after appearing to listen for some time with profound attention, he returned and said with a grave air,—'Your majesty must send one of the chief officers of your own family to report what that gentleman says. He speaks no language except "the barbarous dialect," with which they are familiar, but of which I do not understand one word.' The good-humored monarch, we are told, laughed most heartily at this ridicule of the rude dialect of his tribe, and gave the wit a present as the reward of his retort. This anecdote, to which many similar might be added, will show that there is little difference between the office of jester at the modern court of Persia and that which some centuries ago existed at every court in Europe. A resemblance of trifling forms even merits attention, as it leads to conclusions on the progress of knowledge and the condition of society, and we may, perhaps, judge as correctly from the character of their amusements as from their more serious occupations of the degree of civilisation that a people have attained.

"In the court of Persia there is always a person who bears the name of 'story-teller to his majesty,' and the duties of this office require a man of no mean acquirements. The Persians, though passionately fond of public exhibitions, have none that merit the name of theatrical entertainments; but though strangers to the regular drama, the frame of their stories are often dramatic, and those whose occupation is to tell them sometimes display so extraordinary a skill and such varied powers that we can hardly believe, while we look upon their altered countenances and listen to their changed tones, that it is the same person who at one moment relates in his natural voice a plain narrative, then speaks in the hoarse and angry tone of offended authority, and next subdues the passions he has excited by the softest sounds of feminine tenderness. But the art of relating stories is, in Persia, attended both with profit and reputation. Great numbers attempt it, but few succeed. It requires considerable talent and great study. None can arrive at eminence in this line except men of cultivated taste and retentive memory; they must not only be acquainted with the best ancient and modern stories, but be able to vary them by the relation of new incidents which they have heard or invented; they must also recollect the finest passages of the most popular poets that they may aid the impression of their narrative by appropriate quotations. The person whose peculiar office it is to amuse his majesty with these stories is always in attendance. It is

equally his duty to beguile the fatigue of a long march, or to soothe the mind when it has been disturbed by the toils of public affairs, and his tales are artfully suited to the disposition of the monarch and the humour he is in at the moment. Sometimes he recites a fable of the genii; at others he speaks of the warlike deeds of the former sovereigns of Persia, or recounts the love of some wandering prince. A story of more coarse materials is often framed, and the ear of the king is entertained with a narrative of low and obscene adventures.

"There is no court where a more rigid attention is paid to ceremony than at that of Persia. The looks, the words, the motion of the body, are all regulated by the most strict observance of form. When the king is seated in public, his sons, ministers and courtiers stand erect with their hands crossed, and in the exact place of their rank. They watch the looks of the sovereign, and a glance is a mandate. If he speaks to them, you hear a voice reply and see their lips move, but not a motion nor gesture betrays that there is animation in any other part of their frame. The monarch in speaking often uses the third person, commencing his observation with—'The king is pleased,' or 'The king commands.' His ministers in addressing him, usually style him, 'the object of the world's regards.' They are as particular in their forms of speech as they are in other ceremonies, and superiority and inferiority of ranks in all their shades are implied by the terms used in the most common expressions.

"On extraordinary occasions nothing can exceed the splendour of the Persian court. It presents a scene of the greatest magnificence regulated by the most disciplined order. There is no part of the government to which so much attention is paid as the strict maintenance of those forms and ceremonies which are deemed essential to the power and glory of the monarch, and the high officers to whom this duty is allotted are armed with the fullest authority, and are always attended by a number of inferiors who carry their commands into prompt execution.

"As there are no wheeled carriages in Persia, the monarch always rides, unless he be prevented by indisposition, and then, if forced to move, he is carried in a litter that is suspended between two mules. The tents and portable pavilions of the king of Persia are very magnificent. They are surrounded with a high tent wall, which encloses both the outer and inner apartments. The same forms and the same usages are observed when he is in the field and when at his capital, but it is to be supposed that on active service his female train must be greatly reduced. The severe discipline of Nādar Shāh prohibited the chiefs of his army from encumbering its march with their numerous females, and he gave himself an example of moderation that has been more praised than imitated.

"The dress of the Suffavian kings was as splendid as that of the present dynasty, but the costume is much changed. It is now universally the fashion in Persia to wear the beard long, and the head is covered with a cap instead of a turban. The upper part of their garments is made to fit the body very close, but the lower is invariably loose.

"There is no part of the establishment of a monarch of Persia to which more attention is paid than his horses. These are placed under the charge of an officer of rank, who is styled Mīr-Akhōr, or 'The Lord of the Stable,' The finest colts from every part of his kingdom are sent to the king, and from these he selects what are deemed the best for his own riding. The

charger on which he is mounted is richly caparisoned, and a number of others, with gold embossed saddles and bits, are led before him and form when he is travelling the most magnificent part of his state. It has been before mentioned that the stable of the king is deemed one of the most sacred of all sanctuaries.

"The kings of Persia have always been very observant of the forms of religion. They say their prayers at the appointed hours, and as it is the habit of Mahamadans to perform this sacred duty in an open and public manner, its neglect would produce observation, and no impression could tend more to weaken their authority than a belief that they were irreligious. They sometimes attend worship in the principal mosque of the capital, and, like their subjects, pay their devotions, whenever they have an opportunity, at the sepulchres of those sainted persons who are buried within the limits of their dominions. As Shīās they profess great veneration for the memory of Ālī and his sons, but not being able to visit their tombs, which are within the Turkish territories, they content themselves with sending rich presents to ornament these shrines. It is also an object of ambition to be buried at these sacred places. The body of Aga Mahamad Khān, the late king of Persia, was sent to Karbelā, that it might be interred near the sacred precincts of the dome which canopies the remains of the sainted Imāms, Hasēn and Hasūn.

"*Id-i-naoroz.*—It has been before stated that the Īd-ī-naoroz, or 'the feast of the vernal equinox,' is to this day observed with as much joy and festivity as it was by the ancient inhabitants of Persia. This single institution of former days has triumphed over that intolerant bigotry which destroyed the religion on which it was grounded, and the Mahamadans of Persia have chosen rather to be upbraided with the impious observance of what their enemies term an usage of infidels than abolish a feast which was so cherished by their ancestors. They have, however, discovered another reason for celebrating this day: it is the anniversary of the elevation of their favorite Ālī to the high dignity of the caliphate. There are many fabulous accounts regarding the origin of the feast of naoroz. The Guebers, or worshippers of fire, who were the former inhabitants of Persia, computed by the solar and not by the lunar system; their year was divided into twelve months, and every day of the month, as well as the month itself, had a name taken from those which they give to the angels. It was a custom of the ancient kings of Persia, we are told, to dress in a particular robe each day. Scarlet, richly embroidered or rather wove with gold, was the appointed dress for the day Hormuzd, which was the naoroz, or the day of the vernal equinox. Many reasons are stated to show why the naoroz is kept as a festival. God, one another says, on that day began the creation, and ordered the different planets to move in their various orbits; another writer affirms that Jamshīd built the palace of Persepolis and entered it on this day, which he ordered in future to be kept as a joyous feast. These and many other equally fabulous accounts are given of the origin of this festival; but the fact is, it is the opening of the spring—the day on which winter is over, and the season of gladness commences. It is the custom of the king of Persia to march out of his capital on the naoroz, attended by his ministers, nobles, and as many of his army as can be assembled. The ceremonies of the day commence with a review, and then the tribute and presents of all the rulers and governors of the

different provinces of the kingdom are laid at the foot of the throne, which is placed in a magnificent tent that is pitched for the purpose in an open plain. The king remains in camp several days, which are passed in joy and festivity. Horse-races are among the amusements at this period, and the monarch, whose favorite horses generally win, gives presents to the fortunate riders; he also confers dresses of honor on all the chief nobles and officers of his government, who, imitating his example, give similar marks of their regard to their servants and dependants. This feast is kept with equal demonstrations of joy over every part of the kingdom. It continues nearly a week, but the first day is the most important. On it all ranks appear attired in their newest apparel; they send presents of sweetmeats to each other, and every man kisses his friend on the auspicious morning of the naoroz.

"The Persian kings have always attached great importance to the royal privilege of having a band of musicians, and of displaying at their festivals, and when encamped with their army, particular banners. One of the standards of one of the ancient monarchs of this kingdom was the apron of Kāwāh, the celebrated blacksmith who rebelled against Zohāk and placed the virtuous Feridūn upon the throne. Subsequent to the introduction of the religion of Mahamad, a variety of colors or flags have been adopted, which have in general been ornamented with symbols allusive to the deeds of that prophet or his descendants. Among these a representation of the zūlfakār, or two-edged sword of Ālī has been the most common; but, notwithstanding the attachment of the Persians to this sacred banner, the sovereigns of that kingdom have for many centuries preserved, as the peculiar arms of their country, the sign or figure of Sol in the constellation Leo; and this device, which exhibits a lion couchant and the sun rising at his back, has not only been sculptured upon their palaces and embroidered upon their banners, but has been converted into an order, which, in the form of gold and silver medals, has been given to those who have distinguished themselves against the enemies of their country.

"The nature of absolute power requires that it should be supported by a continual revival of the impression of its high and almost sacred character. Many of the usages of Persia are calculated to produce this object. Everything connected with the royal name or authority is treated with a respect that is increased by the form which attends it. If the king sends an honorary dress, the person for whom it is intended must proceed several miles to meet it and clothe himself in his robes of favor with every mark of gratitude and submission. If a firmān, or mandate, is written by the monarch to one of the officers of government, it also is met at a distance by the person to whom it is addressed, who, after raising it to his head, gives it to his secretary to read, and all stand in respectful silence till the perusal is finished. If a minister has occasion to mention the king, it is not unusual, after inserting all his titles, to leave a blank and to write the royal name at the top of the letter, lest it should be degraded by having even a word above it.

Diplomatic Forms.—"The forms observed in the intercourse of a foreign minister at the court of Persia, with the viceroys of provinces and governors of cities before he reaches the capital, are deemed most important. The manner of meeting him before he enters a town, and

the mode of his reception at the different houses that he visits, are subjects of the most serious discussion and minute arrangement. The rank and number of persons sent to welcome him, the distance they go, and the period at which they dismount, are all of importance, as they mark the exact degree of respect and consideration in which he is held; and at his first interviews with princes of the blood or nobles of high rank, the inclination of the head, the rising from the seat, the advancing to the edge of the carpet, to the door, or even beyond it, and the place where he is to be seated, are considered as forms of the utmost consequence, and are, therefore, always settled by previous agreement. Ceremonies of this kind have everywhere some importance, but they are most attended to by nations who, like Persia, have no correct knowledge of the character and condition of distant countries, and whose impressions are chiefly formed from the appearance and conduct of those by whom they are represented. If an ambassador assumes great state, the nation he represents is considered to be wealthy and powerful; if he exacts attention and resents the slightest neglect, his monarch is believed to be lofty and independent, and worthy of that friendship which he disdains to court by any sacrifice of dignity or of honor; while a contrray proceeding on the part of a public representative is certain to lead to opposite conclusions. It is not unusual to hear a Persian nobleman or minister pass an eulogium on the extraordinary knowledge, firmness, and spirit of an ambassador of his own country, or of a foreign state; and when you expect to be told of some remarkable negotiation or treaty that he concluded, you are informed that his great knowledge was displayed in not being over-reached in some point of form, and that his firmness has withstood every effort to make him contented with one shade less of attention than he thought his due. The conduct of individuals on these occasions is deemed connected, not only with their own fame, but that of their country, and the best Persian historians have recorded with honor the names of the ambassadors who have been most alive to what their station demanded on these essential points of etiquette. We may complain of all this and deem it at variance with sound reason, which considers substance more than form, and is better pleased with manly simplicity than vain pomp and display; but it would be as rational to expect that the Persians should understand, on first hearing it, the beauties of our language, as that they should appreciate, at the first stages of our intercourse with them, the superior value of our customs. Besides, in a community where everything is personal, high rank must, to support itself, always assume an imposing attitude. The natives of the east term the gorgeous magnificence which surrounds their kings and chief rulers 'the clothing of the state.' 'You may speak to the ears of other,' was the reply of a very sensible Persian to a European gentleman who asked him some question upon this subject, 'but if you desire to be understood by my countrymen, you must address their eyes.'

Nobility.—"The princes, nobles, ministers and high public officers of Persia, imitate the king in many of their usages. All the respect they pay to him they exact from their inferiors; each of them in his rank has what may be termed a petty court, the forms of which are regulated in nearly the same manner and by officers bearing the same names as those who attend the monarch. Every chief or officer of elevated station in Persia has his harem,

his secretaries, his officers of ceremonies, his master of horse, and sometimes his poet and his jester; and in his house all matters of ceremony are regulated with as strict an attention to punctilio as at the palace of the sovereign. This class of men, sensible of the precarious nature of their condition, appear alike desirous of obtaining money and of spending it. They seem eager to crowd into their hour of good fortune all the enjoyment they can. They lavish their wealth in a manner not dissimilar to those of the same rank in other countries: women, horses, rich arms and dress are the principal objects of their desire. Their splendid apartments are ornamented with rich carpets and are generally so situated as to be perfumed by flower-gardens and refreshed by fountains. One of their pleasures is to sit in these apartments to enjoy their coffee and tobacco and feast their friends. It is the habit with the ministers of the Persian court to breakfast and dine almost every day in a large party. Their meals are always abundant, and sometimes sumptuous, and it is not unusual to invite persons of the most unequal condition to partake of them.

"The higher ranks among the inhabitants of Persia are in general educated in exactly the same manner as the princes of the blood, and they are most carefully instructed in all that belongs to exterior manner and deportment. Nothing can exceed their politeness, and in their social hours, when formality is banished, their conversation is delightful. It is enlivened by anecdotes, and their narratives and observations are improved by quotations of beautiful passages from their best poets, with whose works almost every Persian who possesses any intelligence is acquainted.

Chiefs of Tribes.—"The chiefs of military tribes may be termed the hereditary nobility of Persia. The monarch as has been stated, may, by his influence or direct power, alter the succession and place an uncle in the situation of a nephew, and sometimes put a younger brother in the condition of an elder; but the leader of the tribe must be of the family of their chiefs. The title of Khān, or lord, is conferred upon such persons as a matter of course. When a son is born to a noble of high rank, he is often honored with this title when his birth is announced at court. The younger sons or nephews of a chief seldom receive it till they are enrolled in the king's guards, or have performed some service. This class of men are most tenacious of their descent, and the succession is regulated by attention to the rank and birth of the mother. The son of the Khān of a military tribe by a concubine is never placed on a footing with his legitimate offspring; an attempt made by parental fondness to do so would be resented by the relations of his legitimate wives, and would outrage the feelings of his tribe. The manners of this class, even when softened by long residents at court, always retain a good deal of haughtiness. They are (with some remarkable exceptions) not so polished and well educated as the civil officers of the court, and much of their time is devoted to material exercises and field sports.

Mirzas.—"The ministers of state in Persia and the secretaries of the various departments of government generally bear the name of Mirzā. This term, which is a contraction of two words, signifies the son of an āmīr, or lord, but at present it does not, when prefixed to a name, denote high birth. It may be translated civilian, as it implies complete civil habits: all who assume it are understood to have been well brought up and to devote themselves to those duties that require education. They should be able to read and write well, to keep accounts, and be thoroughly versed in all the

rules and forms of epistolary correspondence, which are considered by men of rank in Persia to be as essential as the ceremonies that regulate their personal intercourse. Mirzās are in general citizens, though sometimes they belong to warlike tribes. The fact is that every person who has received the slightest education, and who prefers for any reason civil occupation to military, becomes a mirzā and is a candidate for the employments usually given to persons of this description. These employments are very numerous, for every officer in the army and every magistrate of a village has his mirzā. This class, who may be said to fill the highest and the lowest offices in the government, are usually distinguished by wearing a kalamdān (or small case which contains pens and ink) in their girdle, and they seldom, however wealthy, dress with equal splendour, or assume the same state and equipage as the chiefs of tribes. Their manners are, from their occupation, mild and polite, and we meet with some of them who are highly polished and accomplished. The mirzās of Persia are generally speaking careful not to offend the rude arrogance of the tribes of that country by an adoption of their habits. It is unusual for them to follow the sports of the field, or to practise martial exercises, and they hardly ever pretend to military skill, but their modesty does not prevent their being treated with slight, if not contempt, by haughty nobles to whom their relation appears not dissimilar to that in which the clerks of ancient Europe stood to the knights and barons under the feudal system. To relieve them from this degradation the monarch often raises them to the dignity of khān, but they are looked upon as a mere court nobility, and the lowest chieftain of a clan considers himself superior in real rank to the most favored mirzā.

Priesthood.—"The priesthood of Persia have few distinct usages. Their occupation enjoins plainness of dress and forbids the vanity and display to which other persons in this country are so much attached. They are almost all Syads, an appellation which marks their claim to a descent from the prophet of Arabia. The lower ranks of this class are seldom so much entitled to respect as the higher, and the order of priesthood in Persia is degraded by a crowd of persons who are, or pretend to be, Syads, and who assume the name of hāji (a term which denotes 'a pilgrim to Mecca'), as also that of mūllām, or 'learned man,' and beg, or rather demand alms, on the ground of their holy character. These persons, who are remarkable for their low cunning and impudence, may be said to live upon the charity of the other classes of the community, by whom they are in general feared and despised. In every tale in which roguery is described, we meet with the name of a Mūlā, Syad, or Hāji. Though many of the priesthood are respected on account of their personal merit, they do not as a body enjoy that consideration which they possess in some other Mahamadan nations; but the respect which is denied to the order as a body is granted to individuals. The principal mūshtāheds, or 'high priests of Persia,' are held in great estimation. The most powerful, as well as the weakest of the monarchs of that country, have equally sought to conciliate their good opinion. We read in the history of Abbās the Great that a person complained to Mūlā Ahmad, the mūshtāhed of Ardebīl, that the king has taken his sister by force into his harem. The holy man immediately gave him a note to the following effect:—'Brother Abbās, restore to the bearer his sister.' The king commanded the woman to be instantly given up, and showing the note he had received to his courtiers, said aloud—'Let this be put into

my shroud, for, on the day of judgment, having been called brother by Mūlā Ahmad, will avail me more than all the actions of my life.' The most cruel of the successors of Abbās were only merciful at the solicitation of the chief priests of their kingdom. Aga Mahamad Khān allowed them to approach him when no others dared to come near, and they sometimes pleaded with success for those whom he had doomed to destruction.

"There are a number of persons in Persia who pursue their studies till they are entitled to the name of Mūlā and to all the honors of a Persian college, without classing themselves with the priesthood. These follow various occupations: some devote themselves wholly to study, and to the most eminent of those who follow literary pursuits a very high rank in society is assigned. An author who has acquired any fame as an historian, an astronomer, or a poet, is respected by all ranks, and has a place of distinction given him in every company in which he mixes. Every prince and noble in Persia desires to be considered a patron of genius, and this feeling secures to men of learning a very fair share in the enjoyments of the community among which they live. They are not only esteemed on account of their real or supposed talents as authors, but as agreeable companions. Their reading furnishes them with anecdotes which amuse and instruct, and some of them are alike remarkable for the excellence of their composition and the sprightliness of their conversation. Even the common pretenders among this class, who are very numerous, are in general men of good manners and ready wit.

"A very slight knowledge of astronomy is sufficient to allow a Persian student to profess the occult science of judicial astrology. If a person can take an altitude with an astrolabe, knows the names of the planets and their different mansions, and of a few technical phrases, and understands the astrological almanacks that are annually published, he deems himself entitled to offer his services to all who wish to consult him, and that includes every person in Persia who has the means to reward his skill. Nothing is done by a man of any consequence or property without reference to the stars. If any measure is to be adopted, if a voyage or journey is to be commenced, if a new dress is to be put on, the lucky or unlucky moment must be discovered, and the almanack and astrologer are consulted. A person wishing to commence a journey will not allow a fortunate day to escape, even though he is not ready to set out. He leaves his own house at the propitious moment, and remains, till he can actually proceed, in some incommodious lodging in its vicinity, satisfied that he has, by quitting his home, secured all the benefit which the influence of good stars can afford him.

"The poets of Persia are still greater flatterers than the astrologers, but their occupation, for it may be termed one, is less profitable. A few fortunate votaries of the muses enjoy the smiles of fortune, but the great majority of poets in Persia, as in other countries, are poor, and from their numbers it is impossible it should be otherwise. Every person who has received a moderate education may, if he prefers a life of idleness to one of industry, assume the name of a poet, and the merest rhymer receives some additional respect from being called by that honored appellation. While some favored poets of Persia are chanting the wonderful deeds of the king or of the principal chiefs, or composing dewāns, or 'collections of odes,' on the mystical subject of divine love, others are contented with writing panegyrics on the virtues,

wisdom, bravery and discernment of all those who bestow their bounty upon them, or allow them to partake of the good things of their table. They also make epigrams to amuse their patrons; and are alike ready to recite their own verses, or to show their knowledge by quoting the finest passages of the poetry of their country. The facility with which a Persian can obtain a certain degree of education at the colleges in the principal cities of the empire, and that indulgence to which the usages of these seminaries invite, produces a swarm of students who pass their useless lives in indolence and poverty. Ispahān, in particular, abounds with these literary mendicants, and it is chiefly from the scholars educated at its colleges and those at Shīrāz that the kingdom is inundated with vagrant poets, who lie in wait not only for the high officers and wealthy men of their native country, but for all strangers whose rank or appearance afford them the slightest prospect of a return for their venal lays. A professed ignorance of their language, or the expression of dislike for their productions, is no defence against their craving importunity and unconquerable assurance.

"The art of printing is unknown in Persia, and beautiful writing, therefore, is considered a high accomplishment. It is carefully taught in the schools, and those who excel in it are almost classed with literary men. They are employed to copy books, and some have attained to such eminence in this art, that a few lines written by one of these celebrated pen-men are often sold for a considerable sum.

"The merchants of Persia are all taught to read and write, and some of them are men of learning. Their better acquaintance with foreign countries, while it renders them free from prejudice, adds greatly to their knowledge; and their manners, though not so highly polished as those of the principal nobility and courtiers, are in general equal, if not superior, to the other classes of the community in which they live. Though the society of merchants of information and education is courted by the first nobles and the highest officers of the Persian government, the former, in general, endeavour to avoid any political connections, and the observance of this rule is recommended by the almost invariable ruin of all those who are deluded to forsake the path of profit to pursue that of ambition.

"It is a peculiar usage of the principal merchants in Persia to carry on all their mercantile correspondence in cipher, and every person has a different one. The causes for this extraordinary precaution are obvious. In a country where there are no regular posts, they are under the necessity of trusting their letters to couriers, whom a small sum would bribe to betray their secrets to commercial rivals, and it is of great consequence to their interests that they should have the first intelligence of political changes, respecting which their correspondent would fear to write in an open manner. In Persia the authenticity of a merchant's letter, as well as his bills, depends entirely upon the seal. It is not usual to sign either, and they are not often written in the hand of the person by whom they are sent. It is the seal, therefore, which is of importance; it has always engraven upon it the name and title, if he has one, of the person to whom it belongs, and the date at which it was cut. The occupation of a seal-cutter is one of much trust and some danger. He keeps a register of every seal he makes, and if one is stolen or lost by the party to whom he sold it, his life would answer

the crime of making another exactly the same. He must affix the real date on which it is cut; and the person to whom the seal belongs, if in business, is obliged to take the most respectable witnesses of the occurrence, and to write to his correspondents declaring all accounts and deeds with his former seal null from the day upon which it was lost.

"Among the lower classes of the citizens of Persia there is not much perceptible difference of manner. That which exists arises from the nature of their respective occupations and from the partial diffusion of knowledge. Almost all the tradesmen, and many of the mechanics, have received some education. There are schools in every town and city of Persia, in which the rudiments of the language of that country and of Arabia are taught. The child who attends at one of these seminaries, after he has learnt the alphabet, is made, as a religious duty, to read the Koran in Arabic, which he usually does without understanding one word of it. He is next taught to read some fables in the Persian language, and to write a legible hand; here his education commonly ends; and unless he is led by inclination to devote himself to study, or his occupation requires that he should practise what he has learnt, the lessons he has received are soon forgotten.

"But this course of education, slight and superficial as it may seem, has the effect of changing the habits and of introducing a degree of refinement among those who benefit by it, which is unknown to their ruder countrymen.

"The Persians of all conditions are fond of society. Their table is in general well furnished, as the extraordinary cheapness of provisions of every kind, and the great plenty of fruit, enable even the lowest order of citizens to live well. The hog is the only animal whose flesh they are positively forbidden to eat. They are also, as Mahamadans, prohibited from tasting wine, but this rule is often broken; and as, to use their own phrase, "there is equal sin in a glass as in a flaggon," they usually, when they drink, indulge to excess. They are, indeed, so impressed with the idea that the sole pleasure of this forbidden liquor is centred in its intoxicating effects, that nothing but constant observation can satisfy them that Christians are not all drunkards. "It is," they often remark when speaking to a person of that persuasion, "one of the privileges of your religion to be so, and therefore neither attended with shame nor disgrace." If an endeavour is made to remove these impressions by telling them that, though we are permitted to use wine, excess is always considered as degrading and often, when it incapacitates for duty, as criminal, they listen with a smile of incredulity; for they believe it impossible that men, who are not withheld by motives of a religious nature, can deny themselves what they are led, by the restraint imposed upon them, to deem one of the most delightful of all enjoyments.

"The lower classes are entertained by the same exhibitions as the higher. Illuminations, fire-works, wrestlers, jugglers, buffoons, puppet-shows, musicians, and dancing-boys amuse all ranks at public feasts; while riding on horseback, visiting, walking in gardens, and sitting in groups at their houses, or under the shade of a tree, to listen to a tale or poem, are the usual occupations of their idle hours. Dancing-girls were once numerous in Persia, and the first poets of that country have celebrated the beauty of their persons and the melody of their voices."

Dress.—"The dress of the Persians is much changed since the time of Chardin; it never possessed the dignity and solidity of the Turkish dress, and much less now than ever. So materially indeed have their fashions altered, that in comparing with the modes of the present day, the pictures and descriptions in Chardin and Le Brun, we can recognize no longer the same people. It is extraordinary that an Asiatic nation, so much charmed by show and brilliancy (as the Persians have always been supposed to be), should have adopted for their apparel the dark and sombre colours, which are now universal among all ranks. In the reign of the Zend family, indeed, light colours were much in vogue; but the present race, perhaps from a spirit of opposition, cherish dark ones. A Persian therefore looks a most melancholy personage, and resembles much some of the Armenian priests and holy men whom one sees in Turkey. Browns, dark olives, bottle greens, and dark blues are the colours mostly worn. Red they dislike; and it is singular that this is a hue, which fashion seems to have discarded even in the countries far beyond the northern and eastern confines of Persia; for the merchants of Bokhāra, who come down annually to Būshahr to buy cloths, totally disregard scarlets, and for that colour will not give anything like the price which they will pay for others.

"Although the climate requires full as much clothing as that of Turkey, the Persians do not clothe themselves by any means so warmly as the Turks. As the cold increases the number of his pelisses increase also, till in the progress of the winter a small and puny man often expands into a very robust and athletic figure; but the Persian's wardrobe does not thus extend over him as the season advances.

"The following is a general catalogue of the articles of their dress:—1.—The zeer jummah: a pair of very wide trowsers, either of red silk or blue cotton, reaching below the ancle and fastened by a string which passes through the top and is tied before. 2.—The peera hawn: a shirt generally of silk, which, going over the trowsers, reaches a few inches below the hips, and is fastened by two buttons over the top of the right shoulder. It goes close round the lower part of the neck, where it is sometimes ornamented by a ribband or thin cord of silk. The opening of the shirt extends to the bottom of the ribs. 3.—The alcalock: a tight vest made of chintz and quilted with cotton, which ties at the side and reaches as low as the thin part of the calf of the leg. It has sleeves extending to the wrist but open from the elbow. 4.—The caba: which is a long vest descending to the ancle, but fitting tight to the body as far only as the hips; it then buttons at the side. The sleeves go over those of the alcalock, and from the elbow are closed by buttons only, that they may be opened thus far, for the purpose of ablution, when the namaz or prayer is said. There is another species of caba, called the begalee, which crosses over the breast, and fastens all down the side by a range of buttons to the hip; this is generally made of cloth, or of shawl or cotton quilted, and, as it is warmer, is most used in winter. 5.—The outer coat is always made of cloth, and is worn or thrown off according to the heat of the weather. Of this dress there are many sorts: the tekmeh which has sleeves open from the elbow, but which are yet so fashioned as to admit occasionally the lower part also of the arm; these sleeves are generally permitted to hang behind. The coat itself is quite round, buttons before, and drops like a petticoat over the shawl that goes round

the waist. The oymeh which is like the tekmeh, except that from the hips downwards it is open at the sides. The baroonee, which is a loose and ample robe with proportionally ample arms, generally made of cloth and faced with velvet, and thrown negligently over the shoulders. 6.—Over the caba comes the shal kemer, which is the bandage round the waist; this is made either of Cashmirian shawl, or of the common shawl of Kirmān, or of English chintz, or of flowered muslin. The proper size is about eight yards long and one broad. To this is fastened (by a string neatly tied around it) a kunjur, or dagger, ornamented according to the wealth of the possessor, from an enameled pummel set in precious stones, to a common handle of bone and wood. 7.—Besides the outer clothes, they have also coats trimmed with fur: such is the catebee, which is an uncommonly rich dress, covering the whole of the body with fur over the back and shoulders, fur at the cuffs, and fur inside. It is made of cloth of gold and brocades, with large ornaments of gold lace in front, and forms altogether the most dignified among the habits in Persia. 8.—They have also a short jacket, called the coordee, which fits close to the body, but with loose flaps as low as the commencement of the swell of the thigh. 9.—The warmest of their dresses is a sheep-skeen with the fur inside and the leather part outside. It is called, from its sudorific qualities, the hummum or bath, but it is more generally named the poshtīn or skin. It is an ugly and unpleasant article The better sheep-skins come from Bokhara, and are covered with the finest wool.

"The head-dress of every Persian, from the king to his lowest subject, is composed of one substance, and consists of a black cap about one foot and a half high. These caps are all jet black, and are all made of skins of the same animals. The finest are taken from the lamb, in the first moments of its birth; and they decrease in value down to the skin of the full-grown sheep, which the common rayat wears. The lamb-skins are also used to line coats, and make very comfortable pelisses. The only distinction in the head-dress of Persia, is that of a shawl wrapped round the black cap; and this distinction is confined to the king, to the princes, his sons, and to some of the nobility and great officers of state. Cashmire shawls have been discouraged of late, in order to promote the domestic manufacture of brocade shawls.

"Like the Turks, and indeed generally like other Asiatics, the Persians are very careful in preserving warmth in the feet. In winter they wear a thick woolen sock; and in the air or in a journey, they bind their feet and legs with a long bandage of cloth, which they increase with the advance of the cold. They have three different sorts of shoes, and two sorts of boots. 1.—A green slipper, with a heel about an inch and a half high, with a painted piece of bone at the top; these are worn by the higher classes, and by all before the king. 2.—A flat slipper, either of red or yellow leather, with a little iron shoe under the heel, and with a piece of bone over that shoe, on which, as in the first instance, the heel rests. 3.—A stout shoe (with a flat sole, turning up at the toe) which covers the whole foot, and is made either of leather or of thick-quilted cotton. It is worn by the peasants and by the chatters, or walking footmen.

"The boots are, 1, a very large pair with high heels, turned up at the toe, made generally of Russia leather, and covering the leg. 2. A smaller and tighter kind buttoning at the side, and reaching only to the calf of the leg.

When the Persians ride, they put on a loose trowser of cloth called shalwar, into which they insert the skirts of the alcalock, as well as the silken trowsers, so that the whole looks like an inflatted bladder. The shalwar is very useful in carrying light baggage, as handkerchiefs, small books, &c., and not unfrequently a slight meal.

The Persians shave all the head, except a tuft of hair just on the crown and two locks behind the ears; but they suffer their heards to grow, and to a much larger size than the Turks, and to spread more about the ears and temples. They almost universally dye them black, by an operation not very pleasant, and necessary to be repeated generally once a fortnight. It is always performed in the hot bath, where the hair being well saturated takes the colour better. A thick paste of henna is first made, which is largely plastered over the beard, and which after remaining an hour is all completely washed off, and leaves the hair of a very strong orange colour, bordering upon that of brick dust. After this, a thick paste is made of the leaf of the indigo (which previously has been pounded to a fine powder), and of this also a deep layer is put upon the beard; but this second process, to be done well, requires two full hours. During all this operation, the patient lies quietly flat upon his back; whilst the dye (more particularly the indigo which is a great astringent) contracts the features of his face in a very mournful manner, and causes all the lower part of the visage to smart and burn. When the indigo is at last washed off, the beard is of a very dark bottle green, and becomes a jet black only when it has met the air for twenty-four hours. Some indeed are content with the henna or orange colour; others more fastidious prefer a beard quite blue. The people of Bokhāra are famous for their blue beards. It is inconceivable how careful the Persians are of this ornament; all the young men sigh for it, and grease their chins to hasten the growth of the hairs; because, until they have there a respectable covering, they are supposed not fit to enjoy any place of trust.

"Another singular custom is that of dying the hands and feet; this is done by the abovementioned henna, which is generally put over every part of the hands and nails, as far as the wrist and on the soles of the feet, the toes and nails."

The condition and treatment of the women of Persia is thus fully entered upon by Sir John Malcolm:—

"In Persia the lower classes deem females important in proportion as they are useful in domestic duties; the higher consider them as born for their sensual gratification. Women have, in fact, no assigned place in this community, but are what their husbands, or rather lords, may chose to make them. A favorite may, by the power of her mental or personal charms, establish an influence over her domestic tyrant, or she may obtain peculiar respect on account of her superior birth, and the consequent dread which her husband entertains of her relations. Other ties may produce still more remarkable effects, and habit and affection combined may lead a son to continue an attention or obedience to his mother that gives her an importance beyond the walls of the haram. But these rare instances; though they sometimes form women of superior knowledge and character, yet can have no effect in counteracting the evil consequences which their total exclusion from society has upon the manners and morals of men.

"The natives of Persia, like all Mahamadans, consider themselves entitled to an unlimited indulgence in the pleasures of the haram, and, though they are restrained by religious considerations from marrying more than four wives, they conceive themselves at liberty to increase the number of females in their family to any extent that suited their inclination or their convenience. The priesthood are expected to be the most moderate in their use of the indulgence granted by their prophet, and we may judge of their habits by the remark of a very grave historian who, after an animated eulogium upon the character of a priest of high reputation, concludes by observing that 'the continence of this virtuous man was so extraordinary that it is affirmed that, during his life, he never had intercourse with any other females except his four legitimate wives !!'

"The Persians are entitled by law and usage, to take females, not within the prohibited degrees of kindred, in three different ways—by marriage, by purchase, and by hire. Their marriages are made according to prescribed forms: the female is betrothed by the parents; she may, however, refuse her consent when the priest comes to require it, and the marriage cannot proceed if she continues averse to it; but this rarely happens, as the parties never see one another before they are united, and seldom hear any reports of each other but what are favorable. A woman has this and many other rights according to the Mahamadan law, but a being who is first immured by her parents, and afterwards by her husband, and whose name it is almost a crime to pronounce, can practically have little protection from these useless privileges. The nuptial ceremony must take place before two or more witnesses; the contract of marriage is regularly made out by an officer of the law, who attends; it is then attested and given to the female, who preserves it with great care, for it is also the deed by which she is entitled to her dower, which is the principal part of her provision in the event of her husband's death, and her sole dependence if she is divorced. Marriages in Persia, as in all eastern countries, are very expensive. It is not unusual for a man to waste the means he has spent his life in acquiring on his nuptial day. They connect their display upon this occasion with their personal reputation, and endeavor to surpass their equals with a ruinous spirit of emulation.

"A Persian may purchase as many female slaves as he likes, and their condition is in no degree altered by the manner in which they live in his family. The sweeper of his house, and the partner of his bed, are alike exposed to be sold again if they have been purchased, but this right is seldom exercised, as it is at variance with that jealous sense of honor, which almost all Mahamadans entertain regarding females with whom they have cohabited.

"The marriage by contract, and for a limited period, is peculiar to the citizens of Persia. It is said to have been a custom in Arabia when Mahamad first introduced his religion into that country, but, though the prophet tolerated it, Ūmar abolished it as a species of legal prostitution that was inconsistent with good morals. The Turks, therefore, and other Sūnīs, who respect the decrees of this caliph, hold this practice in abhorrence. The parties agree to live together for a fixed period, which varies from a few days to ninety-nine years. The sum agreed upon as the lady's hire is mentioned in the contract given to her, which is made out by the Kāzī, or a Mūlā, and regularly witnessed. The man may dissolve the contract when

he chooses, but the female has a right, from the hour the deed is signed, to the whole amount of the sum that was agreed to be paid her. If the parties are willing, the deed is renewed at the period it expires. This contract conveys no rights to the female beyond the sum specified as her hire. She is under no circumstances deemed entitled to share in the inheritance of the property of the person to whom she is contracted. This species of engagement usually takes place between persons of very unequal condition in life: the woman is generally of a very inferior family, and her condition can only be termed a state of legal concubinage.

"A man in Persia can divorce his wife at pleasure, but there is an expense and scandal attending such a proceeding which renders it very unfrequent. It may, indeed, be said never to occur but among the lower classes, for a man of rank would consider himself disgraced by taking a step which would expose a woman, who had been his wife, to be seen by others. The forms of divorce among the Shiās differ in some trifling points from those observed by the Sūnīs. Divorces are never on account of adultery, as that crime, if proved, subjects a woman, who has been legally married, to capital punishment. The general causes are complaints of badness of temper, or extravagance on the part of the husbands, and of neglect, or cruel usage, on that of their wives. If the husband sues for a divorce, he is compelled to pay his wife's dower; but, if she sues for it, her claim to that is cancelled. The consequence is that it is not unfrequent among the lower orders, when a man desires to be rid of his partner, to use her so ill that she is forced to institute a suit for separation, and that, if granted, abrogates all her claims upon her husband.

"The condition of slaves in Persia has been before mentioned; they are not numerous and cannot be distinguished by any peculiar habits or usages from the other classes, further than that they are generally more trusted and more favored by their superiors. The name of slave in this country may be said to imply confidence on one part and attachment on the other. They are mostly Georgians or Africans; and being obtained or purchased when young, they are usually brought up in the Mahamadan religion. Their master, who takes the merit of their conversion, appropriates the females to his own haram, or to the service of his wives; and when the males are at a proper age, he marries them to a female slave in the family, or to a free woman. Their children are brought up in the house, and have, as has been before noticed, a rank only below relations. In almost every family of consequence, the person in whom the greatest trust is reposed is a house-born slave, and instances of their betraying their charge, or abusing the confidence that is placed in them, are very rare.

"The Persians have no ceremony that corresponds entirely to our christening, because their children become Mahamadans as soon as the kalmeh Islam has been whispered into their ear; but they have one called the shabe-bē khair or "be the night propitious," which is for the purpose of giving the child a name. If the father of the child be in good circumstances, he collects his friends together and makes a feast. He also requires the attendance of several mūllās, and, when the majlis or assembly is complete, sweet-meats are brought in and eaten. The infant is also brought into the majlis and placed near one of the mūlās. The father of the child then gives out certain names—five in number—each of which is written separately on separate slips of paper. These slips of paper are placed either within

the Korān or under the edge of the nammad or carpet. The fateh, which is the first sūrai or chapter of the Korān, is read. One of the slips of paper is then taken out at random by the hand of the father, and the child is called after the name which is there inscribed. A mūlā takes up the babe, pronounces the name in its ear, and places the paper on its swaddling clothes. The relations of the child then each give it money and other presents, and this custom they call the rūh-nāmāh, or showing the face.

"They have still another custom which they call the ākikāh. The father of the child kills a sheep, of the flesh of which he makes broth, but cautiously preserves all the bones. He invites his friends, relations, and the poor in the highways to partake of this food, from which he and his wife are excluded; but when the entertainment is over, he carefully collects the bones and, having selected a clean place near some running water, he there buries them. During the majlis the name of the child is given.

"They adopt also ceremonies about shaving the child's head. It frequently happens after the birth of a son that, if the parent be in distress or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. If the child recovers and the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are sent as nazars (offerings) to the mosque at Karbelā, and are there consecrated."

"The manners and customs of the tribes of Persia are, in great measure, different from those of the residents of cities and towns. The chiefs of these tribes, during peace, usually reside at court or at provincial capitals, and leave their followers, whom they occasionally visit, to the direction of the elders of the different branches and families of the tribe. The number which remains in one body is regulated by their means of subsistence. They, in general, change their residence with the season, and may be said, throughout the year, to enjoy a fine climate. They pitch their dark tents on the finest of those plains over which they have a right of pasture, and the encampment is usually on the banks of a rivulet or a stream. It is commonly formed in a square, and the abode of the principal elder is only to be distinguished from that of the lowest man in the tribe by its size. All are made of the same coarse materials, and in the same shape. The horses, mules and sheep, are turned loose to feed around the encampment, while the young men, if not employed in hunting, are generally seen sitting in circles, smoking or indulging in repose; the women are busily occupied with their domestic duties, or aiding aged men and boys in tending the flocks. It is the usage of these tribes, unless when very strong, to pitch their tents in the vicinity of a range of mountains, that their flocks and families may be within reach of a place of security on the occurrence of danger. Along the base of those hills which divide Kūrdistān from Azarbījān and Irāk, every valley is occupied, during the spring and summer, by the camps of these wanderers.

"The men of some of the rudest of the tribes of Persia are accused by the other natives of that country of paying hardly any attention to the forms of religion, or to its prescriptions relative to forbidden food, and there

is no doubt that the accusation is in some degree just. They openly eat the flesh of the hare, which is classed by Mahamadan divines among meats which, though not legally prohibited, are deemed abominable, and there is reason to believe that many of them are not deterred by the Korān from feasting, when they have an opportunity, upon swine's flesh.

"Though the chiefs of the principal tribes from being brought up at court, or at the capital of a province, are often as well educated and as polished in their manners as any of the higher classes of the court of Persia, and, though some of their followers who accompany them amid scenes comparatively civilized cannot be distinguished from the inhabitants of the cities whose manners they adopt, and among whom they frequently intermarry and settle, the bulk of the tribe, who remain always in the tents or in their rude villages, continue in a state of the most barbarous ignorance. They circumcise their children when at the proper age, and contract marriages according to the prescribed customs; but they are said, and probably with truth, to be very neglectful of the other practices of the Mahammadan religion. Though some of them, who desire a character for superior piety, go through the regular ablutions and the forms of prayer, they are, in general, entirely ignorant of the words which they ought to repeat.

"The wandering tribes of Persia are all plunderers, and they glory in admitting that they are so. They are continually recounting their own successful acts of depredation, or those of their ancestors, and, from the chief to the lowest man in the tribe, they boast openly of deeds for which men would be capitally punished in a better ordered government. Every sentiment that escapes them evinces their attachment to their predatory habits. They often regret the internal tranquillity of their country, and speak with rapture of those periods of confusion when every man who, to use their own expression, 'had a horse, a sword and a heart, could live in comfort and happiness.'

"Though the highest of the military tribes of Persia are proud of being called plunderers, they hold in abhorrence the name of thieves. The cause of this distinction is obvious: the difference between force and fraud implies that between strength and weakness. There are, however, some of the lesser clans whose occupation is avowedly theft, but even these pretend to honor.

"The inhabitants of Persia have always been famed for their great hospitality to strangers, but the chiefs of the warlike tribes of that country are, beyond all others, remarkable for the manner in which they perform this courteous duty.

"The tribes of Persia, as well as those of Arabia, boast that, when once they pledge themselves to give protection, their word is inviolable.

"The attachment of the tribes of Persia to the families of their chiefs is considerable. They will seldom consent to obey any other person, and instances often occur where an infant is carried into the field in order that the services of those who consider him as their only lawful leader may be obtained. If a general levy of the tribe be required for the service of the sovereign, it is effected with difficulty and delay, but a call connected with their own safety, or that of their chieftain, is promptly obeyed. On such occasions the signal to assemble flies, to use their own phrase, 'from tent to tent, from hill to hill.'

"The wandering tribes of Persia maintain a constant intercourse with the principal cities and towns of that country. They generally carry on a petty commerce in horses and sheep, which they breed, and in carpets,

which are wove by their females. In return for these, they receive grain, cloth, money, and articles of hardware. The unwarlike part of the population of Persia are termed Tājak, which word means a person of civil occupation. But this class are not confined to cities. They are often attached to the wandering tribes, by whom they are employed to cultivate their fields and to tend their flocks. The tribes of Persia have not, however, at present many subjects of this description. They decrease as the government advances in vigor, and can release them from a dependence upon their rude masters. It is remarkable that all the Tājaks in Afghānistān, and part of Tartary, speak the Persian language, and this fact, while it aids us in fixing the ancient limits of that empire, appears to support the conjecture that, though these countries have been overrun at different periods by martial tribes, those races of their inhabitants who pursued the occupations of civil life have remained unchanged amid the revolutions to which the countries they inhabit have been exposed.

"The ceremonies practised by the wandering tribes on the circumcision of their male children, on giving a name to a child, or in the burial of the dead, are substantially the same as those of the citizens of Persia and of all other Mahamadan countries; but they continue to preserve at the funerals of chiefs and soldiers of high reputation the usages of their more remote ancestors. The charger of the departed warrior, carrying his arms and clothes, accompanies the procession, and it is not unusual for those who desire to show their respect for the deceased to send a horse without a rider, but with arms upon his saddle, to swell the train of the mourning cavalcades Every trace of these rude rites is interesting, as it marks the origin of custom. that are still observed by the most civilized nations.

"The principal ceremonies of marriage among the tribes in Persia are the same as those observed by the inhabitants of the cities and towns of that kingdom. Like them they settle a dower upon their wives. The ring is sent in all due form and presents are interchanged between the families. They also observe the usage of staining the hands with red dye the day before that of the marriage, and, like the citizens, they dissipate their property on their nuptial feasts. These feasts, among men of rank or wealth, are protracted to thirty or forty days, and, with the poorest person, they continue three. That period is indeed requisite for the observance of the established forms. Among all ranks in Persia, the bridegroom appears, on his wedding-day, dressed in all the finery he can obtain, and, on that day, he receives from his relations and friends the same obsequious attention which is paid by inferiors to a superior of elevated rank. All who come into his presence sit below him, offerings are brought to the bridgeroom from his relations, and these are received with great ceremony by some of his friends, who act on that day as his servants. Two persons, generally near relations, are appointed to carry his orders into execution; these are termed his right-hand man and left-hand man: and, if the bridegroom is a child, or bashful, these men act for him and increase the mirth of the wedding by a thousand tricks which they play on his relations and friends. They pretend to receive the bridegroom's commands as those of a monarch, to seize one person, to fine another, and to flog a third. These marriage pranks are usually preconcerted, but, even when not, they never give offence, as instances of bad humor at a nuptial festival are of very rare occurrence. The joys in the house of the bride are more moderate;

the lady is bathed, perfumed, and dressed in the richest clothes her family can afford. She also sits in state, and, before she leaves her own house or tent, she receives presents from a number of her friends.

"When this ceremony is over, she is covered with a scarlet veil, is mounted upon horseback, and conveyed to her husband's dwelling, who receives her at the threshold. The above usages are now almost as common among the citizens as among the wandering tribes of Persia. It remains to speak of those customs which are more peculiar to the latter, and several of which, from their character, probably existed among this class long before the introduction of the Mahamadan religion:—

"On the morning that the bride is to be conveyed to the house or tent of the bridegroom, her friends assemble. If she is the daughter of a chief or of an elder of a tribe, she is accompanied by all the horsemen whose attendance he can command; the party proceed, accompanied by dancers and music; and if the place of their destination is near, they take a circuitous road to it that the enjoyment of this part of the ceremony may be prolonged. When they appear at a distance the bridegroom mounts his horse, and, attended by his friends, proceeds to meet the cavalcade. He holds an apple or an orange in his hand, and when sufficiently near to be certain of his aim, he throws it at her with considerable force. All is silent attention from the time the parties come near each other till this act, which is the signal for general uproar and confusion. The bridegroom wheels his horse round, and rides at full speed to his place of abode. Every horseman of the bride's party endeavors to seize him, and he that succeeds has his horse, saddle and clothes, as a reward. This, however, is only the case where the party is wealthy; among the poorer classes, a few pieces of silver are paid as a fine to the successful pursuer. The bridegroom, however, is not often taken; for, as it is a point of honor to escape, he rides the fleetest horse of his tribe, and his friends endeavor by every means to favor his retreat.

"When the bride arrives at her future residence, the women by whom she is attended entreat her not to alight. The husband's relations crowd around her, and beg that she will. This is the moment of her power: every male of the family, into which she is about to enter, brings her presents proportionate to their ability, or their feelings of regard to her husband. They also solicit her to give up part of her dower, and their intreates are afterwards repeated by the husband; but the women of Persia are naturally tenacious of the only security they have against bad usage or accident, and though they sometimes return a part, they usually reserve enough to render it a check upon those to whom they intrust their future comfort and happiness. At these marriages, the men and women of the tribe dance; and the most polished chiefs, though they may conform, in the marriages of their own family, with the usages of the inhabitants of the cities in which they live, are in the habit of visiting the tents of their followers on these joyous occasions, and of contributing, by their munificence and their example of unreserved hilarity, to the mirth of these wedding feasts.

"The usage of divorce among the tribes is the same as among the inhabitants of cities, but it is of still rarer occurrence. This may be ascribed to various causes. The virtue of the females is more strict; they are, from their labor, more valuable to their husbands; and the poorer class have seldom the means of paying a dower to a wife whom they divorce. We

may also conclude that it is dangerous, in such a community, to offend the relations of a female of a respectable family; for though these are prompt to be her executioners, if she is proved guilty of adultery, they are her strenuous supporters as long as she is innocent of that crime.

"The time of the male part of the tribes in Persia is passed in riding, practising their military exercises, and hunting. Their fare is coarse and moderate; they now and then feast upon meat, but their general diet is a hard black bread, sour milk, and curds. They do often indulge in intoxicating liquors; their chief delight is in sitting together, smoking their pipes, and in listening to songs and tales, or in looking at the tricks, grimaces, and witticisms of buffoons (who are to be found in every quarter of Persia), and some of whom are perfectly skilled in their art.

"The men of the wandering tribes delight to tell or listen to romantic tales: some of them not only make themselves masters of this art, but learn to recite verses, particularly those of Ferdosi. A person who has cultivated this talent enjoys a great share of the respect of his associates, who frequently call upon him to amuse an idle hour by transporting his hearers into the regions of fancy, or to excite their minds to deeds of valor, by repeating lines which celebrate the renown of their ancestors.

"The women of the tribes of Persia who dwell in tents are seldom veiled, but are more respected than the females who dwell in cities, because they are more useful to the community of which they form a part. They not only share the bed, but the fatigues and dangers of their husbands, and the masculine habits which they acquire do not displease, for they seem suited to their condition of life. If they are not of high rank, they perform all the domestic and menial offices of their own home, and strangers, who visit their houses and tents, are certain to receive the kindest and most hospitable welcome from them. But there is nothing in the manner of these women that can be mistaken; it is fearless, but not forward, and evidently proceeds from the consciousness of security, not the absence of shame. Though in general their complexion is dark and sunburnt, they have sometimes, when young, a considerable share of beauty; a sense of their free condition gives lustre to their eyes, and they often add to fine features a very graceful form. But among the lower orders of this class, their beauty is soon destroyed by hard labor and continual exposure to the climate.

"The poverty and usages of the wandering tribes often prevent the men from marrying even the number of wives allowed by the law. Many of them have only one, and unless she is old, barren, or unfit to work, they do not marry another. The reason is that they can seldom afford to support more than one wife; and from the liberty which the females enjoy, their quarrels, where there are several in a family, would be seriously embarrassing; and marriage, which is considered as one of the chief bonds of union between the men of a tribe, would become a constant source of discord and contention. The practice of hiring wives for a certain period, which prevails in the cities and towns of Persia, is held in abhorrence by the females of tribes; and these have frequently been known to attack priests in the most violent manner, whom they believed to have sanctioned an usage which they deem so degrading. Though we may conclude, from what has been stated, that these women enjoy more freedom and consideration than the other females of Persia, they are still

remote from that rank which has been assigned to the sex among the civilized nation of Europe; they toil, while their lord spends his hours in indolence or amusement, and are regarded more as servants than as associates. If a man of a wandering tribe has not so many wives and slaves as the religion he professes permits, or as his brother Mahamadan of the city, it is merely, as has been stated, because his poverty, or the condition of the society to which he belongs, limits his desires. The moment that his situation alters, he is prompt to riot in every species of dissipation; and the partner, who more than shares his toils, has no chance of an equal partition in any good fortune that may attend him. If he is raised to a high station, he deems an increased indulgence of his sensual appetites one of the chief pleasures of advancement, and when he becomes an inhabitant of a city, he at once adopts the customs of a citizen. His first wives, if he has more than one, are compelled to sacrifice liberty they before enjoyed, and to endure that neglect which is the natural consequence of his power to obtain younger and more beautiful females. Among these tribes, however, maternal claims are always respected. The mother's influence over her son usually continues through life, and she is ready to maintain that authority, which is grounded on habit and affection, by ministering to his gratification. It is her duty to preside over his family; and if he is rich, he usually intrusts to her not only the choice of his female partners, but their management. An anticipation of the enjoyment of this power makes the women in Persia anxiously desire to have male children. The birth of a son is hailed with joy; that of a daughter is always a disappointment.

"These observations on the usages of the wandering tribes chiefly apply to those of Persian and Turkish origin. The Arabian tribes subject to Persia, who inhabit the shores of the Gulf, are more assimilated in their habits to the people from which they are derived, than to those amid whom they dwell. They continue to speak Arabic, and preserve almost all the customs of their original country. They in general dress like the inhabitants of Arabia, wearing, instead of the cap of the Persians, a light turban, and are usually covered with a flowing cloak. The manners of this race, through less rude than those of the other tribes of Persia, retain much of the wildness and independence of their ancestors.

"The diet of the Arabian tribes in Persia is more frugal than that of any other of the inhabitants of that kingdom. It consists chiefly of dates. But what others would consider a hardship, habit with them has converted into an enjoyment; and the Arab deems no food more delightful than that upon which he lives.

"The Arabian tribes in Persia possess the power of flying from oppression when they cannot resist it. The sea is always open to them, and they are accustomed to that element. Not only the islands of the Gulf, but the neighbouring territories of Turkey and the opposite coast of Arabia, are inhabited by their brethren; and these circumstances, combined with their original habits, give a freedom of sentiment and expression to this race of men that is very striking.

"Though no country has undergone, during the last twenty centuries, more revolutions than the kingdom of Persia, there is, perhaps, none that is less altered in its condition. The power of the sovereigns and of the satraps of ancient times; the gorgeous magnificence of the court;

the habits of the people, their division into citizens, martial tribes, and savage mountaineers; the internal administration and mode of warfare, have continued essentially the same; and the Persians, as far as we have the means of judging, are, at the present period, not a very different people from what they were in the time of Darius and of Noushīrwan.

"Almost all the sovereigns of Persia have been religious, or were at least punctual observers of the forms of the faith which they professed. This is essential (even if they were not sincere) to the support of their power, and its necessity is inculcated from infancy. Lessons of morality are not thought to be so important. Every monarch of Persia is considered at liberty to indulge, from his earliest youth, in the grossest sensuality. The boundless gratification of his passions is deemed a privilege of his condition; and we may, perhaps trace to this, beyond all other causes, that constant change of dynasties which we meet with in the history of this country. Families are elevated to power by the efforts of some great and extraordinary man; his immediate successors, stimulated by his example and by the necessity of exertion to maintain and extend the dominion that his courage and talents have acquired, pursue the same path, but their descendants are destroyed by the fame of their forefathers. Instructed to believe themselves born to rule, they conceive that they have only to enjoy the power which they inherit. They give themselves up to the luxury by which they are courted; listen to the flatterers by whom they are surrounded, till, enervated and subdued by a life of indolence and vice, they fall before a popular chief of their own country or a foreign enemy.

"A monarch of Persia acknowledges nothing as obligatory upon him but the ritual observances of his religion. Mercy, generosity, and justice he admits to be virtues, but considers them as royal qualities—not duties. Accustomed to have every look obeyed, and to complete submission to his authority, he is as impatient of any obstacle to the fulfilment of his desires as he is insensible to the value of devoted service.

"There is, perhaps, nothing more difficult than for a monarch of Persia to continue humane, even if that should be his natural disposition. The constant habit of directing and witnessing executions must, in the course of time, harden his nature; and those intrusted with the education of the princes of this country, as if apprehensive that an indulgence in tender feelings should interfere with the performance of their future duties, take them, when almost infants, to witness scenes at which men would shudder. These early lessons appear to have been almost uniformly successful, for we have hardly one instance, in the history of Persia, of a king of that country evincing any uncommon degree of humanity; while there are many to prove that the habit of shedding blood often becomes a passion, by a brutal indulgence in which human beings appear to lose that rank and character which belong to their species.

"The sovereigns of Persia are sometimes compelled to devise the means of secretly destroying those powerful subjects whose allegiance they suspect, but whom they fear openly to accuse or to attack. Policy, and indeed self-preservation, may justify such proceedings, but the necessity of having recourse to them cannot prevent their baneful influence on the mind, nor alter that impression which they are calculated to make.

"The character of the princes of the blood in Persia can never be correctly known. They always act under great restraint. Their manners are in

general kind and prepossessing, as their principal object is to attach to their person those with whom they associate, and to gain a popularity that may promote their future advancement. Though the situation of these princes should impress them with the necessity of great prudence, if not of dissimulation, the flattery of those by whom they are surrounded, and the arrogance of high birth, very frequently counteract these salutary impressions; and, when entrusted with the exercise of authority, they often display as much violence as if their brows were already encircled with that crown which is to vest them with despotic and uncontrolled power.

"The ministers and chief officers of the court of Persia are almost always men of polished manners, well skilled in the business of their respective departments, of pleasant conversation, subdued temper, and very acute observation; but these agreeable and useful qualities are in general all that they possess. Nor is virtue or liberal knowledge to be expected in men whose lives are wasted in attention to forms; whose means of subsistence are derived from the most corrupt sources; whose occupation is intrigues that have always the same objects, that of preserving themselves or of ruining others, who cannot, without danger, speak any language but that of flattery and deceit; and who are, in short, condemned by their condition to be venal, artful, and false. There have, no doubt, been many ministers of Persia whom it would be injustice to class in this general decription, but even those most distinguished for their virtues and their talents have been forced, in some degree, to accommodate their principles to their station; and unless where the confidence of their sovereign has placed them beyond the fear of rivals, necessity has compelled them to practise habits of subserviency and dissimulation, which are at variance with that truth and integrity that can alone constitute a claim to the respect which all are disposed to grant to good and great men.

"The characters of the governors of provinces and of cities may be said to be in a considerable degree formed on that of the reigning sovereign, but the system of the government must always dispose this class to abuse the brief authority with which they are vested. They are, however, from the situation in which they are placed, in general more manly and open, both in their manner and conduct, than the ministers and courtiers, and are therefore, as a body, entitled to more respect; for habits of violence and injustice do not debase the nature of man so much as those of deceit and falsehood.

"The religious orders in Persia are divided into several classes. The character of the few who have attained very high rank has been before noticed. They are usually men of learning, of mild temper, and retired habits. They are very careful to preserve the respect they enjoy by cherishing those impressions that are entertained of their piety and humility. It is rare to see them intolerant, except in cases where they deem the interest of that religion, of which they are the head, in danger. The lower classes of the priesthood in Persia are commonly of a very opposite character to their superiors. With little knowledge and great pretensions, they demand a respect which they seldom receive, and are, in consequence, among the the most discontented of the community. The general disposition of the Persians to treat strangers of a different religion with kindness and hospitality is a subject of constant irritation to them. They rail at all communication with infidels, and endeavour to obtain an importance with the

lower orders of the people by a display of their bigotry and intolerance. This class of men are often accused by their countrymen of indulging in the gratification of the worst passions of the mind. To say a man hates like a Mūla is to assert that he cherishes towards another sentiments of the most inveterate hostility.

"There is considerable difference of character, among the inhabitants of the various cities and towns of Persia, which originates in the opposite feelings and habits which they have derived from their ancestors. The natives of Kasvīn, Tabrez, Hamādān, Shīrāz, and Yezd are as remarkable for their courage as those of Kūm, Kashan, and Isfahān are for their cowardice. The former are chiefly descended from martial tribes; while the forefathers of the latter have, for many centuries, pursued civil occupations. But, though some of the citizens of Persia are less warlike than others, the different shades of character which this occasions are not of so much consequence as to prevent their being included in a general description. The whole of this community may be deemed, as far as regards their personal appearance, a fine race of men; they are not tall, but it is rare to see any of them diminutive or deformed, and they are in general strong and active. Their complexions vary from a dark olive to a fairness which approaches that of a northern European; and if they have not all the bloom of the latter, their florid healthy look often gives them no inconsiderable share of beauty. As a people they may be praised for their quickness of apprehension, vivacity, and the natural politeness of their manners. They are sociable and cheerful, and, with some remarkable exceptions, as prodigal in disbursement as they are eager of gain. The higher classes of the citizens of Persia are kind and indulgent masters; and the lower ranks are, as far as respects the active performance of their duty, and the prompt execution of the orders they receive, the best of servants. In countries where the law grants equal protection to all ranks of society, and servitude does not imply dependence, the master and servant are much more separated than in despotic states. In the latter, where there are no middle classes, the servant is often the humble friend, and lives in habits of intimacy that could only exist where the actual distinction is so great as to remove all danger of either forgetting the inequality of their condition.

"The falsehood of the Persians is proverbial, nor are the inhabitants of that country backward to deny this national reproach; but they argue that this vice appertains to the government, and is the natural consequence of the condition of the society in which they live. Tthere can be no doubt that when rulers practise violence and oppression, those who are oppressed will shield themselves by every means within their power; and when they are destitute of combination and strength, they can only have recourse to art and duplicity; nor is the moral character always debased by the use of this species of defence. Instances continually occur in Persia, as in other countries subject to an arbitrary government, where the head of a village, or the magistrate of a city, entitles himself to the gratitude and admiration of those under him by a various and undaunted perseverance in falsehood, by which he endangers his own life and property, to save others who consider him as their guardian and protector.

"The frame of private society in Persia is, perhaps, still more calculated to render men artful and false than the constitution of their government. The wives and slaves of a despotic husband and master must have all the vices

of their debased condition. The first lesson which their children learn from the example of those they love is to practise deceit; and this early impression is confirmed by all their future habits. They may hear and admire moral sentences upon the beauty and excellence of truth, but prudence warns them against a rigid adherence to so dangerous a virtue. The oaths which they constantly use to attest their veracity are only proofs of their want of it. They swear by the head of the king, by that of the person they address, by their own, and by that of their son, that they are not asserting what is false; and if a stranger should continue to evince suspicion, they sometimes exclaim,—'Believe me; for, though a Persian, I am speaking the truth.' There are, no doubt, some of the natives of Persia who do not deserve to be included in this general description, and who are distinguished by their regard for truth, but their numbers are too inconsiderable to save their countrymen from the reproach of falsehood as a prevalent national vice.

"The citizens of Persia are not subdued by their situation into a submissive character. They are easily inflamed into passion, and act, when under its influence, like men careless of the result. A stranger, who is unacquainted with the nature of the government and the latitude of speech which it permits in those whom it oppresses, is surpised to hear the meanest inhabitant of a town venting imprecations against his superiors, nay, sometimes against the sacred person of the king himself. These extraordinary ebullitions of passion, which are very common among the lower orders in Persia, generally pass unheeded. Sometimes they may provoke a reproof or a few blows, but they never receive consequence from the unwise interference of power to repress them.

"Many of the inhabitants of the principal cities in Persia are men of some education; but even those who are not so are remarkable for the fluency of their language. They express themselves with a freedom and boldness that is always restrained by the disparity of rank between them and the person whom they address.

"The character of the military tribes differs essentially from that of the other inhabitants of Persia. The chiefs of these clans are often as much distinguished for their generosity as their courage. They are, from their condition, less artful than the ministers and principal civil officers of the kingdom; but they cannot be deemed exempt from that vice, though it is corrected by their pride and violence. Arrogant from birth, and surrounded from infancy by devoted dependents, their minds are habituated to overrate their own pretensions and depreciate those of others. When inflamed with passion, they in an instant lose all that courtly manner which they are accustomed to assume, and give way to the most ungovernable rage. They seldom suffer from the bold imprudence of the language which they use on these occasions, as they can always plead in excuse the habits of the rude class to which they belong; and the consideration they demand upon this ground is hardly ever refused, even by the monarch himself if he has been the object of their intemperance. The character of these military nobles may be said to change with the state of their country: when that is settled for any long period, they lose a great deal of their native honesty and violence. Educated at the capital, where in youth they are generally kept as hostages for the good conduct of their fathers, and compelled to constant attendance on

the king after they have attained manhood, they become in time courtiers, and are not, except in being more haughty, materially different from the other nobles and principal officers of the country. We can neither praise them nor any other of the higher ranks in Persia for their strictness in either moral or religious duties: to the former, they do not even pretend to give much attention; and though they are careful as to the observance of all the forms of the latter, they often appear indifferent as to the substance, and are in the habit of discussing the tenets and dogmas of their faith with a freedom that sometimes borders upon impiety.

"The character of the Illiats, or men who continue to dwell in tents, is very opposite to that of the inhabitants. They have the virtues and vices of their condition; are sincere, hospitable, and brave; but rude, violent and rapacious. They are not in need of falsehood and deceit, and therefore not much in the habit of practising them; but if they have fewer vices than the citizens of Persia, it is evidently the absence of temptation, and the ignorance of luxury and refinement, which gives them all the superiority they boast; for it is remarked that they never settle in towns, or enter them as victors, without exceeding the inhabitants in every species of profligacy.

"The females of Persia who dwell in towns are usually placed in the situation of slaves, and have therefore many of those qualities which belong to that condition. The different shades of character of a race, who can hardly be said to have any influence in the community, is of little importance; and if it were otherwise, we cannot have sufficient information of the subject to form any correct judgment upon it. If common report is to be credited, or if we grant our belief to the tales of Persian writers, the art and ingenuity of the women of that country are very often successful in eluding the jealous vigilance of their domestic tyrants. Of the females of the wandering tribes we have already spoken. They enjoy a fair portion of liberty, and if they are inferior to the natives of cities in beauty of person and softness of manner, they are superior to them in industry, in chastity, and many other virtues. We meet, indeed, with frequent examples among this class of an elevation of sentiment and an heroic courage, which nothing but the freedom of their condition could inspire.

"In speaking generally of the inhabitants of Persia, we may describe them as a handsome, active and robust race of men, of lively imagination, quick apprehension, and of agreeable and prepossessing manners. As a nation they may be termed brave, though the valour they have displayed, like that of every other people in a similar condition of society, has in a great degree depended upon the character of their leaders and the nature of those objects for which they have fought. Their vices are still more prominent than their virtues. Compelled, by the nature of their government, to have recourse on every occasion to art or violence, they are alternately submissive and tyrannical. Many of their more serious defects of character may be attributed to the same cause, and there is, perhaps, no country in which so much of the immorality of its inhabitants can be referred to a bad system of internal administration as Persia. This reflection, though it may mitigate the sense we entertain of the depravity of individuals, leaves but little hope of their amendment; for it is evident that can alone be effected by the concurrence of many radical changes with

a complete alteration in their political condition—an event which neither their past history nor present state can lead us to anticipate."

The following description by Morier, of an entertainment which was given in his honor at Shīrāz, is interesting as shewing something of the amusements of the higher classes :—

"As soon as we were seated the amusements commenced, and at the same moment the rope-dancer vaulted, the dancing boys danced, the water-spouter spouted, the fire-eater devoured fire, the singers sang, the musicians played on their kamanchas, and the drummers beat lustily on their drums. This singular combination of noises, objects and attitudes, added to the cries and murmurs of the crowd around, amused, yet almost distracted, us.

"The rope-dancer performed some feats, which really does credit to his profession. He first walked over his rope with his balancing pole, then vaulted on high; he ascended the rope to a tree in an angle of 54°; but, as he was reaching the very extremity of the upper range of the angle, he could proceed no further, and remained in an uncertain position for the space of two minutes. He afterwards tied his hands to a rope-ladder of three large steps, and, first balancing his body by the middle on the main line, let fall the ladder and himself, and was only brought up by the strength of his wrists thus fastened to their support. He next put on a pair of high-heeled shoes and paraded about again, then put his feet into two saucepans and walked backwards and forwards. After this he suspended himself by his feet from the rope, and, taking a gun, deliberately loaded and primed it, and, in that pendant position, took an aim at an egg (placed on the ground beneath him), and put his ball through it. After this he carried on his back a child whom he contrived to suspend, with his own body besides, from the rope, and thence placed in safety on the ground. His feats were numerous, and as he was mounted on a rope much more elevated than those on which such exploits are displayed in England, they were also proportionably dangerous. A trip would have been his inevitable destruction. He was dressed in a fantastical jacket, and wore a pair of breeches of crimson satin, something like those of Europeans. The boys danced, or rather paced the ground, snapping their fingers to keep time with the music, jingling their small brass castanets and uttering extraordinary cries. To us all this was tiresome, but, to the Persians, it appeared very clever. One of the boys, having exerted himself in various difficult leaps, at last took two kanjhars or daggers, one in each hand, and with these, springing forwards and placing their points in the ground, turned himself head-over-heels between them, and, again, in a second display, turned himself over with a drawn sword in his mouth.

"A negro appeared on the side of a basin of water (in which three fountains were already playing), and, by a singular faculty which he possessed of secreting liquids, managed to make himself a sort of fourth fountain by spouting water from his mouth. We closely observed him : he drank two basins and a quarter of water, each holding about four quarts, and he was five minutes spouting them out. Next came an eater of fire. This man brought a large dish full of charcoal, which he placed deliberately before him, and then, taking up the pieces, conveyed them bit by bit successively into his mouth, and threw them out again when the fire was extinguished. He then took a piece, from which he continued to blow the most brilliant sparks for more than half an hour. The trick consists in putting in the

mouth some cotton dipped in the oil of naptha, on which the pieces of charcoal are laid, and from which they derive the strength of their fire. Now, the flame of this combustible is known to be little calid. Another man put into his mouth two balls alternately, which burnt with a brilliant flame, and which also were soaked in the same fluid.

"The music was of the roughest kind. The performers were seated in a row round the basin of water. The band consisted of two men, who played the kamancha, a species of violin; four, who beat the tamborine; one, who thrummed the guitar; one, who played on the spoons; and two, who sang. The loudest in the concert were the songsters, who, when they applied the whole force of their lungs, drowned every other instrument. The man with the spoons seemed to me the most ingenious and least discordant of the whole band. He placed two wooden spoons in a neat and peculiar manner betwixt the fingers of his left hand, whilst he beat them with another spoon in his right.

"All this continued till the twilight had farely expired, when there commenced a display of fire-works on a larger scale than any that I recollect to have seen in Europe. In the first place, the director of the works caused to be thrown into the fountain before us a variety of fires, which were fixed on square flat boards, and which, bursting into the most splendid streams and stars of flame, seemed to put the water in one entire blaze. He then threw up some beautiful blue lights, and finished the whole by discharging immense vollies of rockets which had been fixed in stands, each of twenty rockets, in different parts of the garden, and particularly on the summits of the walls. Each stand exploded at once, and at one time the greater part of all the rockets were in the air at the same moment, and produced an effect grand beyond the powers of description.

"At the end of this exhibition a band of choice musicians and songsters was introduced into the particular apartment where we were seated. A player on the kamancha really drew forth notes which might have done credit to the better instruments of the west, and the elastic manner with which he passed his bow across the strings convinced me that he himself would have been an accomplished performer, even among those of Europe, if his ear had been tutored to the harmonies and delicacies of our science. The notes of their guitar corresponded exactly to those of our instrument. Another sang some of the odes of Hāfiz, accompanied by the kamancha, and in a chorus by the tamborines.

"After this concert, some parts of which were extremely noisy and some not unpleasant even to our ears, appeared from behind a curtain a dirty-looking negro, dressed as a faquir or beggar, with an artificial hump, and with his face painted white. This character relates facetious stories, threw himself into droll attitudes, and sang humorous songs. Amongst other things he was a mimic; and, when he undertook to ridicule the inhabitants of Ispahān, he put our Shīrāz audience into ecstacies of delight and laughter. He imitated the drawling manner of speaking, and the sort of nonchalance so characteristic of the Ispahānīs. The people of Shīrāz (who regard, themselves as the prime of Persians, and their language as the most pure, and their pronunciation as the most correct) are never so well amused as when the people and the dialect of Ispahān are ridiculed. Those of Ispahān, on the other hand, boast, and with much reason, of their superior cleverness and learning, though, with these advantages, indeed, they are said to mix

roguery and low cunning. The exhibition finished by the singing of a boy, the most renowned of the vocal performers at Shīrāz and one of the prince's own band. His powers were great, descending from the very highest to the very lowest notes, and the tremulations of his voice, in which the great acme of his art appeared to consist, were continued so long and so violently that his face was convulsed with pain and exertion. In order to aid the modulations he kept a piece of paper in his hand, with which he did not cease to fan his mouth.

Morier thus describes a Persian dinner:—

"The concert over, we collected our legs under us (which till this time we had kept extended at ease) to make room for the 'sofras,' or table-cloths, which were now spread before us. On these were first placed trays of sweet viands, light sugared cakes, and sherbet of various descriptions. After these, dishes of plain rice were put, each before two guests, then pillaos, and after them a succession and variety which would have sufficed ten companies of our number. On a very moderate calculation there were two hundred dishes, exclusive of the sherbets. All these were served up in bowls and dishes of fine china, and in the bowls of sherbet were placed the long spoons made of pear tree, and each of which contained about the measure of six common table spoons, and with these every guest helped himself. The Persians bent themselves down to the dishes, and ate in general most heartily and indiscriminately of everything, sweet and sour, meat and fish, fruit and vegetable. They are very fond of ice, which they eat constantly and in great quantities, a taste which becomes almost necessary to qualify the sweetmeats which they devour so profusely. The Minister, Nasr Ūla Khan, had a bowl of common ice constantly before him, which he kept eating when the other dishes were carried away. They are equally fond of spices and of every other stimulant, and highly recommended one of their sherbets, a composition of sugar, cinnamon, and other strong ingredients. As the envoy sat next to the minister, and I next to the envoy, we very frequently shared the marks of his peculiar attention and politeness, which consisted in large handfuls of certain favourite dishes. These he tore off by main strength and put before us: sometimes a full grasp of lamb mixed with a sauce of prunes, pistachio nuts, and raisins; at another time, a whole partridge disguised by a rich brown sauce; and then, with the same hand, he scooped out a bit of melon, which he gave into our palms, or a great piece of omelette thickly swimming in fat ingredients. The dishes lie promiscuously before the guest, who all eat without any particular notice of one another. The silence, indeed, with which the whole is transacted is one of the most agreeable circumstances of a Persian feast. There is no rattle of plates and knives and forks, no confusion of 'lacquies,' no drinking of healths, no disturbances of carving, scarcely a word is spoken, and all are intent on the business before them. Their feasts are soon over; and although it appears difficult to collect such an immense number of dishes, and to take them away again without much confusion and much time, yet all is so well regulated that everything disappears as if by magic. The lacquies bring the dishes in long trays called 'conchas,' which are discharged in order, and which are again taken up and carried away with equal facility: when the whole is cleared, and the cloths rolled up, ewers and basins are brought in, and every one washes his hand and mouth. Until the water is presented,

it is ridiculous enough to see the right hand of every person (which is covered with the complicated fragments of all the dishes) placed in a certain position over his left arm. There is a fashion even in this."

Cities.—"Persia has in all ages been remarkable for the magnificence and splendour of its cities. Isfahān, which was for several centuries the capital of this kingdom, though it has ceased to be the royal residence, is still the most populous.

"Tehrān can as yet boast of no splendid edifices, except the palace of the monarch. The munificence of Karīm Khān ornamented Shīrāz with a bazaar or market, equal, if not superior, to any at Isfahān; but Shīrāz has not many public buildings, and as there are few gardens and no avenues within its walls, its bare mud-terraced houses, when viewed at a distance, give it more the appearance of a ruined than a flourishing city. The town of Hamādān, once so famous under its ancient name of Ecbatana, has few beauties to attract the attention of the traveller. Many of the other cities of Persia are as remarkable for the excellence of their buildings as for the romantic beauty of their situation. Their site is usually upon small rivers or streams, and surrounded with gardens. Almost all the towns in Persia have a defence: this is generally a high mud wall, which is flanked by turrets, and sometimes protected by a deep dry ditch and a rude glacis. In every city and town of Persia there are one or more public caravanseraies for the accommodation of travellers. These edifices, which are also found at every stage on the principal roads of the kingdom, are in general built of stone or brick; their form is square, and the whole of the interior is divided into separate apartments; their walls, which are very high, are usually defended by towers, that they may be secure against the attack of robbers. The houses in Persia are almost all built of mud, and have terraced roofs; their inner apartments are usually better than their external appearance indicates. The smaller villages are in general very rudely constructed, and the common huts have often, instead of a terrace, a dome roof, that is made to avoid the necessity of using wood, which, as has been before stated, is throughout this country a very scarce article.

"The more civilized and peaceable classes of the inhabitants of Persia, who dwell in cities, towns and villages, have made considerable progress in both the useful and fine arts; but it appears from their production, and the accounts we have received from European travellers, that they were as far advanced several centuries ago as they are at this moment. This is not so much to be attributed to the internal distractions of their country, or to their prejudices, as to the form and character of their government. Men who live under a rude despotism can only be happy by reconciling themselves to their actual condition, every effort at improvement being attended with danger to the individual by whom it is made. If a new branch of commerce is discovered, the gains of those who have embarked in it are likely to be over-estimated, and they become exposed to the cupidity of power. If an individual exhibit superior skill as a manufacturer, his labour is liable to be seized by the monarch or by the provincial despot that rules under him, and the promulgation of new principles of science, however just, subjects the person to all the hostility of that formidable class, whose rank in the community is ground-

ed upon their supposed pre-eminence in knowledge, and who are disposed to treat a serious attack upon their dogmas as a crime that is hardly less than heresy. With these obstacles to prevent the progress of improvement, there is nothing to encourage it. Amid the vicissitudes to which they are liable, few persons look further than to provide for their own welfare. The history of Persia affords numerous instances of men being led, by religious sentiments or a desire of fame, to disburse great sums in charity; and many, even among the lower classes, who have acquired wealth, have wished to perpetuate their name by building caravanseraies, baths, and other structures of public utility. But they neither profess nor entertain any feelings connected with the general good of their country. All their views are avowedly personal; and from the character of their government, it is impossible that they can be otherwise. A monarch or a prince may, from the excellence of his disposition or the goodness of his understanding, indulge in plans of improvement, but even his views are limited by his condition, and he desires to effect the work of half a century in one or two years. His precipitation produces failure, for that which depends upon system cannot be effected by power. Besides, all great improvements are gradual, and even when they are introduced, the society must take the shape to which they are suited, or they cannot be permanent."

Vegetable productions.—"The surface of the soil of Persia varies from the sandy and unproductive plains on the shores of the Persian Gulf to the rich clayey soil on those of the Caspian, but it almost everywhere requires water to render it fruitful; and it is from this cause more than any other, that the frequent invasions to which it has been exposed have tended so greatly to diminish the produce and, consequently, to check the population of that country. The destruction of a few water-courses, which have been made with great labor and expense, changes in one season a verdant valley into a desert plain. Few countries can boast of better vegetable productions, or in greater variety, than Persia. Its gardens vie in beauty and luxuriance with any in the universe, and an idea may be formed, from what we observe of those parts of it that are highly cultivated, of the prosperity which that country might attain under a just and settled government. Some of its finest and most extensive valleys, which are covered with the remains of cities and villages, are consigned as pasture grounds to wandering tribes to feed their cattle and flocks; and, over an extent of a hundred miles once covered with grain, there now appears only the few scattered fields which are deemed sufficient to furnish with food the families who have the range of the domain, and to give an annual supply of green shoots to fatten their horses.

"The plough used in Persia consists of a large piece of wood making an angle with another, which, being sharpened at the end and frequently tipt with iron, forms the ploughshare. It is drawn by two oxen, or sometimes by one, and sometimes only by an ass. The number of animals used, however, depends on the consistency of the soil, as in some parts as many as four oxen are used to drag the plough. Besides the plough the Persians have a large rake, which serves as a harrow and is fastened to a pole and drawn like a plough by yoked oxen. They have another implement of agriculture, which is certainly capable of much improvement. It is a pole fixed transversely on another to which the oxen are yoked;

on each of these is a small wooden cylinder, about half a foot long, and these insignificant things are dragged as a roller over the ground.

"Among the products are gum tragacanth, assafœtida, yellow berries, henna (coarser than that of Egypt), madder roots, which grow wild upon the mountains, and are brought down for sale by the Iliāts or wandering tribes. The Hindús only export it as returns. Indigo is cultivated for the dyeing of linen and of beards, and grows about Shūstar, Dizfūl, and in Lāristán. It is not so fine as the indigo from India, which, indeed, is a great article of the import trade of Persia. They use the leaf only for their beards. There is no cochineal. Cotton is produced enough for the interior consumption of the country. The best manufacture which they make is a cotton cloth called the 'kaduk;' of this there is an exportation to Turkey. The finest is manufactured at Ispahān."

Irrigation.—"All cultivation in Persia depends so entirely on irrigation that it will not be out of place to give an account of the famous 'kanats' or aqueducts of that country, which are for the purpose of supplying this want. The extreme dryness of the climate, and the great deficiency of rivers, have obliged the natives to turn all their ingenuity to the discovery of springs and to the bringing of their streams to the surface of the earth. To effect this, when a spring has been discovered, they dig a well until they meet with the water; and if they find that its quantity is sufficient to repay them for proceeding with the work, they dig a second well so distant from the other as to allow a subterranean communication between both. They then ascertain the nearest line of communication with the level of the plain upon which the water is to be brought into use, and dig a succession of wells with subterranean communications between the whole suite of them, until the water at length comes to the surface, when it is conducted by banked-up channels into the fields, or wherever may be its destination. The extent of country through which such streams are sometimes conducted is quite extraordinary; mouths of wells are to be frequently met with in lonely vallies, and may be traced in different windings into the plain. It is because the water flows through these, invisible of course to the eye, that the historian said, no water is ever seen above the surface of the ground, and the immunities which he mentions the Persians bestowed upon those who brought water to places in which there was none before, evidently show that they were held in the same degree of consequence as at the present day. Such is the local consequence of a new kanat, that the day when the water is brought to its ultimate destination is made a day of rejoicing among the peasants. The astrologers are consulted to name a fortunate hour for the appearance of the stream, and, when it comes forth, it is received by songs and music attended by shouts of joy and exclamations of 'mobārak bāshad,' 'prosperity attend it.'

The labor and expense of a kanat of course depends greatly upon the distance whence the water is to be brought. The mode of making the wells is very simple. A shaft is first dug, then a wooden trundle is placed over it, from which is suspended a leather bucket, which is filled with the excavations by a man below and wound up by another above. Where the soil is soft, the mouths of the wells are secured by masonry.

This mode of procuring water is common to the whole of Persia, and although a particular and most important object is hereby attained, yet it

doubtless gives a great advantage to an enemy who, by the destruction of objects so valuable, so defenceless, and so easily destroyed, may in a day injure the work of years, and ruin, perhaps, permanently, the cultivation of a large district."

The vegetable produce of Persia may be tabulated as follows :—

Fārs—Tobacco, fruits, opium, grain, oranges, limes.

Kirmān—Indigo, henna, dates, pistachio nuts, anise-seed, cotton.

Irāk—Cotton, rice, gram, fruits, manna, henna, opium.

Khōrasān—Cotton, grain, ass afœtida, manna, tobacco, dates, gum.

Mazandarān—Cotton, sugar, rice, hemp, oranges, timber.

Ghīlān—Rice, oranges, hemp, timber.

Azarbījān—Gram, cotton, fruits.

Kirmānshah—Gram, gallnuts.

Hāmādān—Raisins.

Būrūjard—Fruits.

Agriculture.—"The depressed state of agriculture in Persia is, in a great degree, to be attributed to the unsettled nature and disposition of the government, which affords no protection to private property, and offers no encouragement to industry. The cultivator of the soil rarely expects to reap the fruits of his labors; his lands and house are liable to be plundered by the retainers of every petty chief, and he and his family may, in an instant, be deprived of all their little capital and reduced to beggary and want. The most fruitful districts which, under a wise and beneficent sovereign, might reward the toils of the husbandman, have therefore been abandoned, and now lie waste and uncultivated. The nature of the soil in this great country varies almost as much as the climate: in the southern and eastern provinces it is light and sandy; in the western and interior parts, hard and gravelly; and in the northern division, which borders on the Caspian sea, rich and loamy.

Rice, wheat and barley are common grains. Cotton, indigo and tobacco are also raised, and no country can exceed this, either in the variety or flavor of its fruits. Apples, pears, cherries, walnuts, peaches, apricots, melons, and pomegranates are everywhere to be procured at very low prices; the quinces of Ispahān are the finest in the east, and no grape is more delicious than that of Shīrāz. In the provinces bordering on the Caspian Sea and Mount Caucasus, the air is perfumed with roses and other sweet-scented flowers. Here trees and plants of almost every description may be found, but no skillful botanist has ever thoroughly explored these delightful regions. The most common trees in the interior are the mulberry, the sycamore, the walnut, the cypress, the conar (which bears a little fruit resembling a crab apple), and the poplar. There is also a tree common at Khonsar and in the neighbourhood of Ispahān, from which a species of gum or manna is gathered. Amongst the vegetable productions we may enumerate cabbages, cucumbers, turnips, carrots, peas and beans; and the potatoe, which has lately been introduced, thrives remarkably

well. Poppies, from which an excellent opium is extracted, senna, rhubarb, saffron and assafœtida are produced in many parts of the kingdom."

Manufactures.—"Many of the manufactures of Persia are beautiful, particularly their gold and silver brocades, their silks, and their imitation of Cashmere shawls, which are made of the wool of Kirmān. They make a variety of cotton cloths, but not of an equally fine texture as those of India. They have also several manufactories of glass, and some of a coarse ware resembling china; but their efforts have not yet succeeded in bringing these wares to any perfection.

"In mechanical arts the Persians are not inferior to the other nations of the east, but they do not surpass them. They work well in steel, and their swords, though brittle, are of an excellent temper and edge. They also make fire-arms and cast cannon, and would soon rival Europeans in this branch of manufacture, if it were possible that a government so constituted as that under which they live, could give adequate encouragement to men of science and to the ingenuity of its own subjects. In the arts of carving and gilding, few nations are more skilful. They also enamel upon gold and silver in the most beautiful manner, and their ornaments, which are made of these metals and precious stones, often display admirable workmanship."

The following particulars of the manufactures of Persia are extracted from Fraser:—

"Although few, if any, of the manufactures of Persia can be of much consequence in enumerating the exportable commodities of the country, they deserve attention as pointing out the tastes and necessities of the people, which foreign merchants must endeavour to supply. I therefore will give some description of the principal articles fabricated, which, with few exceptions, are chiefly for home consumption.

Silk Goods.—"The chief of these are called alījahs, dereīs, cussabs, pīrahuns, tafetas, and handkerchiefs. The whole of these are made best at Yezd, and those of Ispahān, Kashan, and Tabrez are next in estimation.

"The sizes and prices are as follow:—Alījahs and pīrahuns are made in pieces of 2 yards, 25 inches long by 25 inches wide, and resemble stout lute strings, but are fully closer in their texture. The wholesale price of those from Yezd is 7 reals (*9s. 4d.*); those from other quarters about 4½ reals (*6s.*) per piece. They are dyed either blue or red. The latter are nearly 30 per cent. dearer than the former, on account of the cochineal used in dyeing them. They are both used for men and women's shirts, one piece making a shirt.

"Dereīs are 3 yards, 29 inches long by 29 yards wide, of similar manufacture to the above, and of different fineness: those of Yezd sell at 10 reals (13*s.* 4*d.*); others for 8 reals (10*s.* 8*d.*) They are used for kabbas, the Persian outer vest.

"Cussabs, 7 yards, 2 inches long by 29 inches wide, somewhat stouter than those abovementioned, but similar in fabric, sell at about 22 reals (1£. 9*s.* 4*d.*) a piece. They are used for men's and women's trowsers.

"Tafetas, a fabric similar to, but stouter than, the same stuff with us; in size and price is the same as the alījahs.

"Velvets of very great beauty are made at Mashad, and in various places, as Ispahān, Kashān, and Tabrez.

"Satin is also made, but not of so fine a quality; that from China is much preferred.

"Handkerchiefs of very flimsy texture, about a yard square, spotted yellow, red, brown, blue or green, upon grounds of the same colours to match, sell from 1 to 1½ real (1s. 4d. to 2s.) each; others of a better texture, spotted or flowered on a black, red, blue, green or brown ground, with borders to match, 1¾ yards square, sold for 4½ to 5 reals (6s. to 6s. 8d.). A small sort, very coarse and flimsy, checked red, grey, yellow, green, blue or white, ½ to ¾ of a yard square, sold as low as half a real.

"The cotton goods chiefly manufactured are chintzes or printed cottons, and culumcars, pīrahun shahīs, kudduks, kherboz, Ispahān stripes, with a few intermediate varieties.

"Chintzes and prints are manufactured in many places, but they are coarse, both in texture and pattern, and are only used for inferior purposes. The printed cottons of India and Europe, particularly the latter, had superseded them so much, that the manufacturers were said to have petitioned the king to prohibit further importations. A protecting duty was talked of, but if such a measure were even put in practice, a very improbable thing, it would be always and easily eluded. They are largely exported to Russia.

"Culumcars are that sort of print, the pattern of which consists of wreathed and consecutive flowers in gay colours, sparsely thrown upon a ground, white, blue, red or fawn colour; they are used for particular purposes, as inner vests, linings of robes, &c., and are often of high price, according to the beauty of the pattern.

"Pīrahun shahīs (or king's shirts) resemble English long-cloth, which has entirely superseded them.

"Kudduks are narrow cloths of a fabric resembling nankeen of all colours, and of a size suited to make a single kabba, for which they are entirely used. They cost from 3 to 6 reals (4s. to 8s.), according to fineness. Those of Ispahān are most esteemed, and are largely exported to Russia.

"Stripes of Ispahān, another coarse cloth, striped blue, purple or grey, which cost about 2½ reals (3s. 4d.) a piece, and are taken in great quantities by the Russians.

"Kherboz, a coarse white cloth of a loose fabric, varying in quality. It is used by the poorer classes in many articles of clothing, and as lining for the garments of the better sorts. It is made for home-use in every village, and an immense quantity is taken off by the Russians.

"The woollen goods of Persia chiefly consist of carpets, namads, felted goods, Kirmān shawls, and a variety of fabrics of smaller importance used by the inhabitants as clothing.

"Carpets are made in many places. Those of Herat, of Kirmān, of Yezd, of Būrūjard, of the Tūrkomans of Khōrasān, of Ispahān, and Azarbījān are all beautiful, though of different fabric and pattern; and though they are for the most part dear, I think they might answer as an article of trade.

"Namads, or fine felt carpets, are sometimes of great beauty, but they are dear and apt to get moth-eaten; and never having been introduced

in Europe, there is no saying how they might answer: the supply might be very great. The other felted and woollen articles, being merely for internal consumption, need not be mentioned.

"There are few other things that require attention. The arms, cutlery, kallīūns, &c., which form objects of trade among themselves, might doubtless be better supplied by European manufactures. Something of this is done already, but in a trifling way and not lucrative in proportion to the risk. Such branches of trade may, however, increase in time and by attention. One article may be noticed, as it has acquired some celebrity—the wine of Shīrāz. This is made in no great quantity and in so careless a manner, that in choosing it not more than one carboy (or large bottle) in four or five can be made use of. There is no such thing as a cask in all Persia; and as the wine is fermented in comparatively small earthen vessels or glass bottles, some idea may be formed of the various and ill-concocted stuff that is too often produced.

"The chief manufactures of this kingdom are gold brocade, silk stuffs cotton cloths of various kinds, leather, shawls of an inferior quality, and the most beautiful carpets. At Shīrāz and Maraga are manufactories of glass; muskets, pistols and carbines are made and mounted in most of the great towns, and the best tempered and most esteemed sword blades are manufactured in Khōrasān by the descendants, it is said, of the celebrated cutlers of Damascus, transported thither by Tamerlane.

"The manufactures of Persia may therefore be summarised as follows:—

Shīrāz: arms, cutlery, glass-ware, ornamented pen-cases, silver and gold pipes, tobacco pipes, cotton cloths, cotton and woollen stockings, and wine.

"Kirmān—Shawls, namads and felt articles, carpets, matchlocks.

"Yezd—Silk goods, cotton cloths, carpets, namads, loaf sugar, shoes, iron-ware, earthen-ware.

"Ispahān—Silk goods, velvets, chintzes, cotton cloths, gold and silver brocades, glass-ware, paper, carpets, namads, fine cutlery, arms, bows and arrows, gold and silver kaliuns, ornamented pen-cases, loaf sugar, sweetmeat, shoes and stockings, carpentry.

"Kashān—Velvets, silk goods, cotton ditto, gold and silver brocades, copper, household utensils, earthen-ware.

"Kasvīn—Cotton cloths, namads, stockings, swords, arms.

"Khōrasān--Swords, fire-arms, stone-ware, namads, woollen cloths cotton goods, sheep-skin pelisses.

"Mashad—Velvets, sword blades, armour, dishes, etc., of stone-ware.

"Bīrjān and Ghayn—Namads, felts, woollen fabrics.

"Kūchān—Sheep-skin pelisses.

"Mazandarān—Silk and woollen goods.

"Ghīlān—Silk and cotton stuffs, woollens, cutlery, arms.

"Tabrez—Velvets, silk stuffs, carpets, namads, woollens, copper utensils, cutlery, arms.

"Kirmānshāh—Garpets.

"Hamādān—Prepared leather, sadlery, shoes.

"Būrūjard—Excellent carpets."

Trade.—"The export commerce of Persia was estimated by Fraser in 1824, as follows :—

India.	Turkey.	Bagdad.	Uzbaks and Turkomans.	Arabia and the Gulf.
Specie.	Grain.	Grain.	Kirmān shawls and woollens.	Wheat.
Dried fruits.	Raw silk.	Cotton.	Silk stuffs from Yezd and Ispahān, &c.	Dates.
Tobacco.	Tobacco and pipes.	Silk.	Gold embroidery from Kashān and Ispahān.	Dried fruit.
Wine.	Cotton.	Tobacco and pipes.	Copper-ware, &c., from Kashān.	Rose-water.
Drugs.	Lamb-skins.	Drugs.	Cotton goods.	Abbas (Arab cloaks.)
Assafœtida (Hing).	Foxs' skins.	Dyes.	Arms.	
Dates.	Carpets.	Cotton goods.	Leather from Hamādān.	
Sulphur.	Silk manufactures.	Silk goods.	Sal-ammoniac.	
Turquoises.	Cotton manufactures.	Kirmān shawls and woollen goods.	Dried fruits.	
Raw silk.	Kirmān shawls.	Cashmere shawls.	Shoes and clothes.	
Carpets.	Salt.		Turquoises.	
Kirmān shawls, &c.	Sheep.		Sugar, raw, refined, and candy.	
Rose-water.	Foreign produce.		Some Indian goods.	
Swords.	Cashmere shawls.		Opium.	
Combs.	Indian goods.			
Horses.	Indigo.			
Grey-hounds.	Coffee.			
Foreign produce.	Sugar.			
Copper.	Bokhāra sheep and lamb-skins.			
Saffron.	Pearls.			
Ialep.				

Specie.—"A large portion of the gold and siver which comes into Persia from the westward, in a way which will hereafter be related, still pursuing an easterly direction, is annually sent to India in exchange for the valuable commodities furnished by that country. In the year ending 31st May 1821, the official return of specie thus sent was 34,17,994 new Bombay rupees. The other exports to India are inconsiderable, except in the article of horses, of which sometimes the three presidencies receive a good many. In the above year there appears to have been a considerable shipment of silk to India. I know not if this be common.

Silk.—"The quantity of this sent to Bagdād, Constantinople, and their dependencies has already been stated; it is to be presumed that much of this finds its way to Europe.

Cotton.—"Although so bulky a commodity, finds its way even from the shores of the Caspian to those of the Levant.

Tobacco.—"Has already been noticed as a considerable article in the Bagdād and Turkey trades.

"It is unnecessary to make many remarks on the several items of the trade with Bagdād and Turkey; it embraces almost every important article of Persian production, either raw or manufactured; and it is a striking feature in this trade, that so many cumbrous and weightly articles

should be able to bear such an expensive and distant land carriage; it is also curious to see one country purchasing for ready-money from a neighbour, by no means proverbial for its industry, many articles of produce which might as easily be raised at home. Much of the coarser fabrics, both of silk and cotton, must be consumed in the wide provinces of Asia Minor; and it would be curious to learn what the inhabitants of these countries (known to be poor and oppressed) have to give in return for the gold which they lay out in purchasing these commodities.

"It is also interesting to remark the proportion of Indian goods which find their way accross the mighty space which intervenes between that country and Asia Minor. Shawls of Cashmere, spices, indigo, and muslins reach the Bosphorus by this long route, and the lamb-skins of the no less distant Bokhāra are thus found in the bazaars of Bagdād and Constantinople.

"An intelligent merchant of considerable eminence at Tabrez told me, that if he were about to undertake a speculation to Constantinople, he he would carry with him silk, cotton, tobacco, Cashmere shawls, indigo, coffee, and money. The coffee he would sell at Erzrūm, without expecting great profit, to pay the expenses of carriage, customs, and other caravan expenses.

"It is needless to make many remarks on the exports to Bokhāra; the trade is not inconsiderable, but it is often interrupted; the only way in which it could probably affect the trade of Persia and Europe would be by a demand arising for its black lamb-skins, which might be paid for, through the medium of Persian merchants, with European commodities. I fear it is not a probable event, and that it is not in this way that Bokhāra and Samarcand must be supplied with our manufactures.

"The imports of Persia from various countries are:—

Europe.		India.	Turkey, Bagdad, &c.	Arabia.
Woollens as— Broad-cloths, of various qualities. Narrow cloths. Ladies' ditto. Cassimeres. Cumblets. Cotton manufactured goods as— Chintzes. Printed cottons. Long-cloths. Cambrics. Musiins. Veils. Silks as— Velvets. Satins. Crapes. French brocades & embroidered goods. Shawls, imitation of Cashmere. Precious stones and jewellery. Enamel.	Gold lace. Spangles. Metal buttons. Cutlery. Fire-arms. Watches. Spectacles. Spying-glasses. Thermometers. Barometers. Air-guns. Musical snuff-boxes and such toys. Leather. Earthen-ware. Glass-ware. Medicines (particularly patent.) Trunks of various sizes. Iron. Copper. Tin. Quicksilver. Ammonia. Cochineal. Cream of Tartar. Verdigris.	Cotton goods as— Chintz, Masulipatam. Ditto, Mooltan. Ditto, Lucknow, &c. Muslins, a few. Indigo. Spices of all sorts. Sugar. Sugar-candy. Gold and silver stuffs and brocades from Benares. Precious stones. Earthen-ware. Shawls from Cashmere. Iron. Lead. Copper.	Specie in gold and silver. European manufactures brought from the ports of importation in the Levant.	Coffee. Pearls. Sweetmeats (Hulwah). Pearls. Bokhara and the other Uzbak States Black lamb and sheep-skins. Cumblet, or cloth of camel's-hair. Coarse silk handkerchiefs. Hides (raw). Dried plums (prunes). Lapis lazuli from Badukshan. Rubies and other precious stones from the same place. Indigo from India. Shawls and other Indian produce. Cochineal from Russia. Chintzes and other European articles brought from Russia. China-ware. Tea and a few other Chinese goods.

"Persia, it is true, is a poor country, and it is but a small part of its population that can afford to indulge in superfluities; still, its increasing acquaintance with Europe and European commodities has created a desire to possess the conveniences and luxuries which are brought from thence, so that the consumption of them is extensive and constantly increasing. The foregoing table affords a list of the principal imports, some of which merits particular attention; and first, the woollens, which, not only in Persia, but over all the east, have long been admired, and the demand for which is great and increasing: there is little doubt that if due attention were paid to the tastes of the various eastern nations, and if the price of the commodity could be diminished, either by lessening the charges of transportation or reducing the original cost, the consumption would be greatly extended. The colors preferred in Persia are fawns, browns, greens, yellows, purples, scarlets, and light colours in general. Blues and blacks are little used; and the lighter qualities of cloth, as ladies' cloth, are, I think, most in request. I saw little, if any, of the finest qualities of broad-cloth, that which might be termed second quality, sold by the piece at from 20 to 24 reals (1*l.* 6*s.* 8*d.* to 1*l.* 12*s.*) per Persian yard of 39 inches; the next quality at 16 to 18 reals (1*l.* 1*s.* 4*d.* to 1*l.* 4*s.*), and so on. All these cloths are much used by those who can afford them, for barounies, oemahs, and such articles of Persian dress, as well as many other purposes of luxury and splendour.

"Chintzes and printed cottons are articles that clâim particular regard, as by a judicious attention to feeding the market with good and moderately priced goods, and studying to please the tastes of the people, the consumption might be rendered very large and important.

"The consumption of chintzes and printed goods has at all times been great in Persia; but a large quantity of the coarser sorts was fabricated in the country, and all those of finer descriptions were imported from Masulipatam, Mooltan, Lucknow, Futtehgurh, Delhi, &c. These have now been in great measure superseded by the English, French, and German stuffs, introduced from the ports of the Levant, of India, and by way of Russia.

"The success of this branch of the trade depends very greatly upon the patterns sent, for fashion in this respect in Persia is to the full as capricious as in Europe, and the inhabitants will reject an excellent article merely because the pattern does not please them; while they give an extravagant price for goods of a very inferior description, merely because their gay colors happen to suit their fancy; for want of attention to this material point, hundreds of chests of printed cottons, sent from Bombay, lie at Shīrāz and Ispahān totally unsaleable.

"The French and German manufacturers have been much more successful than the English in hitting the Persian taste: no doubt, because they took care to have the best information upon the subject; and every baazar had a full display of their rich and glaring chintzes, while many of our more sober English goods lay neglected on the inner shelves unasked for and unseen. It would not be easy to convey an idea of the kind that would suit the eastern markets, but novelty united with rich and well-blended colors seldom fails to please. For some time before I was in Persia, the long, rich, running patterns, resembling striped shawls, were most approved of, and such chintzes, of moderate quality, would fetch from 5 to 8 reals

(6s. 8d. to 10s. 8d.) per yard of 39 inches. At the time I was there, these had begun to lose ground, and those patterns which resembled spotted shawls, with larger or smaller pines upon a black, blue, green or yellow ground, had the preference.

"Culumcars (as they term it), or those chintzes which have a pattern of light and gaily-colored flowers, wandering over a red, fawn, or light blue ground and of no great fineness, were sold, according to the beauty of the pattern, from 4 to 6 reals (5s. 4d. to 8s.) a yard of 39 inches.

"A favourite article of women's wear was a sort of large handkerchief, from five to six feet square, in imitation of shawl handkerchiefs, printed in rich patterns, usually consisting of a large centre ornament, a border of flowers or pines and corner ornaments, all rich with red, green, and yellow colors upon various grounds; such handkerchiefs would sell at 24 to 30 reals (£1 11s. to £2.) a piece. All goods of this sort, except these handkerchiefs, should be glazed. The French and German goods are not glazed.

"It is impossible to say what the consumption of these goods in Persia may at present be: the custom-house records are too loose and false to be trusted to, even if access could be had to them; and private opinions varied so greatly, that I do not venture to give any. It may be observed, that, in the year ending 31st May 1821, there were 734 chests of English and 1,650 of Masulipatam chintzes imported from India *viâ* Būshahr alone, which must be trifling in proportion to the quantity received *viâ* Constantinople, Aleppo, Bagdād, Teflīs, and the various ports of the Caspian Sea, besides what comes overland from India by the way of Kābal, &c. It has already been observed that the quantity thus imported had alarmed the manufacturers so much, that they had petitioned the king to put a stop to the importation; this circumstance alone proves the great increase of the trade. I may add that though the patterns of the French and German goods were often preferred, that preference was always transferred to the English manufactures, whenever they equally suited the taste of purchasers; and there is little doubt that if this were more attended to, they would drive the goods of other nations from the market.

"White cotton cloths are not as yet in so much request, nor is it probable that in Persia they ever will, because white linen is not used by its inhabitants. There is, however, a considerable quantity of long-cloth, cambric, and the muslin called jamdanees, required for the female establishments; and the Uzbaks of Bokhāra and Khivah use various sorts of white cottons. Tolerably fine yard-wine shirting sold at 2 reals (2s. 8d.) a Persian yard, and for 10-yard pieces of moderately fine jamdanees I could not obtain more than 20 reals (1l. 6s. 8d.) a piece."

Silk goods.—"There is a considerable demand for the finer sorts of these, but it is chiefly supplied by French goods of Lyons manufacture, of which I have seen beautiful samples. I am not prepared to give much information on this branch of the trade, but it appears well worth the attention of government as well as of speculators; for though it may be impossible, under present circumstances, to supply the coarser fabrics so cheap as they can be made in the country, I think their finer stuffs, as dereīs, cassubs, alījahs tafetas, and handkerchiefs might even now be imitated, and sent to Persia for sale with advantage. We have seen the muslins and cottons of India surpassed in beauty and cheapness by

British manufactures wrought from her own raw material; and it can hardly be deemed chimerical or even sanguine to anticipate that the same triumph of science and skill over mere untutored industry may again be displayed, and that when the silk trade shall have been freed from the heavy duties that now fetter it, the raw silk of Persia may be returned to that country in a fabricated state with great advantage to our manufacturers and our trade."

Brocades and embroidery.—"These are also supplied by the French; they are of course entirely articles of high luxury, and consequently the demand for them in a poor nation cannot be great. I saw magnificent invoices of these things brought to Teflis, where Persian merchants come to purchase them.

"Imitation shawls are very much admired, and might become a large and lucrative branch of trade; but very great attention should be paid to quality and pattern. Shawls in Persia are chiefly made use of for lining or covering the long loose robes, as barounies, oemahs, &c., as sashes to tie round the waist, or as turbans to wrap round the head; they seldom wear shawls thrown round the shoulders like the people of India, and require consequently but few of what are called long shawls, such as are there used. In making shawls therefore for the Persian market, they should be fabricated both in shape and ornament with reference to their use. Those which they chiefly admire are richly flowered all over, or spotted with pines of greater or lesser size on a rich ground, as black, blue, green, yellow, crimson or scarlet: a few of the striped patterns are liked, but the former are the best.

"Square shawl handkerchiefs are also required for the ladies: these should have a handsome centre ornament, surrounded with happy devices and rich corner ornaments, with a border to match; but the material and texture of these shawls is of great importance. Silk and cotton form a beautiful fabric, but it is deficient in warmth; and if wool of sufficient fineness could be obtained to afford that desideratum, and provided the difference in price still continued very great, these imitations would go far to supply the place of the Kashmīr shawls. For this purpose I cannot help thinking that the wool of Kirmān, particularly of that sort called khoork, would answer remarkably well.

"One objection to the imitation shawl is the rough and ragged appearance of their wrong sides; if this could be made more to resemble the real shawls, it would tend greatly to increase their sale. I obtained for two English shawls, ten yards long by forty-three inches broad, of a rich striped pattern, only 100 reals a piece (6*l.* 13*s.* 4*d.*); but the real market-price was at least twenty reals more: these cost forty rupees each in Bombay.

"Gold lace, buttons, cutlery, &c., are sold to a very considerable amount, and the demand is extending. It must be remembered that it is not plain and good, but showy, even though flimsy, articles that catch the taste in Persia. Sportsmen's knives, scissors of fancy shapes, and such like brilliant articles from Birmingham and Sheffield, would doubtless sell if judiciously selected. Highly finished and expensive goods would never pay."

Fire-arms.—"A few guns and pistols showily got up, of fair but not expensive quality, might yield a good profit; but no Persian would give the

first cost for any fowling-piece of our best makers. Double barrels, not exceeding 9*s*. or 10*s*. a piece, might answer well. Pistols should be long in the barrel, and ornamented with silver wire and mounting.

"Spying-glasses, watches, musical snuff-boxes, and such toys are very much liked, and if showy and not dear would probably sell. Such fancy articles are, however, at least dangerous, for, if the king or princes or other great men do not choose to purchase them, they become a dead loss. At the same time a judicious occasional investment might do well.

"Glass-ware is not in great demand in Persia, the habits of the people do not require it. Kallīūn bottoms are among the only things used, and Russia furnishes these. Their own manufacturers supply them with coarser articles, as bottles, phials, and carboys."

Earthen-ware.—"I have no particular knowledge of the kinds that pay, but as there is a good deal imported from China itself, by the way of Bokhāra and India, I have no doubt that coffee and tea-cups, plates, dishes, &c., of showy but not very expensive British china, would answer well; it surely could be imported cheaper than that from China.

"Medicines of European composition are not much used by the native physicians, but a few of the patent medicines and cordials, as essence of peppermint, cherry brandy, and other liquors under that name, and I dare say De Velno's vegetable syrup and Dr. Solomon's balm of Gilead, would answer extremely well.

"The metals being heavy for land carriage, will always be more advantageously imported by Russia; but they come from India both by land and sea. The steel of India is greatly preferred to any other. Iron is made in several parts of Persia, but foreign metal is much preferred. It is to be remembered that iron is a metal comparatively but little used in these countries.

"Copper in sheets is much used being, I believe, principally imported from Russia, but partly from India. Tin is sent from the latter place also.

"Cochineal is an article of dyeing stuff greatly used in spite of its high price in Persia. Hitherto it has chiefly been sent by Russia, and has sold as high as 150 tomans per pood of 40lbs (about 2*l*. to 1*l*. 6*s*. 8*d*. a pound English): it was as low as 100 tomans when I was in the country; probably it might be afforded a good deal cheaper, if sent direct from the importing countries, in which case the demand would increase as the dye is very much admired.

"Indigo, which comes entirely from India, is consumed to a great and increasing amount. It comes chiefly by sea *viâ* Būshahr, but also finds its way across the country by Kābal and Balkh to Bokhāra, and from thence, or by Herāt, to Persia. Nearly 1,100 chests of 250 lbs. each were imported *viâ* Būshahr in the year ending 31st May 1821.

"Spices form a branch of considerable consequence among Indian imports; but they are not extensively consumed in Persia, so that it will not probably increase.

"Sugar and sugar-candy form one of the most important branches of the trade between India and Persia, although Mazandarān yields a coarse sugar, and there is a little, I believe, produced in Khūzistān and the low country about the Karūn and Tigris; and though I believe the Russians may import a little refined sugar, the chief supply of this great article of Persian consumption comes from India. It is a curious fact

that a country which consumes so much of this article, and possesses so much soil fitted for its growth, should continue to be dependent upon foreign countries for its supply.

"Black lamb and sheep-skins form a chief and very important article of trade between Persia and Bokhāra. Since the commencement of the present king's reign the nation has adopted the black lamb-skin cap, which was the peculiar head-dress of his tribe (the Kajars), and so nice are some persons of great taste in this article of dress, that they will only wear caps made of skins taken from unborn lambs, as having a shorter and finer fur than any others. A cap of this sort will sometimes cost as high as 24 reals (32*s*.) These skins are also used in lining barounies and pelisses for winter wear, and might probably, if introduced into this country, become fashionable as a beautiful and comfortable fur.

"Coffee is, I believe, entirely brought from Arabia by the ports of the Gulf. I do not know if any attempt has been made to introduce that article from other quarters."

Specie.—"Persia itself possesses no mines of the precious metals, and yet there is not only an abundant supply of currency in the country, but a very large sum is annually exported to India in return for the produce required from thence. It becomes an interesting subject of enquiry how a country, apparently so poor as Persia, is become possessed of so great a quantity of the representative of riches. To discuss the subject at large would perhaps occupy too much space and time. I will therefore state, as shortly as I am able, the result of my enquiries.

"It appears, in the first place, that the indigenous exports of Persia, though little in proportion to her extent of surface, do in reality greatly exceed her imports. Her silk, her cotton, her grain, and her manufactures form an aggregate of great value, for the greater part of which she is paid in specie by the consumers at Bagdād, Aleppo, Constantinople and the other cities of the Turkish empire, as well as by the Russians from Astrākān and Tiflis.

"It must also be held in remembrance that a large proportion of the valuable Indian produce which enters Persia is re-exported to the countries west of it, and thus returns with interest the specie of which it drained the kingdom for a time.

"We see a variety of coins current in Persia. French and German crowns and Spanish dollars are brought in large quantities from Bagdād, but seldom pass into circulation, being for the most part transmitted by sea to India. Golden ducats and silver manēts, which form the medium of traffic on the frontiers with Turkey and Georgia, are poured in from these quarters as well as from Astrākān. It is stated that the Georgian merchants trading between Tiflis and Tabrez alone being annually 300,000 ducats in gold to the latter city. The remittances made to the Russian mission there are in the same coin. Nor is there a small addition made to the aggregate by the rich ecclesiastical establishment at Uch Kilisia, the seat of the Armenian church, which receives large revenues, both obligatory and voluntary, from Russia, Turkey, Persia and India, all of which are paid in foreign coin.

"Thus a large current of the precious metals flows annually into Persia; and though the greater proportion passes on to the eastward, there still

remains a very sufficient quantity to form the currency of the country, the treasury of the king, and the hoards of the few rich individuals in the kingdom. Much of the gold remains current under its original form of ducats, the rest is coined into tomans. The silver is all coined into reals, manēts being only current in the western parts of the kingdom bordering on Turkey and the Russian territories."

"Fraser gives the following list of the Russian trade with Persia in 1824 :—

Persia.		Bokhara.		Khiva.	
Exports to	Imports from	Exports to	Imports from	Exports to	Imports from
Woollen goods, broad-cloths, &c., chiefly English and German.	Raw silk.	Chintzes and printed cottons, cotton cloths, white, of different qualities.	Silk stuffs, coarse.	Chintzes and printed cottons.	Silk, raw.
Chintzes, do. do.	Raw cotton.	Woollen cloths, chiefly English.	Cotton, raw.	Cotton cloths, white, of various sorts.	Cotton.
Cotton cloths, white, of various qualities.	Rice.	Hardware, various cutlery, knives, sword blades, scissors, &c.	Cotton stuffs, coarse.	Woollens, English.	Silk stuffs, coarse.
Jeans of various qualities.	Grain.	Muskets and pistols.	Black lamb-skins.	Gold and silver lace.	Hides, raw, and the produce of Bokhāra.
Shawls (imitation).	Timber.	Cochineal.	Lapis lazuli.	Hardware and cutlery.	
Gold and silver lace	Tobacco.	Glass-ware.	Rubies.	Muskets and pistols.	
Paper in great quantities.	Hides, raw.	Furs.	Turquoises.	Glass-ware.	
Leather (Russian).	Lamb-skins.	Iron.	Old gems and coins gathered near Bokhāra.	Cochineal.	
Glass-ware.	Fish.	Steel.	Hides, raw.	Furs.	
Looking-glasses.	Naptha.	Lead.	Shawls from India.	Iron.	
Cochineal.	Gall-nuts.	Copper.		Lead.	
Tea things, urns, &c.	Grape treacle.	Brass		Copper.	
Tea-trays, painted, of tin or paper.	Drugs.	Quicksilver.		Steel.	
Boxes, ornamented, of the same material.	Turquoises.	Plated goods.		Quicksilver.	
Coarse cutlery.	Kirmān shawls.	Gold and silver embroidery.		Paper.	
Iron.	Silk goods.	Copper-wire, gilt or plated.		Gold in ducats.	
Steel.	Cotton goods.	Vermillion.			
Copper in sheets.	Gold and silver brocades.	Coral.			
Quicksilver.	Foreign produce.	Refined sugar.			
Furs.	Cashmere shawls	Paper, white and blue.			
Small wooden trunks bound with iron, either plain or ornamented.	Indigo and other Indian produce.				
Tea from China.	Pearls.				
Ducats (gold).					
Manēts (silver).					

"The Russian Government has, for a long time past, held paramount sway over the Caspian Sea. There is indeed no rival in its vicinity to

dispute this power with them, and they use every means to insure its continuance, by extending upon all occasions the limits of their dominion and their influence along its margin, nor will they be satisfied until the whole of its shores and ports be brought within the Russian empire.

"The exclusive possession of this inland sea is of two-fold importance to them. It affords the surest means of forwarding their ambitious political objects, and it gives them the monopoly of a very lucrative commerce.

"It would neither be amusing nor useful to follow out the progress of Russian commerce with Persia and the Ūzbak states from its first commencement. The little information that has been obtained relates to its present state, which is all that is now interesting.

"The internal navigation afforded by the mighty River Volga, which penetrates from the Caspian into the very heart of Russia, and serves to convey its produce and manufactures to Astrākān, enables them to supply all the countries on the borders of that sea, particularly with heavy articles, and to take returns in their produce, at rates with which no other nation can ever compete; and it can only be owing to the inferiority of their own manufactures, and the necessity which they are under of supplying themselves from England or France with goods for the Persian market, that the trade in general has hitherto continued so limited. While, however, the Russians continue thus the carriers of British goods upon the Caspian, the latter, by being placed in a situation of easy access (the manner of which will hereafter be pointed out), will receive all the benefit they ever can enjoy.

"The shipping employed in the trade between Astrākān and Persia does not, as far as I could learn, exceed twelve vessels of from fifty to one hundred tons, six or seven of which being old are exclusively confined to the fishing trade, carrying to Astrākān the sturgeon cured on the coasts of Ghīlān and Mazandarān. The rest convey the Russian commodities to Resht, Lahajān, Barfarosh and Astrābād, and carry back the returns in Persian produce. The owners of these vessels are chiefly Russians or Mahometan merchants settled at Astrākān, who have agents at the Persian towns; but few of the Persian merchants are ship-owners.

"I found it quite impossible to arrive at any rational estimate of the value either of exports or imports. One or two respectable merchants at Barfarosh stated it as their opinion, that the former was equal to 200,000 tomans annually, while the latter did not amount in goods to more than the half; but if any credit was to be given to the particulars which they gave me of the trade, this must be underrating both exceedingly; for if the exports be as I was informed, they would amount to at least 400,000 tomans (nearly £214,000 sterling) as follows:—

	£
Silk, 18,000 mauns shahee, say, at 80 reals a maun	180,000
Cotton, 8,000 poods, at about 7 reals a pood...	7,000
Kherboz (coarse cotton) 200,000 pieces, at 1½ reals	40,000
Kudduk, chintz, and Ispahān stripe, a large quantity of each ...	90,000
Silk-manufactured goods of Ispahān and Yezd and embroideries, say	40,000
Rice, 12,000 khurwars, at 10 reals	15,000
Grain, say	10,000
Sundries...	18,000
TOTAL ...	400,000

"In this sketch estimate all but the silk applies to Mazandarān alone, but let it include the exports of both that and Ghīlān, even then we have a large value of goods.

"That the imports are not less underrated may appear from this circumstance alone, that upwards of 200,000 poods of iron, and at least 3,000 poods of steel, the former at 3 to 4 reals, the latter at 8 reals, a pood, forming an amount of near 90,000 tomans (48,000*l.*) in two articles alone, are annually imported into Resht and Barfarosh. It will also be sufficiently clear, from a glance at the nature of the articles in the table of exports and imports and the above data, that the surplus remaining to be paid in cash by the Russians must be very considerable; and this is really the case, as has been remarked in what has been said respecting the influx of specie into Persia: they annually bring a large number of ducats and manēts to exchange for the produce they take away.

"The other exports to Russia do not require many observations. Those which have been noticed above are of by far the greatest consequence.

"Grain, like rice, is taken in when cheap to fill up with.

"Timber, tobacco, raw hides, lamb-skins, gall-nuts, grape treacle, and drugs form only occasional shipments, and are partly brought from other places.

"Turquoises chiefly go by the way of Bokhāra from Mashad.

"Silk goods, such as dēreis, cussubs, tafetas, &c., are often sent to a great extent and value.

"Gold and silver brocades, the manufactures of Kashān and Ispahān, likewise form a considerable article of export.

"Of the goods imported from Russia, those of principal importance have already been adverted to in speaking of European imports in general.

"Metals, iron, steel, copper and quicksilver form a very large proportion of the whole, both in bulk and value."

Woollen and cotton goods.—"The observations already made on these supersede the necessity of any further here. As they are chiefly, if not all, from England, Germany and France, they must be imported at a greatly enhanced expense, and probably of inferior quality to those which these nations might themselves supply direct."

Paper.—"The greater part of this article which is used in Persia is supplied from Russia. The most of it is tinted blue, and is of foolscap size but coarser."

Furs.—"A considerable quantity of these are annually sent to Persia, either from Astrākān or Tiflis. The consumption of them in articles of dress by the Persian nobility is very large. The fitch sable and grey squirrel-skins are most in use."

Leather.—"The true Russian leather is imported in considerable quantities. The price is generally at the rate of 12 tomans for 10 skins."

"Of the Russian commerce with the states on the east of the Caspian, I am not prepared to say a great deal, nor do I think it can as yet be very considerable. The natives of Bokhāra are doubtless rich for Asiatics, and able to purchase articles of luxury to a certain amount; but the transport of goods, whether by land or sea, must so greatly enhance their value as very much to restrict the disposable quality.

"Goods are sent from Astrākān to Bokhāra and Khīva both by land and sea. Two caravans in the year are, I understand, the extent of the communication by the former, and the route is so long and subject to so many dangers, that no considerable trade could be thus carried on. The trade by sea is brought from Astrākān to Mangushluc; but I could not learn how many vessels are engaged to Khīva, whence the traders resort to the coast to make their bargains and dispose of their produce. The distance between the bay of Mangushluc and Khīva is ten days' journey of twenty-five miles each; that to Bokhāra from Khīva from seven to ten more; so that the land carriage of goods to the former place, after being landed on the shores of the Caspian, is no such serious matter.

"Thus, inconsiderable though the present amount of this trade may be, it is understood to be on the increase, and there appears to be rational grounds for believing that, by judicious management, it may be largely extended. The population of the countries to which this may be considered as the port of entrance, though small in comparison with their superficial extent, is numerically great, and there are many rich and populous oases in the surrounding waste. If these should advance in civilization, if artificial wants could be created among them, they might become great consumers of European fabrics: these Russia must supply herself with from the cheapest markets, until the distant period may come when her own manufactures shall rival those of England, France or Germany. Thus she will become the carrier only to these nations, and they will reap the benefit of the inland navigation of the Caspian without the risk of so distant a commerce.

"Nothing would lead so much to widen this commercial field as the conquest of Khīva by the Russians, an object they most certainly have in view, and in which it will be very difficult, even were it deemed expedient, to prevent their succeeding. That the possession of such a depôt on the eastern bank of the Caspian would be a most important and a gigantic step towards any design they may be forming against our eastern possessions cannot be denied; and it would be for our legislators to determine how far it might be possible or politic to oppose it, or whether the good to be derived from the spread of civilization, commerce, and security to person and property, that would to a certain degree surely follow such a measure, might not sufficiently compensate for the uncertain and remote danger which its success might be supposed to involve."

Travelling and Roads.—"The mode of travelling in Persia is easy and commodious. In winter they generally begin their journey at sun-rise. The baggage proceeds, and then the master. He breakfasts either before he sets off, or in a more pleasant spot on the road (regarding in each case the advantage of a stream of running water as the motive of preference); and thus he allows time for his luggage to reach the stage before him, and his people to prepare every thing for his reception, spread his carpets, and get the necessary articles for cooking his dinner. On his arrival he eats his choshtā, or intermediate meal, and then sleeps. At sunset he takes another repast (his noshtā), and his servants then pack up everything ready for his departure the next morning. He proceeds by easy stages, generally from five to six leagues a day, which, as he always rides his own horses, is a good day's journey at the common rate of travelling. If he has a mehmandar with him, he is

fed and lodged and travels entirely at the public expense. When the mehmandar arrives at the village, he produces his firman (in which the kind and quantity of the articles to be provided are specified), and demands a correspondent supply from the inhabitants.

"The Persians are evidently of opinion that the badness of their communications adds considerably to the natural strength of their country, for all the highways are neglected. The only mode of travelling is by riding either a mule or a horse. For women of high rank, or sick persons indeed, there is a vehicle, called a tukterowan, which is transported by two mules, one before and the other behind; but the women and children of the poor are carried in baskets slung across the back of a mule or camel. The length of the stages (which sometimes exceed forty miles), and badness of the accommodation in addition to these circumstances, render travelling unpleasant to females. We have here no regular establishment for the transmission of intelligence, and it is therefore necessary, when letters are to be carried from one part of the kingdom to the other, to despatch a chupper, or express horseman, or a messenger on foot, who is styled a cossid. Be the distance ever so great, the chupper seldom changes his horse, for in Persia there are no post-houses and relays of horses as in Turkey. They travel at the rate of four or five miles an hour, and have been known to go from Tehrān to Būshahr, a distance of seven hundred miles, in the space of ten days. The cossids will also travel for many days successively at the rate of 60 or 70 miles a day.

"There can hardly be said to be any roads in Persia, nor are they much required, for the use of wheel carriages has not yet been introduced into that kingdom. Nothing can be more rugged and difficult than the paths which have been cut over the mountains by which it is bounded and intersected. The great benefits that would be derived from good roads has often been suggested to the Persians; but they have a reluctance to adopt an improvement which they believe, and not without reason, would destroy one of those natural obstacles by which their country is defended from invasion. The only exception to this observation is a broad road or causeway, which has been made with great labour over the Kāfelān Kōh, a lofty and romantic mountain which divides Irāk from Azarbījān; and this labour is attributed to the Turks, who, when in possession of the latter province, desired to facilitate their further attacks upon Persia."

Religion.—"The inhabitants of Persia are, generally speaking, Shīāhs and, that is, they recognise Alī as the successor of Mahamad rather than the four Imāms.

"From the hour of the death of Mahamad, the adherents of Alī had maintained his right of succession to the caliphate, and had deemed those by whom that right had been set aside as the greatest of sinners. The talents, the piety, and the reputation of the three first caliphs preserved the empire from the effects of this spirit of discontent, and the ultimate elevation of Alī satisfied for a time the clamour of his friends; but his death and that of his sons, and the misfortunes of his descendants, who, though admitted to the rank of Imāms, or chief priests, were excluded from all temporal power, led numbers to cherish in secret the principles of the sect of Shīāh, and to mourn over the hard lot of the direct descendants of their holy prophet. The kingdom of Persia was the first whose inhabitants united in proclaiming themselves of this sect, and who vowed eternal hatred and war against those who professed the Sūnī doctrine.

More than three centuries has elapsed since the Shīāh faith has become the adopted religion of that country, and during the whole of that period, a regard for its tenets have either been the cause, or the pretext, of almost every war in which it has been engaged. Surrounded by nations who profess the Sūnī doctrine, whether the Persian has been called upon to invade the territories of the Turks, the Afghāns, or the Tartars, or to repel the attacks of these nations, he has been always summoned by the same watchword, and the belief that the Shīāh faith was in danger has never failed to rouse him to action. Nādar Shah, when at the summit of his power, attempted to destroy a feeling of which he had proved the efficacy for the purpose of defence, because it was likely (as it excited hatred in other nations) to obstruct his ambitious plans of extended conquest; but the attempt failed, and the attachment of the Persians to their faith continues as decided as ever. It appears, therefore, of importance to understand the character of those feelings which have had, and continue to have, so powerful an influence upon a nation's conduct; and we cannot obtain this knowledge, except by a careful study of the tenets and dogmas which are peculiar to the Shīāh sect of Mahamadans.

"The great and radical difference between the Sunī and Shīāh doctrine arises from the latter maintaining the divine and indefeasible right of Alī to have succeeded to the caliphate at the death of the prophet. His claims, they assert, rested on his being the first convert, and consequently the eldest in the faith; on his nearness of kindred to Mahamad, of whom he was a cousin, and on his having married Fatimah, the only offspring of that prophet. They also affirm that he was expressly declared his successor, and that those by whose intrigues he was deprived of his inheritance, acted in direct contradiction to the will of God as signified through the prophet. The same great temporal and spiritual power, which the adherents of Alī conceive should have immediately descended to him, ought, in their opinion, to have been transmitted to his lineal descendants; and they consequently deem not only the three first caliphs,—Aboubeker, Omar, and Osman,—but all the caliphs who took the title of "Lord of the Faithful" as illegal usurpers of power. This belief is hostile to the whole fabric of the establishment of the Sūna, or traditions of the Sūnī sect, as those who profess it deny all that part of their traditions which rest upon the authority of the three first caliphs, whose very names are abhorrent to them. The Shīāhs, however, admit the legality of the Sūna, or traditions, except where the source from whence these are derived is contaminated by crime or disobedience to God. Their leading principle throughout is an adherence to the relations and descendants of Mahamad, whom they deem to have partaken, though in a lesser degree, of his sacred nature; and the title that Shīāhs love to be distinguished by, which is that of "the friends of the family," strongly marks this feeling.

"The Shīāhs both disbelieve and condemn the dogmas of the four great Imāms, or saints, who may be termed the founders of the Sūnī doctrine. These learned doctors have, they affirm, propagated many erroneous and impious opinions, both in matters of faith and of practice; and they contend that the worldly policy, which has led to the monstrous compound of their contradictory tenets into one faith, must involve all those who adopt it as a general belief in inexplicable difficulties. They argue in support of this opinion, that as it is acknowledged there is only one path of truth, it

becomes evident that if the followers of Hanīfa, or any other of the Sūnī saints, are right, those of the remaining three sects must be wrong; and after all they ask,—"Is it not better to trust to what we have receivep from those who lived at the period of his mission, and have transmitted his sayings, than to give our minds over to these pretending doctors of divinity and of law, and by doing so constitute their fallible works into the standard of our faith and the rule of our lives."

"The difference which exists in these points between the Sūnī and the Shīāh sects is at once rancorous and irreconcileable. It is one in which the passions are easily arrayed, for it relates to no speculative or abstruse points of faith that are difficult to be comprehended, but is interwoven with the history of their general religion. Names which are never mentioned but with blessings by one sect are hourly cursed by the other. The hypocrisy, ingratitude and disobedience of the three first caliphs are the essential dogmas of the Shīāh doctrine; while the leading principle of the Sūnīs is, that next to the prophet, these rulers were beyond all others the most entitled to the regard and veneration of posterity. It is evident, therefore, that the Sūnī and Shīāh faith can never exist in any concord with each other. A stranger to the name of Mahamad is more acceptable to a zealous man of either of these religions than the opposite sectary, who insults him with an hourly attack of his favourite tenets; and their disagreement, as has been before stated, relates to matters of faith, or rather opinion, more than of practice. The differences in their mode of worship and customs are slight, and have wholly arisen out of the hate they bear each other and their dislike to have any usage in common. Innumerable volumes have been written on the subject of the disputes between the Shīāh and Sūnī sects. Their effect has been similar to that of most works on religious controversy: they have oftener irritated than convinced; but it is justice to their authors to observe that these productions frequently display an union of taste and of learning. Every effort is made in them to arrest the attention of the reader. The arguments are often shaped into a dramatic form to render them more attractive, and the zealous writer condescends to amuse the fancy, in the hope that his doing so may aid his object of informing the judgment.

"It has been before observed, that the religion and the laws of a Mahamadan nation always flow from the same fountain; and the consequence is that they regard, with feelings of sacred veneration, all those by whom their laws are made or expounded. These must, generally speaking, be acknowledged as saints before they are recognised as law-givers; and an attack upon the sanctity of their character strikes at once at the faith and the jurisprudence of the countries where their authority is acknowledged. It has ever been of the greatest disputes between the Sūnīs and Shīāhs, that the latter deny all respect and confidence to the four great law-givers on whom the whole superstructure of the usages and ordinances, if not the religion, of the former depends. It will elucidate this subject to state some of the objections which they make to the dogmas of these reputed saints.

"Hanīfa, who lived in the first century of the Hejirah, and who is represented to have been a man that united great modesty and piety with a plain solid understanding, and whose tenets are praised on account of their being founded more upon reason than upon traditions, is accused by the

Shīāhs of ignorance and presumption. They assert that among other deviations from the true path, he departed from the obvious text of the Koran in allowing his followers to drink wine, after its spirit had been a little evaporated by boiling; and that he also altered a number of practices regarding prayer and purifications, which are inculcated both in that volume and the admitted traditions. As a proof of the ignorance of this Imām, the Shīāh writer, with apparent triumph, alleges that he confessed his inability to decide whether a hermaphrodite could be admitted into paradise, or a genī become perceptible to the human vision.

"The second Imām, Malik, was also born in the first century of the Hejirah; and if we are to believe Sūnī writers, he was not less remarkable than Hanīfa for his modesty and piety. We are informed that out of forty-eight questions which were put to him, he returned thirty-two with a declaration that he could not answer them. 'A noble and frank confession of ignorance,' observes a Mahamadan writer, 'which could, in a man of such learning and reputation, have only proceeded from a mind whose sole object was truth and the glory of God.' This modest and wise doctor, however, is accused by Shīāh writers of being the bold propagator of falsehood and of vice.

"They assert that he taught that the flesh of all animals, except swine and beings endowed with reason, might be eaten; and they quote from his own writings to prove that, in certain cases, he affirmed the legality of a practice which cannot be named, but which all other Mahamadan teachers have concurred in deeming infamous.

"Shaffei, the third Imām of the Sūnīs, who was born in the second century of the Hejirah, is said by all Sūnī writers to have been a learned and virtuous man, who laboured to arrange the traditions so as to render them useful as a code of laws. He introduced several alterations of religious forms, but advanced few doctrines that can be deemed innovations. We may judge of the injustice of his enemies from the character of their accusations, one of the principal of which is that this Imām departed from that text of the Koran which prohibits gambling, by allowing his disciples to indulge in the recreation of a few games of chess.

"Hanbal, the fourth Imām, was born in the second century. He was at first an opposer, and afterwards a follower of Ul-Shaffei, from whom he boasted to have learnt most of the traditions he knew, and we are assured that he was able to repeat a million. This Imām appears to have been bolder than any of his predecessors, and to have taught doctrines which subjected him to the most cruel persecution. The Shīāhs accuse him, not only of having allowed his followers to relieve occasional lowness of spirits by the use of intoxicating drugs, but of propagating the most profane doctrines regarding the nature of the Almighty, whom his followers, they assert, were taught to believe was a corporeal being.

"One Shīāh author describes the god of the sect of Hanballee as 'having curled locks, of being immaterial from the head to the breast, but consisting, from the breast downwards, of one solid soft mass;' and he asserts that this learned doctor explained that verse in the koran, which states that 'the merciful God is upon the heavens' to mean, 'that the deity sat four fingers above the firmament in such a manner that his knees reached below it.' He adds that the followers of Hanbal have proclaimed opinions still more impious. 'They believe,' he informs us,

'that on the day of resurrection, when men shall be called before God to worship him, Fatimah, the daughter of Mahamad, shall advance to the judgment-seat to petition for justice on the murderers of her sons, Hūssēn and Hasan, but God, they say, will show his thigh, and display a cloth that covers a wound upon it, while a voice will be heard to exclaim—That arrow which Nimrod shot at heaven with intention to destroy me wounded my thigh. I have not permitted it to heal, that I might show it you, and that you should know that if the God you adore sustained so great a wrong from a being whom he created, you should not be surprised at the sufferings 'your sons endured from their own tribe. The followers of this doctor,' the same writer observes, 'assert that the Almighty had one day a pain in his eyes, and that he informed the inquiring angels that it was an inflammation, brought on by the torrents of tears which he had shed at the deluge;' and they also affirm 'that every Thursday night God assumes the shape of a beautiful boy, and descends from heaven upon an Egyptian ass; and that it was very common to build a small manger on the tops of their mosques, near which they burnt incense and deposited some fine straw and grain, which was declared to be for the refreshment of the animal on which the Almighty rode, in the event of his descending at that spot.'

"It is evident, from this example, that the Shīāh writers endeavour to defame and discredit the Imāms, or saints, of the Sūnīs, by ascribing to them not only every doctrine that has been propagated by the most absurd or visionary of their followers, but those of other sects. The impious tenets which are here charged upon the disciples of Hanbal, should properly be ascribed to those of the Ebn-ul-Keram, the celebrated founder of the schism of the Keramites, a sect which, by their literal acceptation of the figurative parts of the Koran, have been led into a gross heresy, that is dreamed at once monstrous and blasphemous by almost all other Mahamadans, who, generally speaking, entertain the purest and most sublime belief of the divine nature and attributes of the Almighty.

"The Shīāhs also accuse the four Sūnī Imāms of having altered several sacred institutions, particularly that of the division of the khums, or fifth share of spoil taken in war, regarding which, they affirm, they have established doctrines at complete variance with the practice of Mahamad and the text of the Koran. They also assert that they have altered forms of prayer, and made deviations on other points from what is enjoined by traditions of acknowledged authority, for the express and sole object of establishing usages opposite to those of the Shīāhs; and on these grounds they hold the names of Hanīfa, Malik, Shaffei, and Hanbal in complete abhorrence, and consider as wanderers from the true path all who follow their abominable and heretical doctrines.

"It would be tedious to enter into a methodical disquisition of the innumerable points of difference between these two Mahamadan sects. A short reference to some of their most popular productions will be the best mode of elucidating the character of their opposite tents, and of showing the style of their most esteemed theological disputants.

"In a letter, written by some priests of the Sūnī sect, that accompanied the army of a Tartar monarch who attacked Mashad, we find, compressed in a short compass, a catalogue of those heresies with which the Shīāhs are charged, and for which they are justly doomed (if we are to believe

the authors of this violent anathema) to total destruction in this world and everlasting misery in that to come. They are accused of not only denying the authority, but of vilifying the character of those who are declared in the Koran to be the chosen companions of the holy prophet. They are reminded that even Ali, the 'Lord of the Faithful,' whose undaunted valour was never questioned, submitted to the rule of the three first caliphs, and that these cannot be accused of usurpation, without implicating him in an act of base submission to illegal authority. The Shīāhs are upbraided in this letter with the calumnies they have uttered against Ayesha, and are accused of having dishonored the sacred name of the prophet by their abuse of his wife. They are, on the ground of these and many other heresies, denounced by the writers of this anathema as the worst of infidels. 'Your property,' they observe, 'is legitimate plunder for those who fight for the true faith; and as to the fields and gardens in the vicinity of Mashad, which you inform us are the unalienable property of the holy shrine of the Imām Rezā, to which sacred purpose they were consecrated by the ancestors of the present monarchs of Persia, we can only reply that in a country which it is proper and lawful to plunder, the army of the faithful cannot stop to distinguish the lands which have been appropriated for religious purposes from those that belong to its profane inhabitants; but supposing the distinction made, the revenues of this holy property would after all be expended by true believers; and if it cannot, from the nature of circumstances, be given to those who should receive it, it becomes the duty of our conquering prince to divide it, in legal shares, among his brave warriors.

"This anathema, the justice of which is supported by verses from the Koran, by traditions and by stanzas from pious poets, breathes the same spirit, and recapitulates the same arguments which are to be found in the declarations of all the Sūnī princes, who have invaded Persia since the Shīāh doctrine was established as the national religion of that country. This particular document has probably been preserved on account of the eloquent answer which was sent to it by a Shiāh priest, who was at this period resident in the city of Mashad."

"This able divine, whose name was Mūlā Mahamad, declares, in the commencement of his letter, that he intends to oppose to the charges of heresy which have been made against the Shiāh, no arguments but what are taken from the Koran, and from those traditions, the authenticity of which are acknowledged by the learned of both sects. He proceeds to prove, from one of these authorities, that, when the prophet was dying, he heard disputes in his chamber and called for pen, ink and paper, exclaiming to those around him—'I wish to write what will keep you in the true path after my death;' but Ūmar (the future caliph) forbade it to be given, observing that Mahamad was in a delirium. 'Have we not the Korān,' he added, 'and what more can we want?' The prophet enraged at these words, and at their disputes, commanded them to leave him. He adduces other acts of disobedience in the three first caliphs, and concludes, on the authority of that verse of the Koran which states—'He who obeys not the person I have sent, is an infidel;' that they were infidels and ought to have been excluded on that ground alone (even if they had possessed legal claims) from succeeding to the high dignity of the caliphate.

"The writer of this letter denies the truth of that tradition which has been brought forward to prove that Mahamad praised the caliphs, but observes that, if admitted, it proves nothing; for that his praise could only have had relation to their past lives, and can never, therefore, be used as a shield to cover those errors and crimes which they subsequently committed. He ridicules the importance which the Sūnī divines have given to the term companion, which Mahamad used to Ābūbakkar when he was concealed with him in the cave. 'The obvious signification of the word is,' he observes, 'the best refutation of such an argument. It merely means the person that is with another, and has no relation to their virtue or religion;' and, to prove this, he asserts that 'the most learned commentators have declared that the prophet, on this occasion, quoted the very expression used by Joseph when he was imprisoned in Egypt, and the companions,' he adds, 'who were addressed by the son of Jacob were both idolaters.'

In answer to the accusation that Ālī, submitting to the elevation of the other caliphs, has acknowledged their right, he replies—"that the number of followers they had collected, and the measures which they had adopted while Ālī was occupied with the obsequies of the prophet, made it impossible for him to assert his right without a civil war, which, whatever had been its issue, would have caused great bloodshed. This forbearance,' he adds, 'can never be adduced as an argument against his right, for Ālī, though brave, was certainly exceeded in courage by his uncle, Mahamad, who, when surrounded by the first heroes of the faithful, fled before the infidels of the tribe of Koresh and, after a long period, was rejoiced to obtain a truce; yet this event never led to a conclusion that the Koresh were right, or that the prophet, by making peace with them, admitted them to be so. But it is evident,' says our author, 'that God himself has often shown forbearance towards infirm mortals who have aspired to his throne: and if the Almighty,' he concludes, 'clothed in all his power has, for inscrutable causes, acted in this manner to the wicked, who shall dare to arraign the conduct of Mūrtazā Ālī upon this occasion?'

'"Though Mahamadans are generally agreed that power can neither descend to, or be transmitted by, females, the Shiāh labor to prove that Fatimā, the only offspring of Mahamad, was an exception to this rule; and that Ālī had an additional claim to succeed his uncle from having married her, while the right of his descendants to inherit the throne was still stronger, from their being the only race who could boast the blood of the prophet; but they refuse that respect for the wives which they claim for the daughter of Mahamad, and justify the abuse of Āyeshā, with which the Sūnīs charge them, by urging that she not only joined Māviāh in making war upon Ālī, whom she knew to be the appointed successor of her husband, but departed, by appearing at the head of an army, from the law which the prophet had laid down, regarding that privacy in which it was the duty of the female sex to live. The author here followed supports this latter accusation against Āyeshā, by asserting that it is written in one of the most authentic books of tradition that, when a blind man was sitting with the prophet, one of his wives passed through the room. The lady, on being reproved, observed that the man was blind. 'But thou seest' was the answer of Mahammad, which to those who believe in this tradition, is received as a law which prohibits a female from gazing on the form of any man but her husband, or nearest male kindred. The same

writer repels the attack made upon his sect, of including the sacred character of the prophet in the reproaches they have thrown upon Āyeshā. 'If you were to establish,' he tells his opponents, 'a necessary connection of character between a man and his wife, the conclusion would not only prove fatal to the reputation of Mahamad, but to the good prophets Noah and Lot; and Assīah, the virtuous consort of Pharoah, would become implicated in all the guilt of her wicked and impious husband."

"The Shīāhs had, in a prior communication, claimed some consideration on the ground of their being admitted to perform the pilgrimage to Mecca and associating, when there, with wise and pious men. To this their enemies had replied in the words of the poet Jamī—'He who has not good in his heart can derive no benefit from looking upon the countenance of the prophet.' An inaccuracy in this quotation gave Mūlā Mahamad an advantage, which he seized with all the skill of an able disputant. 'I certainly expected," he observes, 'that men who have, or ought to have, read the Koran, and all the commentaries upon that sacred volume, could have copied a Persian stanza without a mistake; but you have altered and rendered ungrammatical the words of the poet, no doubt, conceiving that, after you had plundered and defaced his native province, it was but a trifling additional injury to spoil one of the beautiful lines of the celebrated Jamī. This,' he concludes, 'may appear a light remark, but it may be useful in teaching you not to be precipitate in forming a judgment on what you do not thoroughly understand.'

"A number of proofs are brought forward by this writer to establish the superiority of the Shīāh faith; but he concludes by stating that if those who believe in this faith are wrong, that is no cause why they should be doomed to destruction. 'What knowledge,' he demands of his antagonists, 'can you have of the inward thoughts of those on whom you have pronounced so dreadful a sentence? The passions of kings are as a consuming flame, on which it behoves wise and good men to pour the water of moderate councils; but the anathema you have promoulgated is, in the hands of the soldier, the pretext for every excess and violence. And suppose,' he adds, 'that they who suffer from this act were infidels, such a proceeding could never be pleasing to God; for it is written that in the day of judgment, Noah shall stand abashed in the presence of his Creator for having desired the death of sinners.'

"According to the doctrine of the Shīāhs, a man may, under circumstances of danger, not only conceal his faith, but make a temporary profession of contrary sentiments. The adoption of this unmanly tenet has been originally forced upon this sect, in consequence of the oppressed and persecuted state in which they so long remained, and the pride of the Persians has brooked its continuance rather than abandon the pilgrimage to Mecca, which they cannot perform without testifying, as they visit the tombs of the first caliphs, a respect for their memory, which is contrary to their belief. The strictness with which the Sūnī possessors of Mecca have continued to enforce these concessions, have greatly diminished the number of pilgrims from Persia; the mass of the population of that country being satisfied with a pilgrimage to the sepulchre of Alī and his sons Hūsēn and Hasan, whose remains are deposited at Najaf aud Karbēla, which are situated in the province of Bagdād; or to that of the Imām Reza at Mashad, in Khōrasān.

The sepulchres of these saints of Shīāh worship have been enriched with the most magnificent presents by pious devotees. Monarchs have emulated each other in adding to their revenue and in increasing the splendour of their appearance. In the mode of worship observed at these shrines, as at Mecca, many ceremonies have been introduced that border upon a superstition, which is remote from that principle of pure deism upon which the Mahamadan religion is professedly grounded. But the followers of the prophet of Arabia have relaxed from the primitive principles of their religion, and have granted a species of adoration not only to him and his immediate descendants, but to a number of learned or pious men, who have been canonized as saints. The feeling of gratitude and veneration which the conduct of individuals first created has grown, by excessive indulgence, and by the ardour of passions excited by contrary opinions, into sacred reverence and devotion. Their very garments have become relics of inestimable value, and in the course of time the same properties have been assigned to them as are supposed to have belonged to their possessors. From this common progress of superstition, hardly one of the numerous sects into which the Mahamadan religion is divided can be deemed exempt. The Shīāhs not only pay this species of devotion at the principal shrines that have been mentioned, but have an immense number of inferior saints and martyrs, at whose tombs they offer up their prayers. Every village in Persia can boast of some Shēkh, or holy person, whose character has obtained him a local reputation that has rendered his shrine sacred among the few acquainted with his name.

"The Shīāhs observe the same feasts as the Sūnīs; but the former have set aside the ten first days of the month of Mohorum to mourn over the cruel fate of Hūsēn and Hasan, the sons of Alī. On the last days of this feast they beat their breasts with violence, and, calling on the names of the two martyrs, they pour curses on the heads of their enemies. It is during this ceremony that the lower order of the Shīāhs give offence to the Sūnīs, by publicly cursing the three first caliphs, and particularly Ūmar. The Shīāhs also observe a feast on the day upon which, according to their traditions, Mahamad named Alī his successor, an occurrence which the Sūnīs deny.

"It has been before stated that the Persians refuse their assent to many of the traditions admitted by the Sūnīs; and the latter also reject many which their opponents deem authentic, as these traditions not only relate to the faith, but the form of prayer, and to the usages and laws of those who believe in them. There are several points of practice, both in religious worship and civil usages, in which these sects differ widely from each other. They neither agree in the manner of performing their ablutions, nor in the mode of holding their hands when at prayer. They also differ in the law of divorce, and the Persians admit a legal concubinage by which the parties are united for a limited period,—a practice that is deemed by the Sūnīs a great profanation of the divine law. It would, however, be endless to describe the minute differences which exist between the two sects. All those that are essential have been noticed, and more is not necessary to convey a full idea of their opposite and irreconcileable nature.

"It has already been observed that the establishment of the Shīāh faith as the national religion of Persia gave to a country, in which patriotism was unknown, a principal of union of equal if not greater force. The Persians, however, are not so violent at present as they once were in their religious prejudices: they deem their Sūnī neighbours as lost in error, but they do not term them infidels. 'They are believers,' they say, 'because they recognize the holy mission of Mahamad, and worship God; but they have forfeited their claim,' they add, 'to be denominated faithful, by their adoption of those who refused allegiance, and acted with cruelty towards the nephew, the daughter, and the lineal descendants of the holy prophet.' The Sūnīs are not so charitable in their sentiments of the Shīah sect; and though some of their ablest divines have declared that the Shīāhs, though deluded, were still Mahamadans, almost all Sūnī monarchs have been led by a mixture of religious and political motives to treat them as a race of heretics that were worse than infidels; and upon this ground the most pious of the rulers of Bokhāra have considered themselves entitled to make slaves of their Shīāh prisoners, an act that would be impious if these were deemed Mahamadans.

"The Persians always celebrate the tenth day of the Moharam, or Roz-i-katl, with great grandeur, and as their method of doing so may be said to be characteristic of their belief, I will here give Morier's description of the ceremonies usual on that day:—

"'On the Roz-i-Katl, the tenth day, the ambassador was invited by the king to be present at the termination of the ceremonies, in which the death of Hūsēn was to be represented. We set off after breakfast, and placed ourselves in a small tent that was pitched for our accommodation over an arched gateway, which was situated close to the room in which His Majesty was to be seated.

"'We looked upon the great maidān, or square, which is in front of the palace, at the entrance of which we perceived a circle of Kajars, or people of the king's own tribe, who were standing barefooted and beating their breasts in cadence to the chaunting of one who stood in the centre, and with whom they now and then joined their voices in chorus. Smiting the breast is an universal act throughout the mourning, and the breast is made bare for that purpose, by unbuttoning the top of the shirt. The king, in order to show his humility, ordered the Kajars, among whom were many of his own relations, to walk about without either shoes or stockings, to superintend the order of different ceremonies about to be performed; and they were to be seen stepping tenderly over the stones, with sticks in their hands doing the duties of menials, now keeping back a crowd, then dealing out blows with their sticks, and settling the order of the processions.

"'Part of the square was partitioned off by an enclosure, which was to represent the town of Karbēla, near which Hūsēn was put to death, and close to this were two small tents, which were to represent his encampment in the desert with his family. A wooden platform covered with carpets, upon which the actors were to perform, completed all the scenery used on the occasion.

"'A short time after we had reached our tent, the king appeared; and although we could not see him, yet we were soon apprised of his presence

by all the people standing up, and by the bowing of his officers. The procession then commenced as follows:

" 'First came a stout man, naked from the waist upwards, balancing in his girdle a long thick pole, surmounted by an ornament made of tin, curiously wrought with devices from the Koran, in height altogether about 30 feet.

" 'Then another, naked like the former, balanced an ornamented pole in his girdle still more ponderous, though not so high, upon which a young dervish, resting his feet upon the bearer's girdle, had placed himself, chaunting verses with all his might in praise of the king.

" 'After him a person of more strength and more nakedness, a water-carrier, walked forward, bearing an immense leather sack filled with water slung over his back, on which by way of bravado four boys were piled one over the other. This personage, we were told, was emblematical of the great thirst which Hūsēn suffered in the desert.

" 'A litter in the shape of a sarcophagus, which was called the kabr paighambar, or the tomb of the prophet, succeeded, borne on the shoulders of eight men. On its front was a large oval ornament entirely covered with precious stones, and just above it a great diamond star. On a small projection were two tapers placed on candlesticks enriched with jewels. The top and sides were covered with Kashmīr shawls, and on the summit rested a turban, intended to represent the head-dress of the prophet. On each side walked two men bearing poles, from which a variety of beautiful shawls were suspended, at the top of which were representations of Mahamad's hand studded with jewellery.

" 'After this came four led horses caparisoned in the richest manner. The fronts of their heads were ornamented with plates, entirely covered with diamonds that emitted a thousand beautiful rays. Their bodies were dressed with shawls and gold stuffs, and on their saddles were placed some object emblematical of the death of Hūsēn. When all these had passed, they arranged themselves in a row to the right of the king's apartment.

" 'After a short pause, a body of fierce-looking men, with only a loose white sheet thrown over their naked bodies, marched forward. They were all begrimmed with blood, and each brandishing a sword; they sang a sort of hymn, the tones of which were very wild. These represented the 62 relations, or the martyrs as the Persians call them, who accompanied Hūsēn and were slain in defending him. Close after them was led a white horse covered with artificial wounds, with arrows stuck all about him, and caparisoned in black, representing the horse upon which Hūsēn was mounted when he was killed. A band of about 50 men, striking two pieces of wood together in their hands, completed the procession. They arranged themselves in rows before the king; and marshalled by a *maître de ballet* who stood in the middle to regulate their movements, they performed a dance, clapping their hands in the best possible tune. The *maître de ballet* all this time sang in recitativo, to which the dancers joined at different intervals with loud shouts and reiterated clapping of their pieces of wood.

" 'The processions were succeeded by the tragedians. Hūsēn came forward, followed by his wives, sisters and relatives. They performed many long and tedious acts; but as our distance from the stage was too great to hear the many affecting things which no doubt they said to each other, we will proceed at once to where the unfortunate Hūsēn lay ex-

tended on the ground, ready to receive the death-stroke from a ruffian dressed in armour, who acted the part of executioner. At this moment a burst of lamentation issued from the multitude, and heavy sobs and real tears came from almost every one of those who were near enough to come under our inspection. The indignation of the populace wanted some object upon which to vent itself, and it fell upon those of the actors who had performed the parts of Yezid's soldiers. No sooner was Hūsēn killed than they were driven off the ground by a volley of stones, followed by shouts of abuse. We were informed that it is so difficult to procure performers to fill these characters, that on the present occasion a party of Russian prisoners were pressed into the army of Yezid, and they made as speedy an exit after the catastrophe, as it was in their power.

" 'The scene terminated by the burning of Karbēla. Several reed huts had been constructed behind the enclosure before mentioned, which of a sudden were set on fire. The tomb of Hūsēn was seen covered with black cloth, and upon it sat a figure disguised in a tiger's skin, which was intended to represent the miraculous lion, recorded to have kept watch over his remains after he had been buried. The most extraordinary part of the whole exhibition was the representation of the dead bodies of the martyrs, who, having been decapitated, were all placed in a row, each body with a head close to it. To effect this, several Persians buried themselves alive, leaving the head out just above ground; whilst others put their heads under ground, leaving out the body. The heads and bodies were placed in such relative positions to each other, as to make it appear that they had been severed. This is done by way of penance, but in hot weather the violence of the exertion has been known to produce death. The whole ceremony was terminated by the khotbeh, which is an action of prayer for Mahamad, his descendant, and for the prosperity of the king, and was delivered in a loud voice by a man, the best crier of his time. who is celebrated for his strong voice, and indeed deservedly so; for about 50 yards' distance from us we heard every word he said, notwithstanding the noise of the multitude which surrounded us.'

Government.—" The monarch of Persia has been pronounced one of the moste absolute in the world, and it has been shown that there is reason to believe his condition has been the same from the most early ages. The word of the king of Persia has ever been deemed a law, and he has probably never had any further restraint imposed upon the free exercise of his vast authority than what has arisen from his regard for religion, his respect for established usages, his desire of reputation, and his fear of exciting an opposition that might be dangerous to his power or to his life. There are no assembly of nobles, no popular representatives, no ecclesiastical council of Oulamāh in Persia. It is a maxim in that nation that the king can do what he chooses, and that he is completely exempt from responsibility. He can appoint and dismiss ministers, judges, and officers of all ranks. He can also seize the property or take away the life of any of his subjects, and it would be considered as treason to affirm that he wasl amenable to any checks, except those which may be imposed by his prudence, his wisdom, or his conscience. The exact limitations to which he is subject cannot easily be defined, for they are equally dependant upon his personal disposition and upon the character and situation of those under

his rule, particularly of that part of the community who are, from their condition, the most exempt from the effects of arbitrary power.

"The ecclesiastical class, which includes the priests who officiate in the offices of religion, and those who expound the law as laid down in the Koran and the books of traditions, are deemed by the defenceless part of the population as the principal shield between them and the absolute authority of that monarch. The superiors of this class enjoy a consideration that removes them from those personal apprehensions to which almost all others are subject. The people have a right to appeal to them in all ordinary cases, where there appears an outrage against law and justice, unless when the disturbed state of the country calls for the exercise of military power.

"The merchants of Persia are a numerous and wealthy class, and there is no part of the community that has enjoyed, through all the distractions with which that kingdom has been afflicted and under the worst princes: more security, both in their persons and property. The reason is obvious, their traffic is essential to the revenue; oppression cannot be partially exercised upon them, for the plunder of one would alarm all, confidence would be banished, and trade cease; besides, the merchants of Persia correspond with those of the adjacent countries, and the king who ventured to attack this class must consent to have his name consigned to disgrace and obloquy in every quarter.

"The citizens of great towns, who have no further protection than what they find in that respect which the absolute monarch of the country is disposed to pay to law and usage, and to the character of their priests and magistrates, are much more exposed to the effects of a tyrannical government than the wandering tribes who constitute the military part of the community in Persia, and whose condition, in a very great degree, protects them from oppression. These tribes may, in fact, be considered as a camp of soldiers, who are only exposed to the common vicissitudes of the military life, and who are formidable from the character of that social union, which causes them to entertain common feelings of attachment and of resentment. The power of the monarch over this class of his subjects may be said to be liable to the same fluctuations as that which he exercises over the principal tributaries of the kingdom, whose submission or disobedience is always determined by the weakness or strength of his authority.

"The kings of Persia are considered as completely absolute in all that relates to their own family. They may employ their sons in the public service, or immure them in a harem; deprive them of sight, or of life, as their inclination or their policy may dictate. It was the practice of the Suffavean kings, after the time of Shāh Abbās the Great, to confine the princes of the blood, and those not intended for the succession were usually deprived cf sight, that they might not have it in their power to disturb the peace of the country. The successor to the throne, though fixed upon by the king, was seldom declared till the moment of his elevation; but the rank of the mother was, according to the custom of that family, of no consequence; and the son of a slave (if it suited the pleasure of his royal father) had as good pretensions to the crown as the descendant of the highest born princes, who boasted the honor of marriage with the sovereign. The reigning family of Persia have adopted usages more congenial to the feelings of the military tribe to which they belong. A number of the sons of the present monarch are employed in the chief governments of the

kingdom, and a prince, not the eldest of the king's sons, but whose mother is of a high family in the Kajar tribe, has been declared the heir of the crown, and has for many years enjoyed a consideration and exercised a charge suited to his high destination. It appears, therefore, that there is no fixed rule for the treatment of the princes of the blood royal in Persia, but in all the periods the members of his family have been entirely dependant upon the monarch. Their condition is regulated by his feelings or his policy, and he is considered by his subjects to have even a more absolute authority over them than over his domestics, courtiers, and ministers. The sons of the ruler of Persia have, in fact, no rights that are either recognized by law or by custom. No mediating power can interpose between them and their parent and sovereign. Born on a precipice, they are every moment in danger of destruction, and are alike subject to fall by their virtues as their crimes; for the jealousy of a despot is excessive, and he usually views with increased suspicion and alarm every action of those who are placed nearest to his throne.

"From what has been stated, we may assume that the power of the king of Persia is, by usage, absolute over the property and lives of his conquered enemies, his rebellious subjects, his own family, his ministers, public officers, civil and military, and all the numerous train of his immediate servants and domestics, and that he may punish any person of the above classes without examination or formal procedure of any kind whatever; but in all other cases that are capital, the forms prescribed by law and custom are observed, and the monarch only commands, when the evidence has been examined and the law declared, that the sentence shall be put in execution, or that the condemned culprit shall be pardoned. There are, no doubt, instances in which the king exceeds that prerogative which usage gives him, but these are rare, and when they occur, it is generally under a pretext that the offence is dangerous to the person or to the power of the king. It is, indeed, obvious that the hierarchy of the country could not maintain its respect or popularity, if the law, of which it is the organ, was openly contemned and set aside. But we cannot understand the character of the power of the monarch without constant reference to the actual condition of the empire he governs. Persia, in its most tranquil state, contains tributaries who reluctantly acknowledge his authority, and against whom he is annually compelled to employ his troops. Mountain tribes who subsist by plundering their less warlike neighbours, ambitious nobles who are eager to establish their independence, and even the more peaceable part of the population are so habituated to change that they are prompt to obey any new master whom the fortune of the hour places over them. The sovereign of such a country must be dreaded, or his power could not be effective; and we consequently find that some of the monarchs of Persia who have been stigmatized by travellers on account of their cruelty arethose under whom that country has been most prosperous. The exaggerated accounts spread of their barbarity has arisen, in a great degree, from the king himself ordering all executions, and from the court of his palace being often the scene of bloodshed. But a practice at which we shudder is deemed by the Persians themselves essential to the preservation of the royal power. It adds, they believe, in a very great degree to that impression of terror which it is necessary to make upon the turbulent and refractory classes of the community.

"There is no country in which the monarch has more personal duties than in Persia, and the mode of performing these appears to have differed but very little from the most ancient times to the present day. At an early hour in the morning the principal ministers and secretaries attend the king, make reports upon what has occurred, and receive his commands. After this audience, he proceeds to his public levée, which takes place almost every day, and continues about an hour and a half. At thi slevée, which is attended by the princes, ministers and the officers of the court, all affairs which are wished to be made public are transacted, rewards are given, punishments commanded, and the king expresses aloud those sentiments of displeasure or approbation which he wishes to be promulgated. When this public levée is over, he adjourns to a council chamber, where one or two hours are given to his personal favourites and to his ministers. After the morning has been passed in this manner, he retires to his inner apartments; and in the evening he again holds a levée less public than that of the morning, and transacts business with his ministers and principal officers of state.

"The usual occupations of the monarch of Persia are liable to no interruption but what proceeds from illness, the pursuit of field sports, or occasional exercise on horseback. When in camp, his habits of occupation are the same as in his capital; and we may ponounce that he is from six to seven hours every day in public, during which time he is not only seen by, but accessible to, a great number of persons of all ranks. It is impossible that a monarch, whom custom requires to mix so much with his subjects, can be ignorant of their condition, and this knowledge must, unless his character be very perverse, tend to promote their happiness.

"It is impossible to give an exact description of the duties which the prime minister of a king of Persia has to perform: these depend upon the degree of favour and confidence he enjoys, and upon the activity and energy, or indolence and incompetency of his sovereign. He is usually deemed the medium through which political negotiations and all affairs that relate to the general welfare of the state should be transacted. He receives and introduces foreign ambassadors, corresponds with the principal governors of provinces, and when he is a decided favourite, he exercises a great influence over all the branches of the government. The prime minister is sometimes placed at the head of every department; and at others, this great power is divided, and a separate minister has charge of the public revenue. These arrangements rest solely with the king, upon whose favour the ministers of his court are dependent from hour to hour, not only for the authority they exercise, but for the preservation of their property and their lives, which may be said to be always in peril. Their danger increases with their charge, and their time is incessantly occupied in personal attendance upon their sovereign, in the intricacies of private intrigues, or the toils of public business. Men must be very efficient before they are competent to fill such stations, and they are generally selected on account of the reputation they have attained in inferior offices. It is a maxim of policy not to raise a nobleman of high birth and rank to the station of prime minister. Perhaps few of that class in Persia are equal to the duties; but if they were, it would not be deemed wise to trust men with the use of the king's name and of the royal seal, who might employ them to further their own plans of ambition,

and who could not be cast down without exciting a murmur of discontent, if not a spirit of turbulence, among their vassals and adherents. As the administration is in general constituted, the disgrace or execution of a minister creates no sensation whatever. There are instances of a departure from this policy, but they are too rare to be considered otherwise than as exceptions to a general rule.

"Besides his chief ministers, the king of Persia is aided by secretaries of state in every department: they preside over different office or chambers of accounts; and the accounts of the receipts and disbursements of the kingdom, throughout the ecclesiastical, civil, revenue and military branches of its government, are kept with much regularity and precision. It is rare, however, that any of the officers who fill these departments enjoy any extensive influence, though it is from this class that the ministers of the crown are often selected.

"A great change has taken place in the whole frame of the court of Persia since the Suffavean kings occupied the throne. Some of the monarchs of that race were accustomed to pass a great part of their time in the harem. The consequence was that they fell under the dominion of women and of eunuchs. The latter sometimes were promoted to the first stations in the kingdom, and always exercised a commanding influence. The chiefs of warlike tribes, who have since the downfall of this family filled the throne of Persia, have not yet changed the manly habits of their ancestors for usages of so degenerate a character, and eunuchs are very seldom employed beyond the walls of the harem. The chief officers of the king's household, those who preside over the ceremonies of the court and his domestics, have not necessarily any official concern with the affairs of government; but as they often, particularly the latter, become great favourites, and enjoy more of the personal confidence of their master than his ministers, they attain, in an indirect manner, a considerable influence, if not authority, in the state.

"The law of Persia, like that of all Mahamadan nations, is founded upon the Koran and the traditions. From this circumstance the duties of the priest and the judge are combined, and the hierarchy has attained great power, from the priests being the administrators of the sacred law, and having in that capacity the ability to shield the people in some degree from those incessant attacks to which they are exposed from the violence and rapacity of their sovereigns and rulers.

"Justice is administered in Persia in two distinct modes, regarding which a few observations will be useful, not merely to explain their origin, but to elucidate those causes which lead to their frequent collision. The written law, which Persia has in common with every Mahamadan country, is termed sherrāh; it is founded on the Koran; and the sūna, or oral tradititions; but since the establishment of the faith of the Shīāhs as the national religion in Persia, the learned men of the ecclesiastical order who administer this law have rejected all traditions which come from the three first Caliphs, or from others whom they deem the personal enemies of Ālī and the family of the prophet.

"By the theory of a Mahamadan government there should be no other courts of justice except those established for the administration of the sherrāh, or written law; but in Persia there is another branch of judicature, which is termed 'urf,' a word which means known or customary; and

the name is referable to the principle that should govern the secular magistrates by whom it is administered, who ought to decide all cases brought before them according to precedent or custom. This law, if it can be termed such, is never written, for Mahamadans can have no written laws but the Koran and traditions. It varies in different parts of the empire, because it has reference to local as well as common usages. The king, as temporal monarch, is at the head of the 'urf,' or customary law, which may indeed be considered through all its branches an emanation from the royal authority, although it is administered upon principles that are grounded on a professed regard for the habits and prejudices of the people.

"There can be no doubt respecting the origin of this system. The rulers and chiefs of Persia, though converts to the Mahamadan faith, have either been disposed to sacrifice at the shrine of the religion they embraced their temporal power, or the laws and usages which they had inherited from their forefathers; and while they submitted to those ordinances which were deemed sacred and indispensable, they have preserved, as more conformable to their prejudices and to their system of government, the 'urf,' or customary law; but the administration of this law has always varied with the power and disposition of the monarch. There have been periods in the history of Persia when the religious zeal of the sovereign has caused almost every case to be referred to the ecclesiastical judges; and at others the whole authority has been vested in the secular magistrates. We may safely conclude that the latter are prone to encroach upon the privileges of the former and as they possess power, they can seldom be at a loss for pretexts to justify their proceedings.

"The ecclesiastical order pretend that the sherrāh, or divine law, which they administer, should take cognizance of all cases whatever; while the courts of 'urf,' or customary law, supported by the temporal power, have succeeded in limiting their functions to the settlement of disputes about religious ceremonies, inheritance, marriage, divorce, contracts, sales, and all civil cases, it reserves to itself the decision on all proceedings respecting murder, theft, fraud, and every crime that is capital, or that can be called a breach of the public peace.

"Before the reign of Nādar Shāh, the hierarchy of Persia enjoyed power and wealth. The chief pontiff, or Sadr-ūl-sadūr, was deemed the vicar of the Imām, and exercised a very extended authority. The priesthood were all subordinate to this spiritual ruler, who resided at court, and nominated, with the approbation of the sovereign, the principal judges of the kingdom. The lands with which the different mosques and charitable buildings were endowed, produced a very great revenue, and the office instituted for the management of these funds acted entirely under the direction of the sadr-ūl-sadūr, or nawab, as he was sometimes called in allusion to his office as lieutenant of the holy Imām. The policy of Shāh Abbās the Great made him desire to abolish an office which vested so great a power in the individual who filled it, and on the occurrence of the death of the chief pontiff, no successor was nominated. But his grandson and successor, Shāh Safī, who feared to persevere in this measure, adopted the expedient of appointing two persons to this high dignity. He thought by dividing the power to diminish the influence of those by whom it was enjoyed. One of these pontiffs was distinguished by the name of the Sadr-ūl-sadūr-ī-khās, which signifies 'the personal, or king's chief pontiff;'

the other was called Sadr-ūl-sadūr-i-ām, or 'the chief pontiff of the people.' The former took the rank of the latter, though their duties were nearly the same. Nādar Shāh not only abolished this office altogether, but seized as has been related the lands appropriated to the support of ecclesiastical establishments, in order to pay his troops. These lands have never been fully restored; and the hierarchy of Persia is not likely to regain that wealth and power which it once possessed.

"The order of chief priests, who are named Mūshtāheds, have always existed in Persia; but since the abolition of the station of Sadr-ūl-sadūr, they have attained a greater degree of power than they before possessed. It is not easy to describe persons who fill no office, receive no appointment, who have no specific duties, but who are called, from their superior learning, piety and virtue, by the silent but unanimous suffrage of the inhabitants of the country in which they live, to be their guides in religion and their protectors against the violence and oppression of their rulers, and who receive, from those by whose feelings they are elevated, a respect and duty which lead the proudest kings to join the popular voice, and to pretend, if they do not feel, a veneration for the man who has attained this sacred rank. There are seldom more than three or four priests of the dignity of mūshtāhed in Persia. Their conduct is expected to be exemplary and to show no worldly bias, neither must they connect themselves with the king or the officers of government. They seldom depart from that character to which they owe their rank. The reason is obvious: the moment they deviate, the charm is broken which constitutes their power; men no longer solicit their advice or implore their protection, nor can they hope to see the monarch of the country courting popularity by walking to their humble dwellings, and placing them on the seat of honor when they condescend to visit his court. When a mūshtāhed dies, his successor is always a person of the most eminent rank in the ecclesiastical order; and though he may be pointed out to the populace by others of the same class seeking him as an associate, it is rare to hear of any intrigues being employed to obtain this enviable dignity.

"The mūshtāheds of Persia exercise a great, though undefined, power over the courts of sherrāh, or written law, the judges of which constantly submit cases to their superior knowledge; and their sentence is deemed irrevocable, unless by a mūshtāhed, whose learning and sanctity are of acknowledged higher repute than that of the person by whom judgment has been pronounced. But the benefits which the inhabitants of Persia derive from the influence of these high priests is not limited to their occasional aid of the courts of justice. The law is respected on account of the character of its ministers; kings fear to attack the degrees of tribunals over which they may be said to preside, and frequently endeavour to obtain popularity by referring cases to their decision. The sovereign, when no others dare approach him, cannot refuse to listen to a revered mūshtāhed when he becomes an intercessor for the guilty. The habitations of this high order of priesthood are deemed sanctuaries for the oppressed, and the hand of despotic power is sometimes taken off a city, because the monarch will not offend a mūshtāhed who has chosen it for his residence, but who refuses to dwell amid violence and injustice.

"The next in rank to the mūshtāhed is the Shēkh-ūl-Islām, a term which literally means 'the elder, or chief of the faith;' but which, in its

common sense, signifies the supreme judge of the court of sherrāh, or written law. There is a shēkh-ūl-islām to every principal city in Persia; he is nominated by the king, from whom he receives a liberal salary, but it is a station in which the desire and wishes of the inhabitants are almost invariably consulted, and one to which the individual is usually promoted from a general belief of his superior sanctity and knowledge. These officers often attain a respect hardly inferior to that enjoyed by the mūshtāhed. They studiously avoid any open connection with men in power, as even the appearance of such an intercourse would lose them the respect and confidence of the people, who are naturally very jealous of their independence and integrity. In large cities there is a Kāzī, or judge, under the shēkh-ūl-islām; and the latter has in general the further aid of a council of Mūlas, or learned men, many of whom give their services gratuitously in the hope of increasing their reputation, or of recommending themselves to notice and employment. In the lesser towns there is only a Kāzī, and in villages they have seldom more than an inferior Mūla, who can read a few sentences of Arabic, which entitles him to perform the ceremonies at a marriage or funeral to make out common deeds, and to decide on plain and obvious cases. When subjects of intricacy occur, this officer refers to the kāzī of the neighbouring town, by whom the cause is often carried before the court of the shēkh-ūl-islām, or supreme judge of the provincial capital.

"There is also in Persian courts an officer who bears the name of Muftī, but who has none of those great powers which are associated with that title in Turkey. His duty is more to prepare an exposition of the case before the court, and to aid with his advice than to decide; but as this office requires a man of learning, his opinion often influences the judgment of his superiors.

"The lower ranks of the priesthood in Persia are seldom entitled to a share of that praise which has been bestowed upon some of the superior branches of this order. They neither enjoy nor can expect popular fame, as their situations are not permanent; and they seldom rise by gradation to the higher ranks of their profession. They are exposed to great temptation, and receive with their office but a very limited income. We can therefore believe that there is truth in those accusations which represent them as being in general as ignorant as they are corrupt and bigoted.

"The art and venality of the kāzīs and mūlas of Persia are often noticed by the writers of that kingdom; and the character of this class has almost always been drawn in the harshest colors by European travellers. One eminent Christian merchant, who resided many years in Persia, and who enlightened Europe by his observations on that country, states, that 'nothing but the establishment of the urf, or customary law, which is administered by the secular magistrates, could enable a person, not of the Mahamadan faith, to carry on any commercial transactions in Persia, as the bigotry of the priests, and the strict letter of the only law which they administer, that of the Koran and the traditions, would operate to deprive him of every hope of justice.' This writer asserts, that 'when an application was made to the courts of sherrāh against a bankrupt, that he was so sheltered under its forms and prescriptive laws, that even his goods could not be seized for the payment of his debts; but if the suit,' he adds, 'was transferred before the lay magistrate, who decided by the customary

law, it was only necessary to authenticate the demands against him to obtain an order for the seizure and sale of his property to satisfy them.'

"The urf, or customary law, which is administered by the king, his lieutenants, the rulers of provinces, governors of cities, lay magistrates of towns, managers and collectors of districts, and heads of villages, aided by all the different subordinate officers who act under their authority, bears some resemblance in its cognizance of petty offences to that kind of authority which, in better ordered communities, is vested in magistrates of police; but the magistrates in Persia always exercise the chief local authority, and consequently are above the law, instead of being checked by it. Their decrees are instantly enforced by the strong hand of power. They are prompt and arbitrary in their decisions; and as they seldom bestow much time in the consideration of evidence, they are continually liable to commit injustice, even if their intentions are pure. The principal check upon them is the dread of superiors, to whom the injured may always appeal, but it is easier to explain the duties than to describe the conduct of men who regulate their actions by the varying disposition of the despot of the day, and are active and just, or corrupt and cruel, as he happens to be vigilant and virtuous, or avaricious and tyrannical.

"The lowest of those entrusted with the administration of the 'urf,' or customary law, hear complaints of all kinds and summon evidence, and even the heads of villages are allowed to inflict slight punishment, or impose small fines; but if the crime be serious, the delinquent is sent to the person that holds the office of collector and magistrate of the district, whose power is more extensive; and when the case, either from the magnitude of the property concerned, the rank of the parties, or the heinousness of the crime, appears above the collector's cognizance, he refers it to the governor of the province, who is generally competent to decide on all cases that do not affect life. But the power to put to death is seldom delegated by the king, unless in cases when a country is in rebellion, or when the government is committed to one of the blood royal. In all other circumstances, when an example is necessary, the proof of the guilt of the criminal, taken according to legal forms before the court of sherrāh, or written law, is sent to court, and a royal mandate is transmitted for his execution.

"The lay magistrates of Persia always hold their courts of justice publicly, which undoubtedly operates as a salutary check upon their proceedings. These courts are sometimes very tumultuous, though the judge is always aided by a crowd of inferior officers, whose duty is to preserve order. The females, who attend these courts, are often the most vociferous; for it is not permitted that the servants of the magistrates should silence them with those blows which, in cases of disturbance, they liberally inflict upon all others.

"The jurisdiction of the courts of written and customary law in Persia neither is nor can be, from the constitution of the latter, clearly defined. The sovereign and his ministers desire to promote this confusion of authority which adds to their power and emolument. But though in civil and criminal cases appeals, or rather complaints, are rather carried from one of these courts to the other, all deeds, contracts, marriages and divorces must be drawn up by the officers of the sherrāh, or written law; and their decisions on such points are received as evidence in the court of the lay magistrate, who is also in the habit of continually referring to them all cases which he desires (either from personal or political reasons) should be

decided by their authority; and in criminal cases, where a regular procedure is adopted, the chief judge of the court of sherrāh pronounces sentence according to the decrees of the sacred law.

"The decisions of the courts of Persia, whether those of written or customary law, are speedily obtained, and a suit in them is attended with little apparent cost, though considerable sums are often given in bribes. The administration of the customary law, or 'urf,' is more summary than that of sherrāh, because it is more arbitrary. All forms and delays of law arise out of a respect for persons and property that is unknown to this branch of the administration of justice in Persia, which always imitates, in its decisions, the promptness of that despotic authority from which it proceeds and by which it is supported.

"It has been already stated that the king of Persia deems himself vested with an authority independent of the law, and considers that he can, from the prerogative of his high condition, take the life or seize the property of any one of his subjects; but it has been shown that the exercise of his absolute power is practically limited. In all cases where he does not personally decide, or delegate his arbitrary authority to others, the criminal law of Persia is administered in a manner compatible to what is laid down in the Korān. Theft may be forgiven, and murder compounded, if the party from whom the property is stolen, or the legal heir of the person that has been slain, are disposed to mercy. Mutilation for theft, though commanded in the Korān, is rarely practised; but the king often inflicts capital punishment on those who are convicted of having stolen to any large amount. When a man or woman is murdered, the moment the person by whom the act was perpetrated is discovered, the heir-at-law to the deceased demands vengeance for the blood. Witnesses are examined, and if the guilt be established, the criminal is delivered into his hands to deal with as he chooses. It is alike legal for him to forgive him to accept a sum of money as the price of blood, or to put him to death. This barbarous usage of committing the execution of the law into the hands of the injured individual is still practised in Persia. The youngest princes of the blood that could hold a dagger were made to stab the assassins of the late Aga Mahamad Khan when they were executed; and it has been before mentioned that the successor of Nādar Shāh sent one of the murderers of that monarch to the females of his harem, who, we are told, were delighted to become his executioners.

"In the time of the Suffavean kings, the court of the Dewān Begī, or supreme criminal judge, not only passed its decisions upon the cases of murder and robbery which occurred in the metropolis, but over the whole kingdom. This court, we are told, took particular cognizance of four crimes—the knocking out of a tooth, or an eye, cases of rape, and of murder. Other crimes, the same author states, were judged on the spot where they were committed by the Hakim, or chief magistrate, who referred all civil suits to the sherrāh, or court of written law; but it is added that it was the peculiar privilege of nobles, public ministers, and all king's guests, including ambassadors and envoys from foreign states, to have every suit they instituted, or that was brought against them, tried only in the court of the dewān begī, or supreme judge. The sensible and observing traveller who gives us this information also states that it was the principle of the 'urf,' or customary law, to accommodate itself to the

usages of the place where it was administered. This is still the practice, but the high office of dewān begī no longer exists. Its powers are exercised by the monarch, who, however, in most instances where he has appointed one of his sons to the government of a province, has vested him with the power of pronouncing and carrying into execution the sentence of death upon convicted criminals, as well as of taking cognizance of and punishing all other crimes formerly noticed by the court of the dewān begī, or chief criminal judge.

"The mode as well as the degree of punishment of offences in cases decided by the sherrāh, or written law, is the same in Persia as in all other Mahamadan countries; but when the sentence is pronounced by the king, or by those governors or military commanders to whom he had delegated his authority, the punishment varies according to the disposition of the arbitrary will by which it is inflicted. For lesser offences, fines, flogging and the bastinado are the most common punishments. Torture is seldom used; but to make men reveal hidden treasures, the inhuman practice of taking out the eyes has long disgraced Persia. The objects of this barbarity are usually persons who have aspired to, or are supposed likely to aspire to, the throne. It is also inflicted upon chiefs of tribes, whom it is desirable to deprive of power, without putting them to death; and instances occur, as has been related, where this punishment is inflicted on the male inhabitants of a city that has rebelled, in order to strike terror by a dreadful example. The common mode of putting criminals to death in Persia is by strangling, by decapitation, or by stabbing; but in cases of enormity, or where there is a desire to make an impression of terror, or to gratify a passion of revenge, inventive cruelty endeavours to discover new ways of adding to the sufferings of its victims. These are sometimes doomed to have their existence terminated by protracted torture; at others, are empaled, or have their limbs torn asunder by the elastic rebound of the branches of trees that have been bent for the purpose. An instance has been given of a barbarous chief associating the idea of a luxurious enjoyment with the horrors of the most cruel death by making a garden of his enemies; and the history of Persia abounds with examples too shocking to be related of tyrants glutting their vengeance, by subjecting their enemies, before they granted them the mercy of death, to the most shameless insults and horrid injuries.

"In Persia women are seldom publicly executed, nor can their crimes, from their condition in society, be often of a nature to demand such examples, but they are exposed to all the violence and injustice of domestic tyranny; and innocent females are too often included in the punishment of their husbands and fathers, particularly where those are of high rank. Instances frequently occur where women are tortured to make them reveal the concealed wealth of which they are supposed to have a knowledge, and when a nobleman or minister is put to death, it is not unusual to give away his wives and daughters as slaves, and sometimes (though rarely) they are bestowed on the lowest classes in the community. This usage is defended on the ground of the necessity of making terrible examples of men who fill high stations, and it is argued that nothing is so likely to deter others from equal guilt as the dread of having their families exposed to similar dishonor; but no reasoning can reconcile our minds to a practice which is at once infamous, inhuman and unjust, and which marks, perhaps

beyond all others that have been stated, the wanton atrocity of a despotic and barbarous power.

"The king nominates the beglerbegs, or governors of provinces, and hakims, or governors of cities, who are not required, as a matter of course, to be natives of the place of their government; nor is it necessary that the darogah, or lieutenant of police, who acts immediately under the hakim, or governor, should be so; but the kalanter, or chief magistrate of the city, and the kut-khodahs, or magistrates of different wards, though nominated by the king, must as necessarily be selected from the most respectable natives of the city as the members of the corporation of any city or town in England. Though these officers are not formally elected, we may assert that the voice of the people always points them out; and it may be further stated, that if the king should appoint a magistrate disagreeable to the citizens, he could not perform his duties, which require that all the weight he derives from personal consideration should aid the authority of office. In small towns or villages the voice of the inhabitants in the nomination of their kut-khodah, or head, is still more decided; and if one is named whom they do not approve, their incessant clamour produces either his voluntary resignation or removal. These facts are important, for there cannot be a privilege more essential to the welfare of a people than that of choosing or even influencing the choice of their magistrates. It is true that these cannot always screen them from the hand of power, and they are often compelled to become the instruments of oppression; but still the popularity with their fellow-citizens, which caused their elevation, continues to be their strength; and in the common exercise of their duties they exhibit every attention to their comfort, happiness and interests. It is important to state in this place that in every city or town of any consequence, the merchants, tradesmen, mechanics and labourers have each a head, or rather a representative, who is charged with the peculiar interests of his class, and conducts all their concerns with the governor of the town. This person is chosen by the community to which he belongs, and is appointed by the king. He is seldom removed from his situation, except on the complaint of those whose representative he is deemed, and even they must bring forward and substantiate charges of neglect or criminal conduct, before he is degraded from the elevation to which their respect had raised him.

It must be obvious that no general description of the administration of justice can comprehend the various communities which form the population of an empire like Persia. It has been before mentioned that the military part of the inhabitants of that country are divided into tribes who derive their origin from different nations. The Turkish from Tūrkistan or Tartary; the Arabs from Arabia; and the original tribes of Persia, consisting of Kūrdish, Lak, Zand, and many others. All these tribes, though speaking different languages, have nearly similar customs. They usually dwell in tents, subsist upon their flocks or the chase, and change their residence with the season. The system of the internal governmeut of the whole of this race of men is nearly the same. They profess the Mahamadan religion, and consequently acknowledge the authority of the written law as laid down in the Koran and the traditions. During the reign of the Suffavean kings, the sadr-ūl-sadūr, or chief pontiff, appointed a kazī, or judge, to every one of the principal tribes of Persia, and the power of this person formed a con-

siderable check upon the chief of the tribe. Nādar Shāh, when he abolished the office of sadr-ūl-sadūr, changed this system, and the only persons of a religious character who at present remain with the tribes are mūlas who can perform marriage ceremonies, give names to children, or repeat the prayers at a funeral. In any cases of importance that they have occasion to refer to the courts of sherrāh, they apply to the kazī, or shēkh-ūl-islam of the nearest town.

"The customary law of these tribes differs materially from that of the rest of the population: they have, in fact, a separate system of jurisdiction. Besides the chief, there are persons at the head of each division or branch, who are called elders. These are in general either nearly or remotely related to the chief, and form the magistracy of the tribe in peace, and its officers in war. Their station is, like that of their chieftain, hereditary. It is from one of this body of elders that the latter, when he does not reside with the tribe, must select his deputy. The person he appoints to this office has as much power over the tribe as a governor of a city has over its inhabitants; and although his rule, from the habits of those under him, is in some instances more lenient and patriarchal, it is in others more absolute, from possessing more of a military character; but generally speaking, the chiefs of tribes and those they depute to govern in their absence are careful to preserve the temper and attachment of their followers. To this observation, however, there are frequent exceptions; and these petty rulers, when powerful, are often both cruel and oppressive. It is not easy to describe with accuracy the rude system of judicature which prevails in this class of the inhabitants of Persia. Common cases are decided upon by the chief, or his deputy, in a manner similar to the lay magistrate of a city. When, however, a person of any consequence is concerned, the proceeding is not so summary; a council or meeting of elders is called, and the question is fully discussed and decided by a majority of voices. Any man of family has the privilege to claim this trial, and it would be deemed oppressive to refuse it. In a dispute between inferior persons it cannot be demanded as a matter of right, but is often assembled by the chief or his deputy who desires popularity, as the tribe almost invariably accord in the justice of a sentence passed by this tribunal.

"The council above-mentioned is not formed of any determinate number. If it be to decide on any dispute relative to land, the principal landholders form the council. If on a case of debt, the chief elders and the friends, both of the debtor and creditor, meet to adjust it. When a murder is committed, the relations of the deceased and those of the murderer are summoned before it; and if both belong to the tribe, they are admitted to the assembly. The mūla of the tribe usually forms one of the council, and expounds, when required, the holy law. This council has generally for its object the accommodation of the dispute between the parties which come before it, and it appears to have been constituted to preserve harmony in the tribe; but when it cannot accommodate the difference, its authority is given to support the law. Among the wandering tribes, as among citizens, if a debtor refuse payment after the kāzī has signed a decree that the demands against him are just, he is either allowed a moderate period to make his payments good, or all his property is seized and divided in equal shares among his creditors. A murderer, when the crime is proved, is given up to the heir of the deceased to do what he chooses with him, either to forgive, to take the price of blood,

or to put the criminal to death. It is almost always the object of the council of elders to compound for murder, and they are more anxious to do this when the parties are of different tribes; for if pride, or any other motive, prevent this settlement, and the offender is screened from justice, the heir of the person murdered and his relations feel disgraced till they can obtain revenge. In these cases, where the party has not force to compel justice, assassination is applauded, though it almost always occasions more murders and interminable blood feuds. It is very usual for the heir of a person who has been murdered to demand, not *only* goods and horses, but one or more of the nearest relations of the murderer in marriage, and this is deemed the best of all modes of ending the feud, as it binds those in ties of kindred who were before the most inveterate enemies.

"The tribes of Persia have very different usages relative to forgiveness of murder. Some have a pride in being considered implacable, and invariably exact life for life, but this is certainly not common. If a person belonging to a tribe desire forgiveness for a murder that he has committed, it is usual for him to hang a sword round his neck with a black cord, and to go in that suppliant manner to their heir and declare, when he approaches him, that he comes to receive his doom. Though the laws of honor almost always restrain his enemy from putting him to death, it is very rare that even the mandates of his superiors can compel one of these fierce barbarians to save his life by what he deems an unmanly and abject submission. When a man of a wandering tribe, or a poor citizen, who has committed murder, is condemned to pay the price of blood, but cannot raise the amount required, it is customary to oblige him to wear a large iron collar round his neck, and to beg from all he meets, till he collects enough to discharge the fine. The persons who carry this symbol of their guilt and repentance are the most importunate of mendicants.

"The crimes of rape or of adultery are, among the wandering tribes in Persia, of very rare occurrence, and are almost always punished with death, which is generally inflicted by the hands of the nearest relation of the females whose honor has been violated. The promiscuous manner in which these tribes live, admit of no laxity upon this point, as such could not fail of producing general depravity. The consequence is that the chastity of their females is guarded by usages that are never infringed with impunity, and in cases of adultery, both parties are often the victims of jealousy and revenge; and if the fact be proved, the murderer is always applauded for having vindicated his insulted honor.

"If the chief of a tribe commit any open act of treason or of hostility against the government, the king, if he can seize him, deprives him of sight, or puts him to death, without hesitation; but if he has merited capital punishment for any other crime than treason, the case is referred to the sherrāh, or court of written law, that this blood may not rest upon the monarch. It is not unusual, when a man of inferior rank belonging to a tribe, but in the king's immediate employ, merits death, for the king to make him over to his chief, who usually repays the confidence reposed in him by his immediate execution. All these circumstances, as connected with the administration of justice among the military tribes of Persia, are calculated to show that they are governed by customs essenti-

ally different from those of the inhabitants of towns and villages; and that they are, in some degree, shielded by their habits, their union and strength from that oppression to which some of the other classes in Persia are subject.

"With respect to the interference of the king with the internal administration of the wandering tribes, it can only be said that it continually fluctuates. Those over whom circumstances give him power allow him to do what he pleases; while the same tribe, differently situated, would revolt if he offered the slightest infringement of their usages. By the constitution of these tribes, they should be governed through their chief, whom it is always the object of the court to render a subservient instrument of its will; but still the influence of the head of the tribe continues, under all circumstances, with a force that can hardly be credited, except by those who have been in the habit of contemplating the bigoted tenacity with which men, born in such communities, preserve the first and deepest impression made upon their mind, of the virtue as well as necessity, of an inviolable attachment to their hereditary lord.

"The Bakhtiārī and several other tribes can hardly be said to have ever entirely submitted to the kings of Persia. Guarded by their inaccessible mountains, these rude races continue to be ruled by their own customs, and admit of hardly any interference on the part of the officers of government in their internal jurisdiction. They consent to furnish a body of their youth as soldiers, and to pay a small tribute, that they may obtain a share of the produce of some of the fine vallies that lie at the foot of the hills which they inhabit; and every effort is made to encourage them to occupy those plains, not merely with the view of rendering them more tangible to the laws of the country, but to prevent (by giving them an interest in the general peace and order of society) those frequently predatory attacks which they are in the habit of making upon the more peaceable and civilized part of the population of the kingdom.

"The Arabian tribes, who are settled along the shores and on the islands of the Persian Gulf, continue to follow many of the usages of their ancestors. The interference of the king, or his officers, in the internal rule of these tribes, depends upon the state of subjection in which they are to his government, and that varies with those events which tend to weaken or strengthen his authority over the part of his kingdom which they inhabit. All the tribes who dwell upon the continent of Persia, when the country is at peace, may be deemed subject to the authority of the officers of the government; but these seldom exercise any control over the inhabitants of the islands, even when the latter profess an allegiance to the monarch of Persia.

"It is the custom in Persia for the principal officers of the empire and the chiefs of tribes, who are employed or dwell at a distance, to have a part of their family at the capital. These hostages (for such they are deemed) are always watched, but seldom strictly guarded, unless where the person, for whose fidelity they are a pledge, is suspected of treason. When he actually rebels, they are sometimes put to death; but examples of this severity are not frequent. The dread of their occurrence, however, while it retains numbers in the path of duty, makes every ruler who is at all independent refuse, as long as he is able to do so, to comply with this custom; and his consenting to send his eldest son, or any part of his

family, to remain at court, is always considered as a token of complete submission.

"The condition of the principal feudatories of Persia has been noticed. These, though they acknowledge the paramount power of the monarch, have always denied his right of interference in the internal government of their country. The Valī of Ardelān, in Kūrdistān, still enjoys the dignity and privileges that belonged to his ancestors. This chief exercises all the functions of a sovereign within the limits of his hereditary possessions. His system of government is, in its general features, the same as that established in other parts of Persia, only that his personal authority is limited by the situation in which he is placed, for he is checked in the exercise of his power by the fear of the superior lord, as well as the necessity of preserving that attachment to his person which constitutes his strength.

"Though there are several cities in Kūrdistān, the military tribes of that country seldom inhabit either towns or considerable villages, nor do they assemble, except for purposes of war, in large encampments. The dwelling of the native of this province is often solitary, and whether the Kūrds reside in houses or tents, it is seldom that more than a few families dwell together. This custom, whether it arises from the nature of the country, or from adherence to ancient usage, is calculated to retard every progress to improvement. We have, indeed, evidence of the inhabitants of this country continuing in an unchanged state for more than twenty centuries.

"It will be important, before we conclude this short account of the nature of the government of Persia, and of the mode of administering justice and collecting the revenues in that kingdom, to offer a few general observations upon the power of the monarch and the practical effects of the whole system of the internal administration of the country.

"Nothing can be more difficult than to describe the operation of the separate parts or the whole of a system of government which is exposed, like that of Persia, to continual and violent changes; but, though these changes produce a great effect both on the character and condition of the nation, they neither destroy nor materially alter those rules which are established for the conduct of the administration, and which, guarded as they are by usage, by public opinion, and by religion, are seldom infringed with impunity. The government of this country may be termed a military despotism, the action of which is regulated by a consideration of the condition of its subjects and the situation of the empire. The power of the monarch of Persia rests chiefly upon the fear he inspires. It has been well observed that the arm of a despotic prince should be always uplifted. He must be prompt to repel foreign attack, and to repress every appearance of sedition or rebellion; for, surrounded by the ambitious and the turbulent, he can enjoy no security, and his subjects can know no peace unless he be dreaded. Powerful nobles and high officers of the empire are, from its frame, arbitrary in their respective charges; and when these cease to tremble at the supreme authority, the nation suffers a great increase of misery under a multitude of tyrants.

"The chief ministers of the court of Persia enjoy a very considerable, though indirect power, from being the medium of representation to a sovereign who generally acts from the impulse of the moment, and whose

decisions must consequently be much regulated by the sentiments of those in whom he reposes confidence. This kind of power, of doing good or evil by secret or open communication with the king, belongs, in a greater or less degree, to all the officers of his government and the domestics of his household; and as the nature of absolute power makes it impossible that persons so immediately attached to the monarch should be amenable to any inferior tribunal, it follows that this class should be entirely subject to his will. It is impossible, from the shape of the government, that the condition of this class of persons should be otherwise than it is: and no small proportion of that security which the rest of the community enjoy, may be referred to the danger in which those near the king continually stand; for, unless he be very weak or very unjust, it is hazardous for any of his ministers, or courtiers, to commit violence or injustice in his name.

"The governors and chiefs of tribes may be considered in nearly the same relation to the king as his ministers; and when we reflect on the facility which the habits of the Persian monarch afford to his subjects of preferring complaints, and that policy which dictates attention to them, we must be satisfied that, in a rude and half-civilized community, the exercise of the absolute power of the sovereign over those to whom he delegates his authority is essential to preserve the people at large, from the oppression and rapacity of petty rulers.

"Though a great proportion of the kings of Persia may be deemed capricious, cruel and unjust, we find very few examples in the history of that country of their exercising their absolute prerogative, except over those whom usage and the condition of the state they govern have placed at their disposal; but this class has of late become more numerous from frequent wars and rebellions with which the kingdom has been afflicted. Amid scenes of revolution, neither life nor property is safe, as the peaceable inhabitants of the country are dragged into a participation of the crimes of the different individuals who are aspiring to the crown, and that very weakness which compelled them to acknowledge one party, too often invites the other to plunder them; but it is never considered that a monarch can be justified, unless under the circumstances which have been mentioned, in seizing the property, or taking the life, of any of his subjects not in his immediate employ.

"The king of Persia always exercises his power as the chief magistrate of the urf, or customary law, in his own capital and the district surrounding it, and all civil and criminal cases, after being examined by subordinate officers of justice, are submitted to him for decision. His numerous occupations compel him, in the performance of this part of his duty, to trust in a great degree to others, or to form a very hasty judgment on the cases brought before him; and this summary proceeding, added to the mode of execution, which is generally in his presence, and is always inflicted by executioners who attend his person, often give a character of barbarous tyranny to acts of the most exemplary justice. We generally find that in a country like Persia, the inhabitants of a capital, who are under the immediate jurisdiction of the monarch, are the happiest and the best governed. Their temper is of more consequence to the despot than that of any other part of his subjects, and they are, therefore, treated with more lenity and consideration. They are seldom

exposed to be tyrannised over by any other than the sovereign; and assuredly of all the evils which belong to absolute power, the greatest is the necessary delegation of its vast authority to mean and sordid agents, whose minds must, from their condition, be insensible to many of the higher motives that may be expected to influence the conduct of the chief ruler.

"Many European travellers, who have resided at the capital of Persia, have felt a very natural horror at the tyranny of particular sovereigns, and have given, in consequence, an exaggerated picture of the condition of that country. One writer affirms, that "the Persians expect injustice from their kings;" but the idiomatic phrases which he adduces to support this assertion only prove that they recognize an unlimited power in their sovereign, which they will admit in no other person. The same author, whose experience was very great, and whose local knowledge was very minute, after a detail of the caprice and cruelty of the kings of Persia, upon which the philosophers of his country have grounded many just and some erroneous opinions, concludes with the following remarkable observation:—"After all, I never saw and never heard of the king committing any outrageous act of violence, unauthorized by a public procedure, against any person not in the class of courtiers or public officers of government. With respect to the latter," he very truly states, "that the danger they incur does not diminish their solicitude for employment. They listen attentively," he adds, "to the accounts they hear of those countries where life and property are secure; but the impression made upon their minds is of the same character as that which most men receive when told of the joys of the other world. It is unaccompanied by any desire to leave that which they inhabit." This writer also observes, and with truth, that in a government like Persia, it would be impossible to adopt any other than the most prompt and vigorous measures when a great offender is concerned. It is indeed, obvious, that a noble of rank (particularly the chief of a tribe) would almost always have the means of escaping punishment, and the monarch is forced, therefore, to proceed with caution, lest, in the attempt to destroy a guilty individual, he should hazard his own safety or the peace of the country. It is from these causes that marks of favor and honorary dresses not unusually precede disgrace and death. The victim is decorated for the sacrifice, and the dagger of assassination is employed to perform the office of the sword of justice.

"The actual power of the monarch of Persia depends upon the condition of his empire; and as that is continually fluctuating, it is impossible to do more than to offer some general observations on the limits fixed to it by usage, and to state what the king himself recognises as the bounds of his own authority, and what is generally believed he cannot overstep without danger of serious discontent and tumult, if not of general rebellion.

"The king claims, as has been before stated, the right of judging upon all occasions the conduct of his ministers, officers, and servants, and of finding, disgracing, plundering, or putting them to death at pleasure; but even this admitted power, which is always considerably checked by public opinion, does not extend to any interference with their religion, nor is he considered to have a right to seize, or to confiscate, any personal property belonging to them which their family possessed before they

entered his service, and which is guarded by legal titles, and has either been granted or purchased by them, or their ancestors. This species of property is deemed under the peculiar protection of the sherrāh, or written law, and a violent seizure of it would be considered as a most tyrannical outrage. It, however, continually occurs that when the king imposes a heavy fine upon a minister or governor of a province, whom he deems a public delinquent, he adopts rigorous measures to enforce payment, till he compels him to sell his estates, and government is usually the purchaser; but the very observance of this form, in cases where the individual is one of that class whose persons and property are admitted to be at the mercy of the monarch, is the strongest of all proofs of that respect in which this kind of property is held. It is owing to the violent revolutions to which Persia has been lately exposed that so many estates have been forfeited by the flight or extinction of the families by whom they were possessed; but there are numbers of this class who can boast the enjoyment of lands that have for centuries belonged to their ancestors.

"The conduct of the monarchs of Persia to the ecclesiastical order has, with very few exceptions, been always the same. This class is, in a great degree, exempt from that tyranny which oppresses others; and the land which has been granted by government, or by individuals, for the support of mosques, colleges and tombs is deemed sacred, and can neither be alienated or seized. It is true that Nādar Shāh secularized almost the whole of this property; but this measure was deemed not only indefensible, but sacrilegious; and we have not in Persian history another example of so violent an act of authority. If the sovereign be restrained by a sense of the religion he professes, and a deference for the general feeling of those whom he governs, from oppressing the religious order, he is no less prevented, by usage and the apprehension of exciting secret discontent or open revolt, from interfering with the established customs of the military tribes of his dominions; and even the civil branches of the population of Persia may, unless in cases of insurrection, be pronounced as exempt from suffering, in a direct manner, from the tyrannical exercise of the personal authority of the monarch of that country. Their lives and property are generally secure, unless under the sentence of the law; and though their judges and magistrates can impose fines, inflict corporal punishment, and sentence to death, they have no power of directing landed property of inheritance to be seized or alienated, unless for the satisfaction of creditors; and we cannot have a better proof of the security of private estates than a knowledge that, during the latter years of the Suffavean dynasty, land sold for 25 and 30 years' purchase; and that all the late revolutions which have afflicted Persia, and the heavy imposts that have been laid upon the inhabitants of that country, have never reduced it below one-half of its former value.

"The king nominates whomsoever he pleases to be governors of provinces and principal collectors of the revenue; but a military tribe will only obey a leader who belongs to the family of their chiefs, and the king is not always able to interrupt the regular succession. When he appoints, or, more properly speaking, supports a chief who is disagreeable to the tribe, their violent discontent and insubordination often compel him to revoke the measure he has adopted. The principal magistrates of

cities, who act under the Governor, and those appointed to preside over different wards, must, as has been before stated, not only be natives of the city, but persons who are agreeable to the majority of the inhabitants. These officers, therefore, and the magistrates of towns and of villages, may almost be said to be elective. The effect of this system is to render the situation of the magistrate of a town like that of the chief of a tribe, and we often find that it is hereditary in a particular family. A magistrate so chosen may occasionally bend before a storm he cannot resist, and become an instrument of tyranny and oppression, but all his natural feelings, and the interest of himself and his successors, must dispose him to use what power he has for the protection of his fellow-citizens; and the custom, therefore, which grants to the inhabitants of Persia this right of influencing the nomination of their immediate superiors, is very effective in preserving them from some of the worst evils of a despotic rule. This privilege, as has been mentioned, is extended to all the principal tradesmen and artisans of Persia. In every great city each class has its head, whom the general voice has raised to that condition, and through this person all particular imposts laid down upon the trade or manufacture to which the party belongs are paid, while all grievances are represented through the same channel.

"There is no country in which men enjoy more personal freedom in regard to their place of residence than in Persia. All ranks except those in public service, or slaves (who are not numerous), may go where they choose within the kingdom, or leave it whenever they desire to do so. There is no passport required. The government never offer any obstruction to an individual following his own inclination in this particular; and the facility with which men can remove from the effects of tyranny may be deemed one of their securities against its oppression.

"We have already stated that the confusion which prevails in Persia, between the courts of Sherrāh and Urf, or "written and customary law," has been purposely promoted, not only by the monarch, but all those who enjoy power. It is a great source of illicit emolument; for in cases of dispute, (except on points expressly limited to the decision of the written law,) the favor of the king, or of those civil or military officers who are vested with his authority, is essential; and it is generally sought by the most corrupt means. It is quite impossible to define the exact nature of a system which varies with the character of the chief ruler and of those whom he employs, and which is more or less oppressive, as he is moderate and just, or venal and rapacious. In a country where the law, as it is termed, is administered in so summary a manner, and where decisions are given at the moment and upon a hurried examination of facts, men with the best intentions may often pronounce an unjust sentence: and those who desire to screen guilt, or to punish innocence, have the easy means of doing so under the form of justice. The principal check upon the conduct of subordinate governors is an appeal to the throne, which those whom they oppress can always make, as no person can prevent an individual in Persia from seeking that relief; and when he reaches court, he is certain of attention; for supposing even that there is no disposition to redress the injured, it is by an accumulation of these complaints against the governors of provinces and cities that the king and his minis-

ters furnish themselves with matter of accusation, which either affords a pretext of removing and plundering the party accused, or of compelling him to share with them the spoils he has obtained by the abuse of his power. It is impossible for the most virtuous public officer to guard against these accusations, which are often brought forward by the intriguing efforts of his enemies; and when the court is corrupt, innocence is no security. Men in high stations, therefore, may be said to be compelled to violence and extortion by the character of the system. They must provide themselves with the only means by which they can satisfy the cupidity of their superiors, and save themselves from disgrace and punishment.

"The same species of corruption which prevails in the judicial administration pervades that of the collection of the revenue, but oppression in this branch is attended with more difficulty, as it is not unusual for whole villages and districts to rise against it; and when the distance prevents their going in a body to the capital, they send deputies. This proceeding is seldom adopted with a hope of obtaining redress, but it is almost certain to stop the progress of abuse; for no person, unless very powerfully supported, dare continue to oppress those who have carried their complaints before the king.

"The situation of the public officers in Persia, from the highest to the lowest rank, appears precarious and full of anxiety and danger; yet there is no country in which employment is more eagerly sought. It always gives consequence and sometimes wealth, and all who attain it seem desirous of grasping as much as they can without a very flagrant violation of law and justice. The higher ranks are in some degree restrained by a regard for that popularity which gives them strength; and the lower by a fear of the punishments which follows detection and exposure. The situation of the petty magistrates and collectors of districts, between rapacious and violent superiors, who desire to exact more than the revenue, and a rude and turbulent populace, who are reluctant to pay even just dues, must, however, be very miserable. Once a prince, who was governor general of Fārs, called upon the officers of his court to know what punishment he should inflict upon a very notorious thief who had just been seized. "Make him," said a noble, whom age and the loss of his sight had privileged to speak his sentiments with freedom, "the manager of a district in Fārs. I can conceive no crime," he added, "for which such an appointment would not be an adequate punishment."

"The despotic and venal system of government which has long prevailed in Persia has not subdued the spirit of the natives of that kingdom, nor has it impoverished them in that degree which might have been expected. The ministers and chief nobles appear to be in the enjoyment of affluence, and all persons in the public service seem to have ample means of supporting themselves and their families. Some of the merchants and principal inhabitants of towns are possessed of considerable property, and among the other classes of the people, though few are rich, there seem to be hardly any in actual want. The latter may, in a considerable degree, owe this exemption from penury to their fine climate and productive soil, and to their industry and frugal habits; but in Persia, as in other countries, falsehood and deceit keep pace with tyranny and injustice; and the abuses of the government, and the constant changes to which

it is exposed, appear to have more effect upon the moral than on the physical condition of the people. In Persia every man complains of his poverty and of the violence of the governments, but this complaint as often proceeds from a desire to avoid oppression as from its actual pressure. The system is bad, and those who suffer from it naturally hate the persons by whom it is administered; and to this feeling, which is destructive of all social ties between the rulers and those whom they govern, we may, in a great degree, attribute the constant recurrence of those internal troubles in Persia, which have, for so long a period, exposed that country to a succession of civil wars and revolutions.

"The character of the persons intrusted with the government of provinces must always have a considerable influence on the happiness and prosperity of the people. The satraps of ancient Persia appear to have had the same power as the beglerbegs of modern times. The Caliphs while they held that kingdom divided it among military leaders; and the conquerors from Tartary, who established their sovereignty over it, pursued the same system, but employed the princes of their own families in these high stations. Some of the Suffavean kings adopted this policy, but the last monarchs of that race confined their sons to the harem, as is the modern usage of Turkey; and, with the hope of increasing their revenue, and of preventing rebellion, they nominated men of low birth and civil pursuits to the office of superintendents or farmers of provinces. The consequence has been shown: tranquillity was obtained, but the empire weakened. Nādar Shāh and his immediate successors employed military chiefs in all the principal governments, and Fatteh Alī Shāh divided almost the whole of Persia among his sons; but he placed with these princes, viziers, or ministers, whom he considered in a great degree responsible for the internal government of the province. In some cases, a separate person is appointed superintendent of the revenue, and there is almost always an officer nominated by the crown to command the troops. It appears very difficult to pronounce on the merits of these opposite systems: that now pursued is certainly the most generous; but though the conduct of royal governors, who desire to attach those under their rule, and who are above being the mere purveyors of an avaricious court, may give present prosperity to the kingdom, the extent of future danger cannot be concealed. On the occurrence of an accident to their common parent, whom they obey from habit and from duty, their condition becomes critical, if not desperate, and submission even to an elder brother is no security against their continuing an object of his suspicion. In such circumstances, rebellion or flight from the kingdom present the only roads to safety; and the latter is not likely to be contemplated till all hopes are abandoned of the former being successful."

Revenue.—"The mode of collecting the revenue in Persia is so intimately connected with the general administration of justice that the subjects cannot be separated. The same officer sometimes presides over both, and this union of power is favorable or unfortunate for the inhabitants of the country, according to the personal character of the ruler in whom it is vested.

"The fixed revenue of Persia which amounts to about three millions sterling, is chiefly derived from the produce of crown and government lands, from taxes and imposts upon the landed property of indivi-

duals, and upon every species of goods and merchandise. Before the time of Nādar Shāh a great proportion of land had been granted for the support of the eccelesiastical establishment, which had been equally enriched by the generosity of the kings of the Suffavean dynasty and by the piety of their subjects. Personal estates had also increased during the long period of tranquillity which Persia had enjoyed under this dynasty to a very great extent; but Nādar, as has been before stated, seized that property which had been appropriated for the support of the ecclesiastical body and amid the revolutions that have succeeded his usurpation, almost all the principal families of Persia have perished and their estates fallen into the possession of the crown. A very small portion of that territory, which once belonged to the hierarchy of the country has, been restored. The priests are at present chiefly supported by pecuniary stipends, and a deduction from the revenue is admitted in every province to pay the judges of the courts of Sherrāh to keep colleges and mosques in repair and to maintain religious establishments.

"Crown lands are cultivated by the peasantry of the province on terms very favorable to the cultivator. When the crop has been measured by an officer appointed for the purpose, if the seed be supplied by government it is returned, and 10 per cent. of the whole is next put aside for reapers and thrashers, after which the crop that remains is equally divided between the cultivator and the king. Lands that are the property of individuals pay according to their situation in respect to water. When that is certain, and obtained from a flowing stream, they pay 20 per cent. of their produce, after deducting seed and the allowance before stated for reapers and thrashers. If watered from aqueducts, they pay 15 per cent., and, if from wells or reservoirs, only five. The duty on estates is generally farmed by the owners, which prevents trouble and vexatious interference of the subordinate officers of the revenue with the landholder.

"Every encouragement is held out to the cultivators to sow those government lands, the crops of which depend solely upon rain. If the cultivators find the seed, 10 per cent. only is demanded for the king. This crop is sometimes abundant, but often fails altogether. This description of land, if it belong to individuals, is seldom cultivated; when it is, the proprietor pays five per cent. on the actual produce.

"The mode of settlement that has been described applies to what is termed the summer harvest. In that of winter, rice is the only grain, the cultivation of which is regulated by the same rules. The seed of everything else that is sown at this season of the year is furnished by the cultivator. The crop is divided into three parts, of which one only is the property of government. Private estates pay 10 per cent. of the produce on winter crops.

"The above may be assumed as the general principles by which the collection of revenue from land in most of the provinces of Persia is adjusted. Local circumstances and usages may make the amount of the government share vary in some parts of the kingdom; but the difference is immaterial. The compact between the owners and cultivators of land and the government, is simple and well understood by all parties. The former often pay a considerable proportion of their rent in kind. This, however, is regulated by convenience, usage, and the ability of the cultivators. Some villages,

of which the inhabitants are poor, pay the government share almost entirely in kind; but when the farmer has wealth, he generally prefers making cash payments for the whole, as he avoids, by that means, the interference of the inferior officers of the revenue department. According, however, to the general and established rule, the cultivator should pay half in money and half in kind.

"The general mode of settling for large tracts of land does not of course apply to rich and highly-manured fields, or to gardens in the immediate vicinity of towns. This is the only kind of land that is closed. It is generally rented for money, and often at a very high rate. When Persia was in a tranquil state, we are assured that some of the ground in the vicinity of Isfahān produced more than 30 crowns a 'jurreeb,' which measurement is not above three quarters of an acre; but this must have been either garden ground or fields set apart for the cultivation of melons.

"The government is always ready to dispose of waste land, particularly if it be required to build upon or to plant a garden. A heritable lease is given, subject to a small ground tax, and the fruit trees and vines that are raised become subject to a tax, which varies according to the age of the tree and the quality of the fruit. The fixed tax upon fruit is very moderate, and the extraordinary assessment cannot fall heavy, else this delightful luxury could not be raised in the abundance and at the cheap rate which it always is in Persia.

"Both the form and the policy of the Persian Government have always disposed it to grant arable lands to the wandering tribes on the most favorable terms; but these seldom cultivate more than is necessary for their own consumption. The vast tracts of fine pasture lands, which are allotted for their winter and summer residence, are considered as part payment for their military service; but a tax is levied upon families according to their wealth and the number of their cattle and flocks, which is collected by their chief or by those whom he deputes to exercise his authority.

"A part of the fixed revenue of Persia is derived from ground rents of houses, rents of caravanserais, baths, shops, water-mills, manufactures, and duties upon all kinds of foreign and home merchandise. Some of the sources of this part of the revenue have greatly increased since the extinction of the Suffavean family and of that of Karīm Khān, both of which revolutions have been attended with immense confiscations. Whole streets in the principal cities, which before belonged to individuals, have become the property of government, and are rented to its subjects. The revenue collected from shops is very considerable. When these belong to government a rent is fixed, which is deemed proportionate to the gain derived by those who hire them. When they belong to individuals, the government claims 20 per cent. of their computed annual profits. There is no impost in Persia that can be called a capitation tax, according to the strict sense of that term; but the mode of collecting the ground rents and share of shop profits in cities and towns, and that of levying the duties from the wandering tribes, is regulated by a similar principle. These imposts are made according to general rules, and laid on houses or families, who pay them not agreeably to their actual condition at the moment, but as they are rated.

"The principles, however, upon which the whole of the fixed revenue of Persia is settled are at once just and moderate, and the system is so perfectly understood that it is attended with neither difficulty nor oppression; but unfortunately for that country its monarchs have never been satisfied with the produce of this revenue, and the justice and moderation of the established assessment have only served to make the inhabitants of Persia feel more sensibly those irregular and oppressive taxes to which they are continually exposed. The first of these extra taxes may be termed usual and extraordinary presents. The usual presents to the king are those made annually by all governors of provinces and districts, chiefs of tribes, ministers, and all other officers in high charge, at the feast of Nouroze, or vernal equinox. These gifts are regulated by the nature of the office and the wealth of the individual, and consist of the best of the produce of every part of the kingdom. Sometimes a large sum of money is given, and this is always the most acceptable present that can be made. There is a necessity for every officer of high rank making this annual offering, which is indeed deemed part of the revenue; and, as such, falls ultimately upon the farmers, cultivators, and manufacturers. The amount presented on this occasion is generally regulated by usage; to fall short, is loss of office; and to exceed, is increase of favor. The tribute paid to the king of Persia, by those princes and chiefs who own him as their paramount lord, is transmitted at this season, and may be classed under the same head as the other presents given at the Nouroze. We are assured that the receipts from this branch of revenue amount to nearly as much as two-fifths of the fixed revenue of the kingdom; and we are more reconciled to a belief of this fact from a knowledge that sometimes an annual present of not less than one hundred thousand tomans is made.

"Besides the usual tribute from dependent princes and chiefs, and presents from officers in high station, which are made at the Nouroze, there are extraordinary presents of a less defined nature, but which are also of very considerable amount. It is not customary to collect duties in camp, but the merchants admitted to attend it are expected to give collectively a large offering in money to the king. Every person appointed to high employ makes a present, as a token of his gratitude; and this amount, which is usually settled before his denomination, may often be deemed the purchase, money of his station. Monopolies are not unknown in Persia, but this invidious mode of increasing the revenue is not common. The produce of fines imposed on crimes by the courts of Urf, or customary law, and of involuntary presents extorted from those who are suspended or dismissed from employment, which are levied on the pretext of delinquency, is very considerable; and we are not surprised, when informed, that the amount annually collected from these and other sources, equally corrupt and oppressive, has been estimated at 600,000 tomans,—a sum equal to one-fifth of the fixed revenue of the state; but it is impossible to make any exact calculation of an amount which depends so much upon the character of the monarch.

"The most oppressive of all the imposts of Persia is called 'sadir—' a term which means a public requisition, and in its opposite sense to the 'malliaat,' or fixed revenue, denotes that description of taxation which is raised to provide for extraordinaries. If an addition is made to the army; if the king desires to construct an aqueduct or build

a palace; if troops are marching through the country and require to be furnished with provisions; if a foreign mission arrives in Persia; if one of the royal family is married; or, in short, on any occurrence not ordinary, an impost is laid sometimes upon the whole kingdom, and at others only on particular provinces. This is regulated by the nature of the occurrence which requires the supply, and a consideration of its local or general application.

"The 'sadir' extends to all classes. It usually bears highest upon the wandering tribes, not only because they are the poorest, but because they are the most impatient of this species of taxation. It falls heaviest upon the proprietors of estates and citizens. It is, or rather ought to be, levied according to defined rules, and every person should pay the 'sadir' or contribution in the proportion that he pays the 'malliaat' or fixed revenue; but the governors of provinces usually exercise an arbitrary discretion in the collection of this tax, which renders it more oppressive. They settle the gross amount that each village is to pay, and this affords them an opportunity of showing partiality and committing injustice. The sum derived from this source has been calculated at two-fifths of the amount of the fixed revenue; and it has been concluded on the grounds above stated, that the receipts of the king of Persia from presents, fines, and extraordinary taxes are equal to the amount of the established taxes, which make the revenue of the kingdom amount to a sum little less than six millions sterling; but a proportion of this only is paid in money into the royal treasury. A large deduction is made for the expenses of collection, and a considerable proportion is received in kind and used for public purposes. It is also a general practice to pay the chief ministers of religion and of justice, the principal officers of state, the royal household and the army, by assignments on the public revenue of different provinces.

"There are sufficient grounds to conclude that the general account which has been given of the revenue of Persia is tolerably correct. It rests upon the authority of well-informed natives. Perhaps the total amount stated to be collected is somewhat exaggerated. The disbursements of the government of Persia cannot easily be ascertained; but we know, as a positive fact, that they are much less than the receipts. It has, in general, been the policy of the monarchs of that kingdom, as of most Asiatic despots, to amass wealth, for in all countries where there is no public credit, a full treasury is deemed essential to the security of the State.

"The principal source of the revenue of Persia is derived from the land tax. The rate is not uniform, different assessments having been made at various periods, more or less remote, since which time great changes have taken place in the lands assessed. The average is supposed to be about 20 per cent. on the gross produce, although in some districts it amounts to even 30. Besides this impost there are taxes on gardens, vineyards, shops, melon, cotton, rice and tobacco grounds, sheep, asses, buffaloes, bullocks, camels, wells, kanats, mills, which vary in the different provinces and even districts, not only in amount but in the nature of the object taxed. In one province there is a poletax for males above 14 years of age, which in another province is substituted by a house, or, as it is called, a door tax, and, again in another, neither of these imposts is levied. In many districts no revenue whatever is levied, the land being held free on a sort of feudal tenure in requital of military service; in general, the

tent-dwelling tribes pay no tax on land, the quantity cultivated by those tribes being small. Another and considerable source of exemption from taxation is land which has been made 'wakf,' that is, dedicated to religious purposes, such as land attached to mosques.

"Altogether the system is not free from complication, and requires all the ingenuity of the Persian chancellor of the exchequer to unravel it.

"It is conjectured that, through the extortion of governors subordinate chiefs of districts and villages, and tax-gatherers, the ryots pay double the amount of their assessments, no part of which excess reaches the Shah's treasury.

"The revenue is paid part in money and part in kind, consisting of wheat, barley, rice, chaff, or chopped straw.

"To making the following statements intelligible, it is necessary to explain that a toman is roughly estimated at about 10 shillings sterling, and that a 'kherwar' is equal to 650 lbs., or 6 cwt.

"In 1806 the total revenue in money amounted to 2,677,000 tomans.

"The income produced by wheat and barley reached 245,237 kherwars, which is rated on an average at two tomans a kherwar. It is sometimes compounded for in money, but not generally.

"Rice produced 4,487 kherwars, at the average valuation of two tomans a kherwar.

"Chaff for horses amounted to 10,895 kherwars, which is valued at three kerans or shillings each kherwar.

"The grain not compounded for in money is generally expended in rations to soldiers, provisioning the Shah's camp, and so forth.

"If the value of the revenue paid in kind be estimated in money, it amounts to something more than 500,000 tomans, which would make the total revenue of Persia ascend to about 3,177,000 tomans, or £1,588,000. Of this amount, no less a sum than 800,000 tomans is expended at the capital in salaries and allowances to the members of the different departments of the state and their subordinates, and to the other public servants, exclusive of the army. The following are a few of these items, which in the public accounts are classed as amelajāt:—

	Tomans.
The Prime Minister of Persia receives, exclusive of other emoluments which treble the income	42,000
Allowances to the numerous royal family	257,126
Khāns and Nobles	98,276
Arab-e-Kallem Lords of the Pen'	18,110
Ulema, Mullas, Syeds, &c.	4,110
Physicians, Poets, Interpreters, &c.	18,843
Salaries of the attendants in the royal stables ann for camels, horses, mules, including fodder	17,540
Khans of the royal tribe (Kajar)	21,302
Refugees from Georgia and Russian Armenia and Herat ...	77,597
Master of Ceremonies and attendants of the presence ...	18,428
Attendants of the Diwan Khana, or Court of Justice ...	2,764
Tutors and attendants of the Dar-ul-funun Veulum, or Seat of Arts and Science	7,750
Loss of revenue by the transfer of two villages to the ministers of England and Russia for their summer residence ...	143
Musketeers of the Shah's own person	9,640
Gholam Peshkhidmet, special mounted guards, and other mounted guards	103,549

"I omit any mention of attendants and expenses connected with the Shah's own person for the maintenance of regal state, but I may mention that in proportion to the resources of Persia the expenditure is considerable.

"To all the above receivers of salaries a certain portion of grain is also allotted.

"The total expenditure, from the net revenue of 2,677,000 tomans, is summed up in the following manner:—

	Tomans.
General expenses, including presents, buildings, posting establishment, &c	335,521
Amelajat salaries at the capital	805,985
Total military expenses	1,222,764
Provincial expenses (besides the ordinary provincial expenses not included in the net revenue)	292,331
Total ...	2,656,601

"The balance, when there is any, is spent in various uncertain expenses, such as diamond-hilted swords, decorations, extraordinary military expenses caused by insurrection, &c.

"The three principal branches of the tribute which the people pay are, 1*st*, maliaat; 2*nd*, sadir; and, 3*rd*, pesh-kash.

"The maliaat is the hereditary original right of the crown, and consists in produce and money. The king gets in kind one-fifth of the produce of the land, *i. e.*, of wheat, barley, silk, tobacco, indigo, &c., and articles of that description, and one-fifth in money of all the vegetables, fruit, and lesser produce of the earth which the proprietor may sell. Though the proportion be paid in kind, yet it is assessed not by the actual levy of every fifth sheaf, &c., but by an indirect criterion of produce deduced from the number of oxen kept by the landholder, and this part of the revenue is collected accordingly by a corresponding rate imposed upon the growth of the land. Thus, the possessor of 12 oxen is supposed to possess also an extent of land, the cultivation of which may require that number, and is therefore assessed to pay a quantity of corn proportioned to the assumed amount of his gross receipt.

"The king collects one-fifth, also in money, on all the vegetables, fruits, and lesser produce of the earth which the proprietor may sell. Formerly these tributes, either in kind or in money, were only one-tenth, but their amount has been doubled by the present king.

"The inhabitants of towns pay according to an assessment imposed on the place, and founded on the number of houses which it may contain, and not according to their individual means; and this levy on any particular town is but a part only of that charged on the district which contains it, thus Ispahān, which for instance has Kūm and Kashān within its administration, is required to furnish a specified sum, of which it pays part and divides the rest among the second-rate towns, which again subdivide their own proportions among the villages around, and collect each in their gradations the appointed amount of the tribute, and transfer the whole to the royal treasury. The government requires that the collector of any given district should supply a stated sum, but it permits him likewise to add, as his own profit, whatever he can further exact. Most of these offices are bought and sold. By the amount therefore of the purchase is regulated the rate of oppression.

The scale descends; every minor agent is expected to accomplish an appointed task, but is left to choose his own means, and to have no other control but his own conscience. This is the practice, whatever may be the theory, of the administration of the revenue. The sadir is an arbitrary tax, and is the most grievious to the rayat. It admits every species of extortion, and renders the situation of the peasant extremely precarious. This impost is levied on particular occasions, such as the passage of any great man through the country, the local expenses of a district, or on other opportunities which are continuslly recurring, so that the rayat is never certain of respite. It is assessed in the same manner upon the number of oxen which he may keep. Thus, if sheep are wanted, he who keeps one ox is obliged to give a sheep, and so on with every other demand which may be made.

"The pesh-kash: this is called indeed a voluntary gift, but it must be offered every year at the festival of the Nourze, and like the regular taxes is required in the same proportion according to the means of the people.

"By these taxations the condition of the cultivators is rendered more particularly wretched. On the contrary, the merchants are less oppressed than any class in Persia. The shop-keeper indeed (dokandār) pays tribute; but the proper merchant (sodāgar), a distinct order, pays nothing at all to the state except the duties of the customs, which are comparatively very small, being about one-tenth on the imports; and as they are not affected by any other imposition, they are the most wealthy part of the community

"Landed property in Persia is hereditary, and is known by the name of 'waky.' But, on the delinquency of its proprietor, it may be seized by the king, and is then called 'Zapte Shah.' It remains annexed to the crown until the family are again restored, when the estate, according to the pleasure of the sovereign, may be returned. The king, while he retains such property, generally allows a portion of its produce to the relatives of the former owner, and this allowance is called 'moustemeree.' Besides the 'Zapte Shah' there are the 'halisse' or crown lands, that from time immemorial have belonged to the kings of Persia. They are cultivated by tenants who defray all the expenses of cattle, implements of agriculture, &c., and divide the net profits with the king."

The following information regarding the revenues of Persia is taken from a report by Mr. Stewart:—

"The statement given of the 'maliat,' or fixed revenues of Persia, being extracted from the duftarkhāna of the government, may be considered as very correct. These revenues are derived from two sources, *viz.*, the tax on land, and duties and imports on all kinds of merchandize.

"The tax on land probably amounts to two-thirds of the whole. It is of two kinds, on lands that belong to the crown, and on lands that belong to individuals.

"The lands that belong to the crown were in former times of a very limited extent, but since the accession of the present family, indeed since the time of Nādar Shāh, confiscations have become so frequent, that the royal lands have become very extensive. It is probably chiefly on this account that the value of land is so much depreciated in Persia, the

usual price not being more than ten years' purchase. Even entails, which are common in Persia, are no security against the rapacity of government. Those who cultivate the royal lands pay one-third of the produce of the crop to government, in cases where the seed is furnished by the cultivators; but when it is furnished by government, they pay one half and sometimes two-thirds of the amount of the crop. This is at least the case in the province of Fārs.

"Land that belongs to individuals pay according to their nature. If they are watered without labor, they pay twenty per cent. of the produce; where they are watered by kanats or aqueducts, they pay fifteen per cent. Grounds that cannot be watered, but depend entirely on the rain (as the crops are generally very scanty), pay only ten per cent. of the produce. The above is the case with respect to the wheat, barley, &c., which are reaped in the first autumn harvest called shatvey.

"With regard to rice, cotton, gram, water and musk melons, &c., &c., which are reaped in the winter harvest, it is usual for the husbandmen to perform all the labor and to furnish the seed, for which he receives two-thirds of the crop; and the remaining one-third goes to the proprietor of the land, who becomes entitled to one-half of the crop when the seed is furnished by him. In either case the tax of government is levied on the proprietor.

Duties and Imports.—"Are principally levied on the shops which are of two kinds, those that are the property of the king, and the other the property of individuals. On the former a rent is paid which is considered as proportionate to the gains derived from the shop: the latter pay to government 20 per cent. of their annual profits. A tax is also levied on all baths and water-mills: also on certain kinds of manufactures, such as oil, glass, and earthernware, these are the sources from which the 'maliaat' or regular revenue is derived; Besides the 'maliaat' a revenue of a large amount is derived from the following sources, *viz.*—

Presents (Peshkash).—"These are of two kinds: those that from long established usage have become fixed and permanent, and those of a more casual and uncertain nature them the first; that of the naoroz or new year is by far the most important. Peshkashes are on that occasion presented to the king by all the governors of provinces and districts, heads of tribes, the ministers, and in short by all persons of high rank in his dominions. The amount of this present cannot be estimated at less than two-fifths of the whole amount of the fixed revenue. The Amīn-ūl-Daola alone on this occasion generally presents to the king one hundred thousand tomans.

"The second is the peshkash made by the merchants who attend the royal camp.

"As no taxes are levied upon the bazaars of the camp, the merchants, who are summoned to attend His Majesty when he takes the field, usually present to him a large sum of money.

"Thirdly, an annual peshkash of white cloths and cotton ropes sent from the district of Ispahān.

"1*st.*—Casual peshkashes are presents made by all persons when appointed to situations under government.

"*2nd.*—That may be termed involuntary presents made by all persons dismissed from their office, and by persons called up to the court in order to settle their accounts or for some other purposes.

"*3rd.*—Money extorted from individuals on various pretexts. It is difficult to form a correct notion of the amount of each of these sources of revenue, but I imagine that independent of the 'peshkash' of the nourōza, the amount of all the other presents cannot amount to less than one-fifth of the 'maliaat', so that I have estimated the whole of the peshkash at three-fifths of the revenue.

Sadirs—May be termed fresh or new impositions; they are of various kinds, and I can only enumerate a few of the most important.

A large body of infantry, as well as regulars who are now trained in the European discipline, are furnished, equipped, and paid by the different provinces of the empire.* The number of men furnished in this manner may amount to 25,000, and if we estimate their pay at the low rate of ten tomans annually each man†, this sadir or imposition will amount to two lacks and fifty thousand.

When muskets, &c., matchlocks, &c., are required for the army, they are generally ordered to be furnished gratis by the different districts of the kingdom.

Detachments of troops marching through the country receive at every stage provisions. On account of this a deduction ought to be made from the 'maliaat', but this is seldom done, and the expense becomes a 'sadir' in consequence and is defrayed by the province.

"The building of forts and palaces and the repairing of them, the formation of royal gardens and the repairs of aqueducts on the king's lands, are all expenses borne by the province in which these works become necessary.

"There are some of the principal 'sadirs' which, by saving the expenditure of the treasury, may be considered as actual revenue, and the amount of which I have estimated at two-fifths of the 'maliaat', so that the amount of peshkash and 'sadirs' equals the amount of the regular revenues. We must not, however, suppose that this is the whole amount paid by the ryots; sums are extorted from them which never reach the royal treasury, and even the officers who are sent to receive the regular revenues, independent of the five per cent. to which they are entitled, carry with them a train of followers who, under various pretences, contrive to rob and plunder the cultivators or ryots, in so much that in the province of Fārs the amount of 'sadirs', or impositions of various descriptions, is at least five times the amount of the regular revenue. In general, the more distant the province is from the capital, the more oppressive these in position are. They cannot however be considered as a part of the revenue. In fact, their ultimate effect is to diminish the revenue, by impoverishing the country to such a degree that it is at least found difficult even to raise the 'malliaat'."

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* Most of the cavalry are also furnished and paid by the different provinces, but a deduction to the amount of the expense is made from the amount of the fixed revenue of the province.

† This is the rate at which the infantry are paid, that receive their regular pay from government, the number of which is about fifteen thousand.

The following statement of the fixed revenues of Persia was made by MacDonald Kinneir, but it is of course not applicable to the present day:—

	Amount of revenue.		Total amount of revenue.		B., Deduct amount of Moostamaree, *vide* explanation at foot.		Deduct total amount of Moostamaree.		Net amount of revenue.	
	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Province of Azarbijan.										
Urūmīa	5,040									
Ardebīl	1,000									
Tabrez ... Maraga ... }	45,180									
Khoī	20,000									
Khal Khal	2,500									
Sarāb Garmrūd	5,972									
Sūj Bolāk	1,000									
Karachadāgh	9,500									
Erivān	10,500									
Nakshvān	3,000									
Mishkīn	1,000									
A. Khidmutana, 5 per cent. on the revenue	3,575									
			1,08,267	...	......	...	18,862	...	89,405	...
Province of Khorasan.										
Urz Akdusir Mashad	90,000									
Astrābād	1,008	4,300								
Bustan	1,969	6,250								
Damgan	1,943									
Seemrial	6,997	5,000								
Kīrmān	33,500									
			1,35,418	5,550	......	...	13,537	6,900	1,21,880	8,650
Province of Ghilan.										
Resht	47,908	1,100								
Toomein	36,271	9,200								
Laheijan	37,768	9,158								
Suffookadam	2,448	8,500								
Kushkin	15,674	1,500								
Deelanva	6,789	7,100								
Khidmut, and 5 per cent. on the revenue	5,988	7,000								
			1,52,850	3,558	......	...	3,359	4,500	1,49,490	9,058
Province of Mazandaran.										
Mazandarān	28,256	9,277	28,256	9,277	......	...	6,124	557	22,132	8,740
Province of Irak.										
District of Ispahān										
Ispahān and its Balooks ...	69,800									
Kerwun	4,108									
Kahanah	940	8,000								
Carried forward ...	1,00,105	7,277	4,24,792	8,385	.....	...	41,883	1,937	3,82,909	6,448

A. This sum was originally 2 per cent. on the collections and intended for the payment of Moostaphies, &c., employed at the treasury. In some cases where the revenues have been increased, this sum of khidmutana remains the same. This sum is now always paid into the treasury, and the Treasurer and Moostaphies receive 2½ per cent. on the revenues of each district independent of this.

	Amount of Revenue.		Total Amount of Revenue.		Amount of Moostamaree.		Total Amount of Moostamaree.		Net Amount of Revenue.	
	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.
Brought forward ...	1,00,105	7,277	4,24,792	8,385	......	...	41,883	1,937	3,82,909	6,448
Province of Irak.—(*contd.*)										
District of Ispahan.—(*contd.*)										
Farīdūn	1,102	8,000								
Chārmahal	2,216	2,600								
Shamīrān	1,785	7,500								
Kūmesha and Isferjān	2,462	...								
Ardestān	2,000	...								
Khidmutana, 5 per cent. on the revenue	1,143	5,000								
Dependencies of Ispahan.										
Aberkoh	1,500	...								
Kūm	3,099	2,000								
Kashān and its Balooks ...	32,402	2,500								
			1,19,567	5,600	......	...	14,279	6,150	1,05,287	9,450
District of Tehran.										
Tehrān	17,508	...	......	...	1,682	9,500				
Kasvīn	25,020	...	......	...	3.084	8,250				
Kala Now	8,655	4,928	......	...	1,814	9,500				
Furrahan and Kuzaz	15,187	1,578	......	...	597	5,500				
Talukan	2,927	5,000	......	...	218	5,000				
Burrah	1,186	2,612	......	...	103					
Sawah	1,293	7,900	......	...	357	8.400				
Sarband	1,415	3,300	......	...	172	5,250				
Balooks of Kūm	4,785	272	......	...	431					
Sheherear	28	3,750	......	...	12					
Wafesh	1,680	8,500	......	...	240	5,000				
Taffresh	447	5,500	......	...	100					
Turrund	781	1,400	......	...	192	6,600				
Tarom	2,063	...	......	...	63					
			82,979	4,740		...	9,071	8,000	73,907	6,740
District of Nain, &c.										
Naīn	1,050	...	......	...	350					
Ardelān	3,866	1,000	......	...	777	5,000				
Jabluch	4,434	3,300								
Kuwar	211	250	......	...	100					
Khemseh	14,200	...	......	...	400					
Khusfan ... ... } Afshar ... ... }	342	8,350	......	...	177					
Dummaraud	255	540	......	...	5,000					
Fīroz Koh	1,050	...	......	...	343					
Sonj Bolag	2,823	500	......	...	324	4,300				
Būrūjard	16,911	6.800	......	...	1,145	4,300				
Snorarūd	917	3,000	......	...	12	8,450				
Fooerser Kan...	1,511	8,150								
			47,579	1,890	......	...	3,630	6,150	43,948	5,740
Carried forward ...	......	...	6,74,919	615	......	...	68,865	2,237	6,06,053	8,378

	Amount of revenue.		Total amount of revenue.		Amount of Moostamaree.		Total amount of Moostamaree		Net amount of revenue.	
	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.
Brought forward ...	......	...	6,74,919	615	......	...	68,865	2,237	6,06,053	8,378
Province of Irak.—(*contd.*)										
District of Mullayer.										
Mullayer	15,776									
Kumerah	8,517	7,000	......	...	124					
Gūlpaegan	2,075	...	......	...	252	6,500				
Gurroog	1,871	...	......	...	198	5,000				
Rehawand	6,081	5,730	......	...	478	1,800				
Murraween	691	8,700	......	...	88	5,000				
Yezd	24,328	8,000	......	...	4,198	8,000				
			59,341	9,430	......	...	5,336	5,800	54,000	3,630
District of Kirmanshah.										
Kirmānshāh	14,836									
Lūristān	10,000									
Hawīza	2,800									
Shūster	8,293	8,000								
Hurve	700									
Khoda-bandalū	336	5,625								
Khidmutana, 5 per cent. on revenue	1,725									
			38,691	3,625	......	...	8,137	3,375	30,424	250
Province of Fars, &c.										
Fārs and its dependencies ...	80,621	5,300	......	...	12,113	500				
Chab and Vamhoruns	5,800									
Rook Gulooea	3,389									
Janakī and Garmasīr	2,300	...	......	...	185					
Khidmutana, 5 per cent. on revenue	4,199	8,900								
			96,310	4,200	......	...	12,298	500	84,012	3,700
The Iliats.										
The Baktiārīs	3,703	2,245								
The Khodabandelīs	925	4,095								
The Shāh Seven Farsee	2,890									
The Unmarloo	846	6,425								
The Koobaee, deducting 20 tomans Moostamaree	2,980									
Khilkoor	15	5,030								
Maafee	126	325								
Nanakullee	33	5,325	11,520	3,445	.....	...	......	...	11,520	3,445
Total ...			8,80,783	1,315	......	...	94,697	1,912	7,86,085	9,403
* In all the provinces for every toman in money that is levied, one kherwar of grain is also levied. The kherwar of grain is 100 Tabrez maunds, and the fixed price, when it is taken in money as it generally is, ought to be one toman per kherwar, so that the amount in kind is equal to that in money, or ...			8,80,783	1,315	......	...	94,697	1,912	7,86,085	9,403
Grand Total ...			17,61,566	2,630	......	...	1,89,394	3,824	15,72,171	8,806

* Of late years government have usually levied in many of the provinces at the rate of one toman and a half and even 2 tomans for kherwur, but always pay back the Moostamaree at the rate of one toman only. The whole is here calculated at the old established rate.

	Amount of revenue.		Total amount of revenue.		Deduct amount of Moostamaree.		Deduct total amount of Moostamaree.		Net amount of revenue.	
	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinars.	Tomans.	Dinar.
Total malliat, or fixed revenue of Persia, brought forward ...	......	...	17,61,566	2,630	......	...	1,89,394	3,824	15,72,171	8,806
Estimated amount of annual Peshkashes or presents, *vide* memorandum	......	...	9,43,303	$1,283\frac{3}{5}$	......	...	......	...	9,43,303	$1,283\frac{3}{5}$
Estimated annual amount of sadirs, *vide* memorandum	......	...	6,28,168	$7,522\frac{3}{5}$	......	...	......	...	6,28,868	$7,522\frac{3}{5}$
	......	...	33,33,738	1,436	......	...	1,89,394	3,824	31,44,343	7,612

B.—Moostamarees are the fixed salaries paid by government to different persons in the provinces, such as the Kazee, the Peshnameh, the Sheik Ul-is-lam-Mustaphies or Moobashers, men of singular piety, &c. &c."

The following is another statement of the revenue of the principal provinces of Persia, and will serve to show their comparative value. It is derived from an authentic source, as authentic at least as a Persian authority can be considered, and contains probably an approximation to the truth. The amount of revenue collected in grain is omitted as being of less interest:—

	Tomans.
"Khōrasān net money revenue, after deducting provincial expenses	227,000
Azarbījān	620,000
Astarābād	23,000
Mazandarān	102,000
Ghīlān	238,000
Kīrmān	101,000
Isfahān	332,000
Hamadān	65,000
Kirmānshāh	79,000
Fārs	403,000
Lūristān and Arabistān	130,000
Ardelān (Kūrdistān)	32,000
Yezd	73,000
Tehrān and adjacent districts	122,000
Kasvīn, Khemseh, Gerroos, Tarom and Talighan	132,000
Central Irāk, comprehending Kashan, Kūm, Gelpaegan, Sava, Melayar, &c.	312,000
Total ...	2,991,000

"As the culture of land is the main prop of the Persian government, it may not be irrelevant to state in connection with the revenue the manner in which cultivation is conducted, and the relation between landlord and

tenant. There is no "fixity of tenure" in Persia established by law, though it exists to the fullest extent in the only way it ought to exist—the mutual benefit of the landlord and the tenant, and also by custom, which is nearly equivalent to law. In a thinly-peopled country like Persia, it is the interest of the landlord to conciliate his tenants and perpetuate their residence on his property. A landowner seldom farms his own state; he generally lets it to tenants, or, more strictly speaking, a partnership is established between the latter and the landlord, The conditions of their compact, anu the division of the produce, vary according to circumstances and to the capital contributed by each. When the proprietor furnished all the capital, the soil, the seed, the bullocks, ploughs, and water, the gross produce is in general, for there are variations in the different provinces, divided in the following manner:—

"Out of 100 shares the government takes 20, and the remaining 80 are divided equally by the landlord and his tenant. In Ūrūmīa the landlord takes 10 shares, besides leaving 70 shares for division. When the tenant contributes bullocks and ploughs, as often happens, or seed, which he occasionally does, his share is of course large in proportion.

"Landlords treat their tenants well, which it is obviously their interest to do. It is from teeool-holders, mohessils, and irregular arbitrary taxation, that the peasantry suffer vexation and extortion. A teeool-holder is a person who receives his salary by an assignment on the assessment of a village. Having no interest in its prosperity, his only care is to exact all he can from the ryots. A mohessil is a tax-gatherer.

"The following extracts of a letter, addressed by Shiel to a person of distinction in Persia, exhibits some of the evils of Persian administration:—

"Persia was once a great powerful kingdom. Why has it ceased to be so? With every natural advantage, a fine climate, a fruitful soil, an active and intelligent population, why has Persia not only stood still, but even declined, while other nations are fast increasing in power and resources? I will not quote India, with its immense army, its enormous commerce, its railways, its telegraphs. Turkey, however, is a fair parallel with Persia, from the similarity of manners, religion, and race. A few years ago they were both in the same condition; but at this moment there is as much difference between the two countries, as there is between Turkey and one of the great powers of Europe. There must be a reason for the decay visible in Persia, and that reason can only be found in bad government,—bad government in civil affairs; bad government in the affairs of the army. Unless there be security in life and property, if both the one and the other are at the nod of arbitrary power, a nation may exist, but it can never prosper, never advance.

"A national reform is a work of time and of gradual amelioration; but there are some flagrant abuses, the immediate correction of which would be a boon to the people, and greatly strengthen the power of the government.

"The sources of vexation and oppression which touch most nearly the population at large, particularly the peasant class, are perhaps the mohessil (tax-collector) and seoorsat (provisions levied from the people gratuitously). Almost every transaction of the government is performed thorough a mohessil, and every mohessil is a tyrant, an oppressor, in general a thorough ruffian. The Shah sends his mohessil to the governor of the province, the

latter thereupon despatches his mohessil to the governors of towns and districts, and then finally to each separate village. It is here at its lowest stage that the system works so grievously. The mohessil makes himself lord and master of the village and every one bows down to his caprices. It is true, I know, that the Persian peasant pays his taxes with hesitation, and that compulsion is often necessary to enforce payment. But what is the cause of this reluctance? He fears if he did not counterfeit poverty and inability to meet the demands made on him, he would be thought rich and become a mark for extortion. Let him but feel secure from arbitrary exaction, and it will be his interest to pay his taxes without delay.

"The gratuitous distribution of food, or seoorsat, is another fruitful source of oppression. It is true that some allowance is pretended to be made to the villagers, but it is never adequate, and is no compensation for the violence and oppression which attends the exaction of seoorsat. The above mohessils are among the great offenders, for every one of them must be supplied according to his caprices. But it is a governor or other functionary travelling to his post who is a scourge to the peasantry.

"The remedy for all his extortion should come from the Shah's example. When the sovereign travels let him renounce seoorsat, and let him pay for every article he consumes, and force his retinue to do the same. If there should be any exception, it should be only in favour of regiments on the march; though even then the abuse is enormous, and the colonel and officers are the greatest plunderers.

"The issue of berats, or government bills, payable in the provinces, which are again made payable in the districts, should cease, because it is a perpetuation of the mohessil system. Berats generally require the despatch of mohessils for the collection of the money, and thence follows the perpetuation of that voracious tribe, more destructive to the welfare of Persia than the locusts which afflict it.

"The salaries of governors of provinces, towns, and districts, are absurdly large in proportion to the revenue of Persia. The governors of provinces seem to have salaries on the same scale as the Governor General of India.

"When governors travel from one part of their province to another, besides the seoorsat already alluded to, the inhabitants suffer enormously from the obligation of making him large presents throughout his progress. With his exorbitant income, why should the people be loaded with this irregular taxation?

"The Shah is a heavy loser from the silly practice of the government functionaries, high and low, keeping in their service a rabble of attendants, and ostentatiously parading about the streets with a crowd of followers. Why should the Sadr Azim appear with a retinue of two or three hundred persons, and every one else in proportion, down to the pettiest Meerza? This class of persons, besides being the most dissolute and extortionate in all Persia, are withdrawn from their proper sphere of artisans and peasants. Their payment, too, falls on the people. Their masters seldom give them wages, and they remunerate them by letting them loose on the population as mohessils."

"The only hereditary title in Persia is Mirza or Meerza, The derivation of which word is from Amīr, and zāda a son, &c. This species of nobility is traced very far, and is not creative. The title descends to all the sons of the family without exception. In the royal family, it is placed after

the name instead of before it, thus, Abbās Mirza and Hūsēn Alī Mirza. Mirza is a civil title, and Khān is a military one. The title of Khān is creative, but not hereditary; the sons of Khāns are called Aga, or Esquire, which is a Tartar title, and more common to Turkey than to Persia. The creation of Khān is attended with few ceremonies, and those very simple. The king sends a kalaat or dress of honor to the person so created, and on his investiture the king gives him a firmān announcing to all persons that the bearer of it is forthwith a Khān; and this firmān is worn three days on the top of the turban. Any person who derides this patent, or who refuses to call the bearer of it by his title, is liable to the penalty of death.

"The title of Mirza does not hinder the possessor from receiving that of Khān also; and then the name runs, for example, thus, Mirza Hossein Ali Khān.

"The different ranks of civil governors are, 1st, the Beglerbeg, who generally resides in the large cities and controls the province around; 2nd, the Hakim; and 3rd, the Thaubet, who severally govern a city or a town; 4th, the Kelounter, who, besides the real governor, resides in every city, town and village, and superintends the collection of the tribute; 5th, the Ket Khoda, who is the chief of a village; 6th, the Pak-kar, who is servant or Hommes d'affaires to the Ket Khoda, and who transacts the business with the rayat or peasant. The Pak-kar accounts with the Ket Khoda, and he again with the Kelounter.

"The Kelounter is a man of consequence wherever he presides; he is an officer of the crown, and once a year appears before the royal presence, an honor which is not permitted to the Ket Khoda. He also receives wages from the king's treasury, which the Ket Khoda does not. The Kelounter is the medium through which the wishes and wants of the people are made known to the king: he is their chief and representative on all occasions, and brings forward the complaints of the rayats whenever they feel oppressed. He also knows the riches of every rayat, and his means of rendering the annual tribute: he therefore regulates the quota that every man must pay, and if his seal be not fixed to the documents which the rayat brings forward in the time of the levy, the assessment is not valid and the sun cannot be received.

Army.—"The army of Persia comprises a considerable body of irregular horse, furnished by the military tribes of the country and commanded by their own chiefs, a numerous irregular militia, raised and supported by the provinces and principal cities of the empire, and a corps of infantry and artillery, clothed and disciplined in the European manner.

"The irregular horse of modern Persia are the same kind of troops which opposed the Romans, and they have preserved not only the habits, but the mode of fighting of their forefathers. As the men are robust and brave, and their horses active and strong, there cannot be a cavalry more suited for all the purposes of predatory warfare. The Persians assert that their monarch can command a body of eighty thousand of this description of troops, who perform military service in return for grants of land and liberty of pasture. Every chief of a tribe is obliged to furnish a quota proportionate to the numbers of his followers. Each horseman receives provisions for himself and horse, when employed, and a small annual pay. This class of the army, unless there be a prospect of plunder or their own chief is in

command, give their services very reluctantly. They are only obliged to attend a few months in the year, and, if not engaged in active hostilities always return home during the winter.

"The monarch of Persia has constantly near his person a body of horse, which are termed, as a distinction, his slaves or royal guards. This favorite corps, which at present does not exceed three or four thousand men, is formed promiscuously from Georgian slaves and the sons of the first nobles of Persia. They are well mounted and well armed at the public expense, and their pay is not only better than that of the other troops, but they are employed on every service that is likely to add to their income.

"Almost all the population are armed; and there is a militia in every part of the country, which is equally formed from men of wandering tribes and the inhabitants of cities and villages. The usual duties of this militia are to defend their homes and to aid the police. They are maintained by the province, town, or village to which they belong, and are liable to be called out on any emergency; but when employed with the army, or in distant garrisons, they receive pay from government. The number of this registered militia is stated to exceed one hundred and fifty thousand men. They provide their own clothing and arms. The former is the common dress of the country to which they belong: the latter usually consist of a matchlock, sabre, and dagger. The militia has no further discipline than that of obeying their own officers; and neither the men of this class, nor the irregular horse, will submit to be commanded by any but those of their own body, whom they deem their superiors.

"Before the reign of Shāh Abbās the Great, the only army of Persia was the irregular horse, and the common infantry or militia of the country. That monarch with the desire of opposing the Turkish janizaries, and from a wish to check the overgrown power of the Khāns, or chiefs of tribes, formed a corps of twelve thousand infantry and a rude park of artillery. He also raised a body of twelve thousand horse, which were commanded by the favourite officers of court. Though the aid of this force of infantry and cavalry, who were indiscriminately formed from men of military tribes and Georgian slaves, and who were entirely dependent upon the monarch, Abbās and his immediate successors were able to keep in check, and ultimately to destroy, the power of the great Khāns, or chiefs of military tribes, whose followers had before constituted the whole force of the kingdom, and who were first reduced to thirty thousand men, and ultimately so broken and discouraged, that they ceased to be formidable either to the monarch of the country or his enemies. The spirit and strength of this branch of the army of Persia has been revived by those scenes of turbulence and war with which that country has been afflicted during the last century; and the army of Aga Mahamad Khān consisted of irregular horse and infantry, a few unwieldy pieces of cannon, and a number of camel swivels; but Fateh Alī Shāh, with a view of opposing the Russians and of strengthening his internal government, formed a body of regular infantry and artillery, amounting to twenty thousand men and part of this new body of troops, who were trained by English officers, were clothed, armed, and paid by government, and established on a footing quite distinct from the militia of the country.

"There is no subject of such essential importance to any country as the constitution of that army which is to preserve its national independence. It appears evident that the military force of a kingdom must be of a

character congenial with that of the government, or it cannot be efficient for its defence. A barbarous despotism is always in danger of perishing by the means by which it was created and is supported, and the very violence which it must use to preserve its existence has the effect of keeping its subjects in a rude state; for they will neither labour to produce that which force may wrest from them, nor abandon any of those defences which their personal habits, their social union, or their local situation afford them as a shield against the violence of tyrannical power. In civilized communities military tribes cannot be allowed to exist, as they are constituted upon principles at variance with such an order of society. In such, therefore, the army of the state is indiscriminately formed from all ranks of its subjects; and the force of example, and the severity of discipline, supply the want of those habits and sentiments which give energy and force to the warlike inhabitants of a ruder government: but it is one consequence of this condition, that a nation almost entirely intrusts its safety to its army. If that be conquered, it falls; for the remainder of the people cannot become soldiers in a day, and they are from their occupations and peaceable habits incapable of that irregular but effective resistance, which a population of a different character continue to offer to invaders long after their armies have been defeated and their cities taken.

"It continually occurs that the despotic monarchs of uncivilized countries desire to have all the advantages of those permanent establishments, which give prosperity and strength to a well regulated government, and hope to attain these, particularly a disciplined army, without any sacrifice of their absolute power. These efforts to obtain objects which are incompatible may succeed so far as to add, for the moment, to the internal tranquillity of the country, by checking or subduing the turbulent spirit and ambition of feudatory lords and their warlike follower; but a total change of the government itself must take place, before the new system of defence can operate further than to paralyze the old. An army cannot possibly be maintained in a state of discipline and efficiency for any length of time, unless its pay be regular and all its equipments complete; and this can never be the case, except in a state where the succession to the throne is settled, where the great majority of the population are of peaceable habits, and where establishments are permanent, and the laws respected and administered upon principles which are understood, and not liable to be altered at the will of the sovereign, and those to whom he delegates his authority. That a regular army may be instrumental, by the influence of its example and habits of order, in promoting civilization there can be no doubt; but this change must coincide with many other reforms, or every effort to render it effectual to the great object of national defence will be abortive and terminate in disappointment.

"The reigning monarch of Persia has been disposed to try this system, by an observation of the advantages which the Russians derived from their discipline, and a belief that his subjects, if clothed, armed, and trained in the same manner, would be more equal to a contest with that nation; and he has probably seen with satisfaction the growth of a force, which is also calculated, from its formation, to increase his power over the more turbulent part of his own subjects; but it is perhaps fortunate for his kingdom, that this plan has not yet proceeded to an extent that can have seriously injured either the feelings or the efficiency of that irregular army, to which

Persia must (while her government remains unaltered) trust principally for her defence against the attack of any European power. The means which this nation possesses to resist such an attack are far from inconsiderable, but they are of a character which would not be improved by the partial introduction of a new military system. They consist chiefly of natural obstacles, which nothing but a long period of time, and many radical changes, could overcome. The great proportion of the inhabitants of this kingdom must be civilized before they could be subdued. Neither the soil nor the productions of the country are of a nature to invite conquest, and its internal condition, connected with its relative position to the most warlike and barbarous of all the nations of Asia, would place the European state which attempled that project in a situation of more difficulty and embarrassment on the day that it was apparently accomplished than on that on which it was commenced.

"The French first introduced some military system into Persia. When Napoleon the Great resolved to take Persia under his auspices, he despatched several officers of superior intelligence to that country with the mission of General Gardanne in 1808. These gentlemen commenced their operations in the provinces of Azarbījān and Kirmānshāh, and it is said with considerable success. English influence becoming supreme, and the French mission having quitted Persia, it was determined to accede to the wishes of the Persian government and continue the same military organization. Sir John Malcolm was accompanied in 1808 by two officers of the Indian army, Major Christie and Lieutenant Lindsay, to whom was confided this duty: they did it well; Major Christie was a man of considerable military endowments; he undertook the charge of the infantry, and was killed at his post at the battle of Aslandūz in 1812. His able successor was Major Hart of the Royal Army. Under the auspices and indefatiguable co-opertion of Abbās Mirza, heir-apparent to the throne of Persia, by whom absolute authority was confided to him, he brought the infantry of Azarbījān to a wonderful state of perfection. The artillery was placed under Lieutenant Lindsay, afterwards Major General Sir A. Lindsay. This officer acquired extraordinary influence in the army, and in particular among the artillery. He brought this branch of the forces in Azarbījān to such a pitch of real working perfection, and introduced so complete a system of *esprit de corps*, that to this day his name is venerated, and traces of his instruction still survive in the artillery of that province, which even now preserves some degree of efficiency.

"After the last Russian war an attempt was made to reform the Persian army and revive its discipline. A detachment of officers and serjeants was sent for this purpose from the Indian army, besides an officer of the Rifle Brigade with some serjeants from home. The attempt did not succeed. After aiding in placing Mahamad Shāh on the throne, distrust towards these officers took the place of former confidence. Then came the jealousies between England and Persia relative to Afghānistān, next the rupture of relations and the removal of the detachment from Persia, whither it has never returned. The successors to these English officers were a body of French military men, whose efforts were a complete failure, though it cannot be affirmed that the fault is attributed to them. The instruction of the Persian army then fell into the hands of a party of Italian officers, refugees from Naples and Venice, and of a few Hungarian and German officers,

lent by Austria to the Shāh. These gentlemen certainly rendered service within their sphere and to the extent of their influence, both of which are restrained to narrow bounds.

"The Persian soldier is active, energetic, and robust, with immense power of enduring fatigue, privation, and exposure. He is full of intelligence and seems to have a natural aptitude for a military life. Half-clothed, half-fed, and not even half-paid, he will make marches of 24 miles day after day, and when need be he will extend them to 40 miles. He bears cold and heat with equal fortitude, but in the latter case, without abundance of water, he is soon overcome. Unlike a sombre apathetic Osmanli, who, brave as he is, hates the regular military service, the Persian soldier is full of life and cheerfulness. Somewhat addicted to turbulence, he nevertheless always displayed the most complete submission to his English commanders, for whom he has ever had a special veneration. A most determined marauder, he sometimes enlists in the hope of plunder; this occurs particularly in Azarbījān. It is curious to see him returning from a campaign himself and his faithful ass loaded with all sorts of household furniture, which they have brought perhaps from a distance of a thousand miles.

"The unfortunate soldiers are enlisted for life, and generally by compulsion. They are drawn almost entirely from the wandering Iliāts of Tūrk and Lek tribes, and from the ordinary peasantry. The Iliats have the reputation of being the best soldiers though not quite deservedly. The best regiments are those composed of the above classes indiscriminately. A pernicious habit exists in Persia of organizing regiments in tribes, by which means clannish feelings have been nurtured, and in such cases, collisions between rival septs and regiments require to be guarded against.

"As before said, the flower of the Persian army is drawn from Azarbījān. Less compulsion is necessary to obtain recruits in that province than in any other part of the kingdom. The Iliats of Kirmānshāh have also a high reputation, and, above all, the regiments from the two famous Lek tribes of Kelhor and Gūrān, which were at one time commanded by Sir Henry Rawlinson. I have seldom seen finer-looking soldiers than those of Kelhor.

"As the Persian soldier is good, so the officers are the reverse. Excepting those of the artillery, and the few now remaining who have undergone English instruction, they are worthless. Favor and bribery are the groundwork of promotion. A person who has passed 40 or 50 years of life in pursuits wholly unmilitary is suddenly metamorphosed into a full colonel or brigadier, occasionally into a general, or even into a commander-in-chief. The other ranks are filled in much the same manner. In the tribe regiments the position in the clan established the rank in the regiment.

"The artillery amounts to about 6,000 men, of whom nearly half are from Azarbījān. The last-named body is incomparably the best corps in the service, still preserving the traces of Lindsay sahib. They are soldierly, active, workmanlike fellows, who take their guns anywhere. They are all mounted, it being the practice to station upwards of 30 men to each gun, who are to defend as well as fight it. I remember on one occasion seeing 30 guns moving out of camp on some expedition, accompanied by a battalion of 800 men. A Russian general looking on expressed his amazement that so many pieces of artillery should have so few infantry for their defence. He was not aware that, in Persia, it is artillery that is expected to defend the infantry.

"It is to the English nation that the Persian government is indebted for all its materials of war. Under the instruction of English artificers, a foundry was established at Tabrez, where guns and shot of every description were cast, gun carriages were built, musket ammunition prepared, harness worked; and outside the town an efficient powder-mill was constructed, where good service powder is manufactured at the cost of 4*d.* a pound. These warlike appurtenances were transferred to Tehrān, where they still are in operation.

"The regular infantry is nominally rated at more than 100,000 men; but what with false returns, incomplete regiments, and men on leave who never returnthe, number does not in reality exceed 70,000. Of the above number, no less than 25,000 are taken from the martial province of Azarbījān.

"Internal discipline may be said to have no existence in the Persian army; parade discipline does not extend much beyond the knowledge of getting from column into line, and the reverse, with some awkward attempts at the formation of a square.

"All these troops are armed with flint muskets and bayonets, chiefly English. The greater part of these arms may be pronounced to be in an inefficient state. The men are clothed in blue linen jackets supplied by the State, under which, in cold weather, their own clothes are crammed. Large white cotton trousers and lapcheens—a sort of soft leather buskin which laces halfway up the leg and is admirably adapted for marching in dry weather—complete their dress. The Tūrk soldier wears on his head the ordinary lamb-skin cap; the Leks wear brown nemed or felt caps. Knapsacks are not carried in the Persian army; 30 asses per company are the substitute for that article. Tents are allowed to the regiments.

"Persia has preceded Turkey in introducing Christians into her army. For several years there has been a regiment of Nestorian Christians of Ūrūmīa in the Shāh's service. Many among them are Armenians, notwithstanding the total absence of military qualities in that race.

"The pay of a private soldier is 7 tomans, or about 3*l.* 10*s.* a year, besides a ration of about 3¼lbs. of bread daily. A battalion of 850 privates is estimated to cost about 15,000 tomans, or 7,500*l.* annually, but, from the incompleteness of the regiments, the real expenditure is much less.

"The cavalry of Persia is a numerous body, and, in fact, its numbers are dependent only on the means of payment.

"The regular cavalry consists of 500 hussars, supposed to be like the Hungarian troops of the same kind. They are an absurd, useless body.

"The Shāh's body-guard of irregular cavalry consists of 2,500 men. They are well mounted and armed, and excellent horsemen.

"The irregular cavalry is raised almost entirely among the tribes. Azarbījān supplies 6,000 of these horsemen.

"Since the introduction of nizam, or disciplined troops, the Persian cavalry has lost the reputation it formerly held. Fateh Alī Shāh broke down the tribe system as much as lay in his power, by which means, if internal tranquility was better secured, the power of resisting foreign aggression was proportionally diminished. The breed of horse has been thereby deteriorated, the great khans of the Īliats have disappeared, and with them the numerous studs which they maintained.

"If the Persian cavalry has fallen from its ancient fame, it is nevertheless considered more than a match for Turkish troops of the same description, and fully equal to the Cossacks of the Russian army. I have heard that in the last war the Persian horse never shunned an encounter with the Cossacks, above all with those of the Don, though they were wholly incapable of contending with Russian dragoons.

"The organisation of the Persian army, according to a writer in the *Times of India,* 3rd August 1854, is as follows :—

"The regular infantry (Sirbaz) is composed of 82 regiments divided into active and reserve.

Active { 3 Regiments of Guards. / 32 „ of Line. } 47 Reserve, generally skeleton.

Each regiment has 10 companies (Dasta) composed of—

1	Captain	... ...	Sūltān.
1	Lieutenant	... ...	Naib-i-Accrowl.
1	Second ditto	... ...	Do. Dowunees.
5	Sergeants	... ...	Sirjoga.
10	Corporals	... ...	Deli Bashee.
100	Privates	... ...	Sirbaz.

Each regiment—

1	Colonel	... ...	Sirginy.		
1	Lt. Colonel	... ...	Rawur Accrowl.		
1	Major	... ...	Do. dowun.		
2	Adjutants	... ...			
1	Surgeon	... ...	Jurrah	1,190 82	
1	Accountant & Paymaster ...		Mirza	2,380 9,520	
1	Baggage Mster	...	Tablidar	97,580	Total.

1,190 of all grades.

The accoutrements are on the European plan, and the arms good: flint muskets. The formation two deep; the men are good shots, manœuvre well, and are tolerably steady under arms.

Two regiments form a brigade (Tīp) under a Sir Tīp.

Two or more brigades a divisional command by a Sirdār.

General-in-Chief	... ...	Amīr-i-Tomān.
Marshall	... ...	Amīr-i-Nizām.
Minister of War	... ...	Vazīr-i-Nizām, under whom is a Chief d' Etat, Adjutant Bashī.

Pay of Infantry, annual.

Private	... ...	4 tomans, and	1 daily rations.
Corporal	... ...	8 „	$1\frac{1}{2}$ „
Sergeant	... ...	12 „	2 „
Sub-Lieutenant	... ...	36 „	$2\frac{1}{2}$ „
Lieutenants	... ...	40 „	3 „
Captain	... ...	80 „	4 & 1 of forage.
Major	... ...	160 „	6 & 3 „
Lieutenant-Colonel	...	220 „	10 & 5 „
Colonel	... ...	500 „	20 & 10 „
Brigadier	... ...	1,000 „	with a village or allowances.

The toman is about 10 shillings. The ration consist of half "batman" of bread (about 3lbs.).

The reserve when on leave have no pay.

The Irregular Infantry

"Is composed greatly of militia and partly of contingent from the frontier districts, about 80,000 in all, called Tofangehīs, armed with muskets or matchlocks, receive ammunition and rations, but no pay on service, but have license to plunder.

The Cavalry

"Is all irregular Kūshūnī sowarī, in all 200,000 men, as follows :—

Contingent from Khōrasān ..	...	...	...	45,000
" Fārs, Kirmān	...	...	...	} 50,000
" Arabistān	...	...	...	
" Bakhtjārīs	...	...	...	15,000
" Kūrdistān	...	...	...	20,000
" Irāk Ajamī	...	...	...	20,000
" Azarbījān	...	...	...	40,000
And the Royal Guard ...	...	...	...	10,000
		Total	...	2,00,000

"The cavalry receive no pay, and furnish their own horses, arms and equipments, but look to plunder; commanded by their Ocontihars the practice is permanently kept up, villages being assigned for their support. The royal guard are regular (Gholāmi-pēsh-Khitmat and Gholāmi Shāh), and are well mounted and armed.

ARTILLERY.

Horse and Camel.

"The horse artillery is organized on the English system—camel 'zambūraks.' Horse, 3 regiments, each of 8 troops or batteries with 162 officers, 3,258 N. C. and gunners and 4,368 horses. Also a reserve of 3 batteries, 600 men and horses : total 4,000 men, 5,000 horses and 162 guns. Each battery, 5 guns and 1 howitzer; the heavy batteries, 12 and 24 howitzers; the light of 9,6, or 3 with 12 howitzers. Each battery has 9 waggons, a rocket carriage, and a spare gun carriage.

"The guns are worked by mounted detachments, 8 horses for each, 12 or 9- pounders or 24 howitzers, and 6 for the others. Guns and carriages all on English models, and very serviceable; also English weights and measures, and the "practical gunner" is their guide.

"The zambūrchīs consist of 4 companies, each of 50 men, each man mounted on a camel and carries his zambūrak fixed in front of the wooden saddle. The piece resembles a short musquetoon with a stock and flint-locks carrying a ball of 13 ozs., the whole weighing 75 lbs. : total load, including driver and ammunition, 450 lbs.

"The artillery is the most efficient arm, and is kept tolerably comfortable; their pay is one-third higher than infantry, and the officers rank a grade higher.

"There are several well-stored arsenals : Tehrān is the most important, including a foundry, gun carriages and small arms manufactory, laboratory, &c.

"The material of the Persian army is excellent. The men are tall, powerful, active and intelligent, sober and temperate, capable of great endurance and not deficient in courage, but generally averse to discipline, inclined to be mutinous, notorious liars and incorrigible plunderers.

"The arms, equipments, horses and guns are good; horses either for cavalry or baggage. The prices of horses for artillery or cavalry from 20 to 40 tomans (£ 10 to 20); strong yaboos from 8 to 12 tomans. Camels for artillery 10 to 15 tomans, their ordinary load being about 120 Tabrezee maunds or six hundred weight.

"The king's body-guard consists of 12,000 men taken indiscriminately from the tribes, or from the population of the cities, but principally from Mazandarān and the tribes connected with the king's own race. They have their families and homes at Tehrān, and in the neighbouring villages, and are ready at every call. They are divided into bodies of three thousand men, and do duty by turns in the king's palace, called the Ark. They are called kachakchīs or guards, and every such body has a Sar Kachakchī, or head of the guard, who always attends when his corps is on duty; and on the relief of the guard, a Mirza belonging to the corps reads over every man's name, and in case of non-attendance the defaulter receives punishment. These Sar Kachakchī are men of so much family and distinction, that one of the king's own sons enjoys the dignity. The kachakchis are distributed in all parts of the palace, and are always seen on guard on the towers of the Ark. Their watch-word is "hazir, or ready," which they continually pass from one to the other.

"Besides this body-guard of twelve thousand, the king has three thousand gholāms, or slaves, who are horsemen and always attend him when he makes an excursion. All these people, both horse and foot, are paid, fed, clothed, armed, and mounted at the king's expense. Gholām (slave) is here figuratively used to express their devotion to the King's service, for they are not in reality entered into a state of servitude by actual purchase; on the contrary they are particularly honored by the king.

"The ancient history of Persia occupies an important place in the annals of Asia; but the modern history cannot be said to commence until the establishment of the Suffavean or Sophi dynasty, about the commencement of sixteenth century. A broad chasm of nearly nine centuries separates the modern from the ancient empire. The Arab conquest of Persia in the seventh century converted the people of Persia from the religion of the Magians to that of the Koran, but at the same time it established a foreign yoke. Indeed, from the seventh century until the commencement of the sixteenth century, Persia seems to have had no national existence. In the first instance, she formed a province only of the Arab empire of the caliphs of Damascus and Bagdād, and subsequently she became a mere province of the Tartarian empires of Jangaz Khan and Timūr. At no period during this interval does she appear to have maintained her independence as a substantive state, or to have possessed an individual history. On the contrary, the yoke of the Arabs, as well as that of Timūr and his successors, was that of foreigners; and consequently there was no bond of union between the people and their rulers, except the common profession of Islam. Even in the matter of religion there was a gave sectarian difference between the Persians and their conquerors, which had arisen almost immediately after the subjection of the country by the Arabs, and the conversion of the nation

to the Mūsalmān creed. The Caliphs of Baghdād, and the Tūrkī dynasty of Timūr and his successors, were alike Sūnīs; but the people of Persia had exhibited from the first a deep sympathy with the cause of Alī, and consequently belonged to the sect of Shīahs.

This attachment of the Persian nation to the Shīah faith has proved of paramount importance in resuscitating and maintaining its individual existence. The revolution which established the Suffavean dynasty on the throne of Persia may be regarded as a religious movement, which imparted new life to the nation, and enabled it to throw off the yoke of ages and establish its independence. Shāh Ismaīl, the founder of the dynasty, was a prophet of the Shīahs, who successfully appealed to the popular enthusiasm for the Shīah faith as a weapon by which to overthrow the Ūzbak dynasty. The new Suffavean sovereigns reached the zenith of their power under Shāh Abbāss the Great about the commencement of the seventeenth century. His empire extended to the Oxus, and included Herāt and Kandahār. On the south it extended over the Persian Gulf. Shāh Abbāss was an able administrator, but his later years were stained by a cruel jealousy of his own sons, which led to horrible tragedies. Under his successors the empire rapidly degenerated, and the national life ebbed away. At every succession one member only of the royal family was taken from an effeminate prison and placed upon the throne; whilst all the others were either murdered or deprived of their eyesight. Then generally followed a reign of sensuality; and the travellers of that period furnish graphic pictures of the orgies of intoxicated sovereigns; the bastinadoing of offending guests; the mutilation of musicians and dancing girls in drunken freaks; and the frequent murder of concubines or favourites, or even of sons, in fits of jealousy. Meantime the outlying provinces threw off the Persian supremacy. Turkey obtained possession of Georgia, Azarbījān, and Kūrdistān; and the Imām of Muscat established his sovereignty over the Persian Gulf.

During the last years of the Suffavean dynasty, the Afghāns to the eastward asserted and maintained their independence at Herāt and Kandahar. Subsequently, the Afghāns were impelled, partly by hope of plunder and partly by religious hatred towards the Shīahs, to move on towards Ispahān. Here, after a desperate siege, in which cannibalism was openly practised in the streets of the capital, the Afghāns compelled Shāh Hūsēn, who may be called the last of the Suffavean sovereigns, to abdicate the throne. During the eight years which followed, the Afghāns exercised a brief but bloody rule. Indeed the horrors of Afghān dominion in Persia are indescribable. Wholesale massacre, pillage, and outrage were practised by a brutal soldiery, under the direct encouragement of their no less savage masters.

Here it should be remarked, that when Shāh Hūsēn surrendered his throne to the Afghāns, his eldest son, Shāh Tahmasp, put forth a feeble claim to the kingdom. For a long time, however, he was wholly unable to make head against the Afghāns. Subsequently two individuals appeared in support of the young prince, who were destined to leave a lasting name in Persian annals. The first was Fateh Alī Khān, a chief of the Kajar tribe in the region to the south of the Caspian, who is famous as the ancestor of the Kajar dynasty, which at this day occupies the throne of Persia. The second personage was a petty robber of Khōrasān, afterwards known as Nādar Shāh. These two men engaged in active rivalry, which terminated in

the murder of the chief of the Kajars by the unscrupulous Nādar. The career of the new conqueror is a matter of general history. It will suffice to state here that Nādar Shāh drove the Afghāns out of Persia, and endeavoured to associate himself with the Suffavean dynasty by marrying his eldest son to the daughter of Shāh Husēn, who was also sister of Tahmasp. After this he cautiously dethroned Tahmasp, and assumed the sovereignty. Ultimately he extended his empire over all the territories which had been conquered by Shāh Abbāss. He became master of the whole country from the Caspian to the Oxus and Indus; and connected himself by matrimonial alliances with the states beyond those boundaries. The Mogul emperor of Delhi gave his daughter in marriage to a son of Nādar Shāh, with all the provinces westward of the Indus as her dowry. The Amīr of Bokhāra beyond the Oxus gave his daughter in marriage to a nephew of Nādar Shāh, and paid homage to the Persian ruler.

The dynasty of Nādar Shāh was, if possible, more brief and unsubstantial than that of any of the nomad conquerors who had gone before him, excepting perhaps that of the Afghāns. It was not the result of a religious movement, like that which placed Shāh Ismaīl upon the throne more than two centuries previously. Neither was it a national movement in which a hero had risen from the people and successfully rallied them against a foreign invader. On the contrary, Nādar Shāh was an enemy to the Shīah religion, and an unscrupulous usurper. He espoused the religion of the Sūnīs with the view of maintaining his dominion over the outlying provinces of Tūrkistān and Afghānistān, and without regard to the deeply rooted prejudices of his Persian subjects in favour of the Shīah doctrines. Moreover, he seems in a great measure to have abandoned the ancient capital of Ispahān, and to have made Mashad his capital, with the view apparently of maintaining a strong reign over his newly conquered provinces to the eastward. In 1747 Nādar Shāh was assassinated at Mashad, and this event was followed by massacre and anarchy; and for many years the country was deluged with blood, by a succession of rival chieftains who were actuated by little more than a vulgar lust for plunder and dominion.

It will be wholly unnecessary to follow in detail the progress of affairs in Persia during this period of revolutionary anarchy. Nādar Shāh had been murdered at Mashad, the capital of Khōrasān; and Khōrasān thus became the chief theatre of the wars and intrigues as regards the succession. The first series of massacres was carried out by a nephew of the deceased ruler named Adil Shāh. Under this man's orders every son and grandson of the family of Nādar Shāh was put to death, excepting a boy named Shāh Rūkh, who was only fourteen years of age. After some bloody struggles for the throne, it appeared that Shāh Rūkh would succeed. He was a grandson of Nādar Shāh, with a double claim to the Persian crown; for his father was the eldest son of Nādar Shāh, whilst his mother was a daughter of Shāh Hūsēn. But a religious outcry was raised against Shāh Rūkh. It was asserted that he was a Sūnī like his grandfather, and that he would revive the old persecution of the Shīahs. A son of the priest in charge of the Shīah shrine of Imām Reza at Mashad headed the rebellion, and Shāh Rūkh was taken prisoner and his eyes put out. Other revolutions followed. Meantime, Ahmad Shāh Abdālī, an Afghān soldier of fortune in the army of the deceased Nādar Shāh, had established himself as an independent sovereign over the whole of Afghānistān, inclusive of Herāt and Seistān.

Ahmad Shāh seems to have perceived the advantage of making Khōrasān a buffer between his new empire and Persia proper. Accordingly he induced the people of Khōrasān to form that province into a separate principality under the blind Shāh Rūkh, who henceforth ruled over Khōrasān under the powerful guarantee of his Afghān neighbour. Indeed, for some years after this arrangement, Khōrasān was virtually a part of Afghānistān.

Whilst these bloody struggles for sovereignty were being carried on in Khōrasān, an old race hatred was breaking out in the western provinces. From time immemorial there have been three conflicting elements in the population of Persia, which have been occasionally restrained by the strong arm of a sovereign like Nādar Shāh, but which have always taken advantage of a time of disorder to commence disturbances. These are the Persian, the Arab, and the Tūrkman.

The Persian citizens and cultivators are not warlike; but as nearly all the towns and villages are walled, their support is of considerable importance to a rival chief during a civil war. The Arabs, again, have lost the prestige in Persia which they maintained under the glorious rule of the early Caliphat, but they are still capable of giving much trouble. They chiefly occupy the level country along the shore of the Persian Gulf; and whilst yielding more or less obedience to the Persian government, have often maintained a rude independence. The real antagonism, however, lies between the Persian nomad and the Tūrkman nomad, the two great military classes of the population. The Persian nomads are the native tribes, who continue to live in tents and change their residence with the season. Their dialects are different, but they all belong to the Pehlvi stock. They inhabit the ranges of highlands which stretch from the neighbourhood of the entrance to the Persian Gulf in a north-westerly direction along the left bank of the Tigris as far as Armenia. This region thus includes Kirmān, nearly all Fārs, a part of Irāk, and the whole of Kūrdistān. The Tūrkmans, on the other hand, are of foreign extraction. They are called indiscriminately Tartar and Turkish. At different periods they have accompanied conquerors from beyond the Oxus, from the banks of the Volga, and from the plains of Syria into Persian territory. Their habits resemble those of the Persian nomads, but they speak a different language. But the antagonism between Persian nomad and Tūrkman nomad is not to be ascribed to a mere difference of language. From the advent of Islam to the death of Nādar Shāh, the sovereign of Persia had always been either Turkish or Arab; and no member of the Persian nomade tribes had ever ascended the throne. It is this fact which probably originated that bloody rivalry between the two classes of nomads, which is known in Persian history as the struggle between the Zand and the Kajar.

The Zands are perhaps the most illustrious of all the Persian tribes. According to tradition they derive their name from having been entrusted by Zoroaster with the care of the sacred Zandavesta. The chief of the tribe at the period under review was Karīm Khān. After the death of Nādar Shāh, this chief succeeded in establishing himself in Ispahān and the southern provinces. The Kajars, on the other hand, were a Turkish tribe, who had been transplanted from Syria by Timūr, and settled in the northern provinces between the Elbūrz and the Caspian. The Kajars were formed into two branches, the upper and the lower; and this distinction should be borne in mind, as it is not without importance even in the

present day. Prior to the abdication of Shāh Hūsēn, the last of the Suffavean sovereigns, the upper branch had always been superior. But Fateh Alī Khān, Kajar, who supported the cause of Prince Tahmasp, was chief of the lower branch; and his subsequent position as general of the army of Tahmasp gave him an ascendancy over the upper branch. After the death of Fateh Alī Khān the jealousies between the upper and lower branches were fomented by Nādar Shāh, who gave the command of Astrābād to the chief of the upper branch. Accordingly Mahamad Hasan Khān, the eldest son of the deceased Fateh Alī Khān, took refuge amongst the independent Tūrkmans beyond the eastern frontier until the death of Nādar Shāh; and then amidst the anarchy which followed that event, this chief returned to his native country, and took possession of the three provinces between the Elbūrz and the Caspian, namely, Astrābād, Mazandarān, and Ghīlān.

A deadly war thus commenced soon after the death of Nādar Shāh between Karīm Khān, Zand, and Mahamad Hasan Khān, Kajar. In this struggle Shāh Rūkh of Khōrasān took no part. It was simply a contest between the Zand and the Kajar for the possession of provinces in which Shāh Rūkh could have no share, and to which after his blindness he could lay no claim. The termination of the conflict is significant of the treacheries of the period. The Kajar chief gained a number of successes, and seemed to be on the point of crushing Karīm Khān, when his army was bought off by gold, and he was compelled to retreat towards his own territory beyond the Elbūrz mountains. On his way he was murdered by a rival chief of the upper branch of the Kajars; but he left a son named Agha Mahamad Khān, who, in after years, fully revenged the death of his father by the destruction of the dynasty of the Zands.

The establishment of the Zand dynasty seems for a while to have restored tranquillity to Persia; but the death of its founder, and indeed every subsequent succession, was accompanied by civil wars, which filled the country with bloodshed and weakened the Zand dynasty to a degree which finally enabled the Kajars to acquire the ascendancy.

The reign of Karīm Khān lasted only nineteen years, but may be characterised as just and comparatively peaceful. He transferred the capital from Ispahān to Shīrāz. Khōrasān still remained under Shāh Rūkh, and thus there could have been little or no communication between the Persian government and the governments of Bokhāra and Afghānistān. Meantime the sons of the unfortunate Kajar chief, together with other members of the family, had fled to the Tūrkmans; but they subsequently surrendered to Karīm Khān, and were kept at Shīrāz as prisoners at large, but were otherwise treated with every consideration. Karīm Khān took the sister of the deceased Mahamad Hasan Khān to be his wife, and made her the mistress of his harem—a circumstance which was of some importance in the ultimate rise of the Kajars to sovereign power. Karīm Khān died at an advanced age in 1779.

The death of Karīm Khān was naturally expected to effect very considerably the future fortunes of the family of the deceased Mahamad Hasan Khān, and especially those of his eldest son Agha Mahamad Khan. The early career of Agha Mahamad Khān was characterised by misfortune, but he was destined to become one of the most important personages in the modern history of Persia. After the death of Nādar Shāh, when Mahamad

Hasan Khān, the Kajar chief, revolted against the new rule, and established his independence in the northern provinces, Agha Mahamad Khān unfortunately fell into the hands of Adil Shāh, the immediate successor of Nādar Shāh. Agha Mahamad Khān was then a lad of tender years, and Adil Shāh had the cruelty to order that he should be reduced to the condition of a eunuch. After the downfall of Adil Shāh, the boy returned to his father's house, and henceforth he seems to have devoted all the energies of his mind to the gratification of three master passions,—power, wealth, and revenge. He accompanied Mahamad Hasan Khān in various journeys and campaigns, and was entrusted with the important government of a province; but his career was cut short for a while by the death of his father and the accession of his detested Zand rival to the throne of Persia. As Agha Mahamad Khān was the eldest son of Mahamad Hasan Khān, he was entitled to succeed to the chiefship of the lower branch of the Kajars; but he was so closely pressed by the hereditary enemies of his father that he was compelled to fly to the Tūrkmans, accompanied by the other members of his family, and ultimately to surrender to Karīm Khān and reside at Shīrāz.

All this while his aunt was the mistress of the royal harem; and when Karīm Khān was on his death bed, this lady privately warned her nephew that if he remained at Shīrāz after the death of the Zand sovereign, he would certainly be murdered by the surviving chiefs of the Zand party. Accordingly Agha Mahamad Khān effected his escape from Shīrāz under pretence of a hunting expedition, and speedily obtained possession of all the Caspain provinces which had previously belonged to his predecessors in the chieftainship of the lower branch of the Kajars.

Meantime Karīm Khān had breathed his last; and the throne of Persia was disputed by his brothers and his son. It would be needless to describe the series of tragedies which characterised the struggle between the uncle and the nephew. Ultimately Zeki Khān, the uncle, prevailed, and succeeded in establishing himself at Shīrāz. He then revived the feud against the Kajar by sending an expedition against Agha Mahamad Khān, under the command of a kinsman and warm supporter of his own, named Alī Murād. But there was treachery in the camp. Alī Murād revolted against the brother of Karīm Khān, and declared for the son of the deceased sovereign. Zeki Khān left Shīrāz furious with rage to wreak his vengeance on his refractory kinsman.

Before, however, he could carry his threat into execution he was assassinated at Yezdikhast, and his death was followed by the accession of Abūl Fateh Khān, the eldest son of the deceased Karīm Khān, to the throne of Persia. The new sovereign, however, proved weak and dissolute and was dragged out of the royal harem by an uncle, named Sadik Khān, and placed in confinement. Then Alī Murād, who had reached Tehrān, declared for the imprisoned prince, but Sādik Khān tried to remove the cause of quarrel by depriving the prince of his eye-sight, and thus rendering him incapable of filling the throne of Persia. At this news Alī Murād left Tehrān and proceeded to Shīrāz, and after a blockade of eight months, he succeeded in capturing the place and putting Sādik Khān to death and all his family.

Alī Murād thus became the sovereign of Persia. His first act was to transfer his capital from Shīrāz to Ispahān. His second was to send his

son, Shēkh Vaiz, against the Caspian provinces held by Agha Mahamad Khān. In the first instance Shēkh Vaiz gained some successes and compelled Agha Mahamad Khān to fly from Mazandarān to Astrābād. He then sent a detachment in pursuit, which was completely cut off by the Kajar chief, and the whole army was seized with such a panic that Shēkh Vaiz retreated with all speed to Tehrān. Alī Murād had already arrived at Tehrān from Ispahān, and he was so enraged at the chiefs who had abandoned his son that he ordered their brains to be beaten out with wooden mallets. He would then have marched in person against Agha Mahamad Khān, but was called away to the southward by tidings of a revolt of his half-brother, Jāfar Khān, and he died on the road from Tehrān to Ispahān.

Meantime Jāfar Khān advanced to Ispahān and took possession of the throne of Persia. He had now two enemies to deal with, namely, Shēkh Vaiz, the son of the deceased Alī Murād, and Aghā Mahamad Khān, the chief of the lower branch of the Kajars and hereditary enemy of the Zands. He overcame Shēkh Vaiz by treachery: he cajolled the prince with a friendly letter, and thus got him in his power, and then immediately put out his eyes. The attention of Jāfar Khān was next drawn to Agha Mahamad Khān. During the previous reign Agha Mahamad Khān had with difficulty maintained himself in Mazandarān, but he had long promised his followers that when Alī Murād should be out of the way, he would advance towards the south. No sooner did he hear that Alī Murād was dead than he left Mazandarān with a small army, which was rapidly joined by so many disaffected chiefs that he was enabled to take possession of Tehrān and Ispahān and to compel Jāfar Khān to retire in the utmost confusion to Shīrāz. It is needless to detail the military operations which followed. They were brought to a close by the violent death of Jāfar Khān.

Jāfar Khān left one son who has long been celebrated in Persian annals as the hero of the Zands and the last of the dynasty. His name was Lūtf Alī Khān. This prince was engaged in the reduction of Kirmān, when he heard that his father had been murdered at Shīrāz. At this time he was only eighteen years of age, but he had already distinguished himself in war. Accordingly, when he heard the news of the tragedy at Shīrāz, he at once marched against that city. At that time the chief magistrate of the province of Fārs was Hājī Ibrahīm, a man whose fortunes had been closely bound up with those of the Zand rulers, to whom he had rendered great service, and by whom he had been liberally rewarded. Through the influence of this important personage, Lūtf Alī Khān was readily admitted into Shīrāz and succeeded in obtaining possession of the throne of Persia. His dominion, however, only extended over the southern provinces. The northern provinces were still in the possession of the Kajar chief, Agha Mahamad Khān, who had made Tehrān his capital and still retained possession of Ispahān, and who was actively preparing to engage in a desperate struggle for the throne.

In the early part of the summer of 1789, Agha Mahamad Khān left Tehrān with an army of 50,000 men and marched towards Shīrāz. Lūtf Alī Khān at once took the field against him, and in all probability would have defeated him, but during the engagement, his troops began to desert him and retreat towards their native hills, and Agha Mahamad Khān was thus enabled to obtain the victory. Lūtf Alī Khān, however, succeeded in reaching Shīrāz, and although Agha Mahamad Khān followed

him and laid siege to the city, he failed to take it and was ultimately compelled to return to Tehrān. In 1790 Lūtf Alī Khān expected a renewal of the siege, but Agha Mahamad Khān was at this time too much engaged in maintaining his own authority in Azarbījān to attempt a second expedition against Shīrāz. Accordingly Lūtf Alī Khān determined to march once against Kirmān, which he had been endeavouring to reduce, when he was called away by the news of his father's murder. The governor of Kirmān offered to pay tribute to Lūtf Alī Khān on the condition that his attendance at Shīrāz should be dispensed with; but the impetuous young Zand refused to accept the terms, and set out with his army in the beginning of winter, and commenced the siege of the city of Kirmān. The result was, that the army of Lūtf Alī Khān perished of cold and hunger. Heavy falls of snow cut off the supplies of provisions; and at last so much disaffection was excited that he was compelled to raise the siege of Kirmān and return to Shīrāz.

At this juncture a breach arose between Lūtf Alī Khān and Hājī Ibrahīm, which proved fatal to the Zand dynasty. Hājī Ibrahīm had long rendered loyal and valuable services to the Zand sovereigns; and it was to his active support that Lūtf Alī Khān obtained possession of Shīrāz. In return Lūtf Alī Khān made Hājī Ibrahīm his minister; but soon grew jealous of his authority. Hājī Ibrahīm exercised a strong local influence in Shīrāz, by which indeed he had been enabled to place Lūtf Alī Khān in the possession of the southern provinces, but which nevertheless excited the growing suspicion in the mind of the young sovereign that his minister was entertaining ulterior designs. And in this surmise he was right, for the minister himself, distrustful of his young master, took advantage of his being absent on an expedition to seize the citadel of Shīrāz; and when Lūtf Alī returned, he found not only that he was refused admittance, but that Hājī Ibrahīm had made over the city to his Kajar rival.

At this crisis Lūtf Alī Khān rose with the occasion, and performed those prodigies of valour which have rendered him famous in Persian story. He defeated armies in the open field which ten times outnumbered his own. On one occasion when Agha Mahamad Khān was encamped with an army of thirty thousand men near the ruins of Persepolis, Lūtf Alī Khān made a night attack with only five hundred followers, and cut his way to the royal quarters; and he could easily have secured the pavilion and person of Agha Mahamad Khān had he not been persuaded that the Kajar had fled from the camp, and that the royal treasures, which might easily be secured for his own use in the morning, would be carried off by the troops in the darkness and confusion of night time. He waited till morning and then found that he had been deceived, and that instead of realising the fruits of his victory, he must fly to Khōrasān. In 1795 his career was brought to a close. For four months he maintained an obstinate resistance in the city of Kirmān, where one of his most trusted supporters admitted the enemy to the citadel. On this occasion Agha Mahamad Khān had surrounded the whole city of Kirmān with troops, and posted a strong force at every gateway. Nevertheless, Lūtf Alī Khān crossed the ditch on some loose planks, and succeeded in cutting his way through the enemy and escaping to Nūrmanshahr. The rage of Agha Mahamad Khān at the escape of his rival was beyond expression.

He wreaked his vengeance upon the unfortunate people of Kirmān in a manner which is almost unparalleled in history. He deprived seven thousand men of their eye-sight. A still greater number were slain. Twenty thousand women and children were distributed as slaves to the brutal soldiers. For three months the city was abandoned to the troops, who were not only permitted, but encouraged to perform the most bloody and shameless atrocities that can disgrace human nature. At length Lūtf Alī Khān fell into the hands of the Kajar. A chief of Nūrmanshahr gave him as a ransom for his brother who had fallen into the hands of Agha Mahamad Khān; and Lūtf Alī Khān was overpowered by numbers, and carried into the camp of the Kajar, where Agha Mahamad Khān tore out the eyes of his rival with his own hands, and subjected him to the most horrible indignities. In this state of agony Lūtf Alī Khān was carried to Tehrān, and was put to death by the bow-string at the early age of twenty-four; whilst Agha Mahamad Khān ordered nine hundred prisoners to be decapitated for the special purpose of commemorating the downfall of the Zand dynasty by the erection of a pyramid of skulls on the spot where Lūtf Alī Khān was captured. This pyramid was seen by Sir Henry Pottinger in 1810.

Such was the end of the Zand dynasty, which ruled over the greater part of Persia for nearly half a century, but possessed no stability after the death of its founder Karīm Khān. Its downfall is to be attributed to two causes; *first*, their internal divisions, and, *secondly*, the genius of their enemy, Agha Mahamad Khān.

The death of Lūtf Alī Khān, the last sovereign of the Zand dynasty, and the accession of Agha Mahamad Khān as the founder of the new dynasty of the Kajars, naturally led to the transfer of the capital of the Persian empire from Shīrāz to Tehrān. The reason for this transfer is obvious. The strength of the Zand dynasty depended upon the Persian nomads to the west, and perhaps on the power of the Arabs to the south; and consequently Ispahān and Shirāz proved convenient capitals during the Zand rule. But the home of the Kajars was in the Caspian provinces beyond the Elbūrz mountains, and consequently it seems to have been necessary for the new dynasty to find a capital in the northern part of the empire, under the wing, as it were, of the native stronghold of the Kajars. Under such circumstances, the site of Tehrān was manifestly convenient for a capital, and accordingly it has been adopted as such by all the sovereigns of the Kajar dynasty.

The first conquest effected by Agha Mahamad Khān was that of Georgia. For centuries a yearly tribute of male and female slaves had been sent by the Czar of Georgia to the court of Persia; but after the death of Nādar Shāh this tribute of beauty had been withheld; and although Karīm Khān had demanded its renewal, the Czar Heraclius successfully refused to comply with the degrading requisition. In 1783, whilst Persia was distracted by the wars between the Zand and the Kajar, Heraclius, Czar of Georgia, transferred his allegiances from Persia to Russia; and the Empress Catherine the Second guaranteed the crown of Georgia to Heraclius and his heirs for ever. Accordingly, when Agha Mahamad Khān had established his supremacy, he called on Heraclius to return to his allegiance; but the ruler of Georgia replied that he acknowledged no sovereign but Catherine. Agha Mahamad Khān then determined to take Heraclius by surprise,

before the Russians could support him; and with this view he advanced by rapid marches to Tiflīs, the capital. Heraclius fought bravely to the last, but was overpowered by numbers, and compelled to fly to the mountains with a portion of his family. Tiflīs was then abandoned to the bigoted and brutal rage of the Persian soldiery. The churches were levelled to the ground; the priests were bound and thrown into the stream; the town was pillaged and burnt; all the aged and infirm were ruthlessly massacred; and fifteen thousand youth of both sexes were carried away to Tehrān to end their days in slavery.

Prior to the conquest of Georgia, Agha Mahamad Khān had refused to be crowned Shāh of Persia. By that conquest, however, he appears to have considered that he had recovered all the territory which belonged of right to the Persian kingdom, for he allowed himself to be solemnly crowned Shāh of Persia at the new capital of Tehrān.

Immediately after the coronation at Tehrān, Agha Mahamad Khān marched a large force towards Mashad, the capital of Khōrasān. He pretended that he was going on a pilgrimage to the holy shrine of Imām Reza at Mashad; but his real object was to establish his suzerainty in Khōrasān, and to check the inroads of the Tūrkmans and Uzbaks. Above all, he was anxious to possess himself of the jewels which still appertained to the miserable descendants of Nādar Shāh. On his march the chiefs of Khōrasān tendered their submission; and as he approached Mashad, the blind Shāh Rūkh came out to meet him, and to propitiate him with presents. The wretched grandson of Nādar Shāh was indeed utterly powerless. Hitherto he had ruled over the province of Khōrasān under the suzerainty of the Amīrs of Afghānistān; but Ahmad Shāh and Timūr Shāh had passed away, and Zamān Shāh, the reigning Amīr, was far too much occupied at this period with his designs on Hindūstān to pay any attention to the aggressions of Persia in Khōrasān. Under such circumstances, Shāh Rūkh was submissive to the last degree. He was prepared to yield everything except his jewels, and he attempted to evade the demand for treasure by solemnly protesting that he had none in his possession. Agha Mahamad Khān, however, was remorseless. He ordered the old man to be bastinadoed, but without effect. He then tortured Shāh Rūkh with hot irons, and a number of jewels were produced which had been sunk in wells or built up in walls. Still there was one ruby of extraordinary size which had once adorned the crown of Aurungzebe. Shāh Rūkh was supposed to have it in his possession, but not even hot irons could make him give it up. Finally, a circle of paste was put upon his head, and boiling lead poured into it. Then the aged prince gave up the ruby, and Agha Mahamad Khān prepared to carry him prisoner to Tehrān. Shāh Rūkh, however, died of his tortures at the age of sixty-three.

Whilst Agha Mahamad Khān was thus engaged in Khōrasān, he projected the conquest of Bokhāra, which was at that time ruled by a mendicant priest named Begī Jān, who had ascended the throne under the title of Shāh Murād. The road to Bokhāra, however, lay through the Afghān province of Balkh; and accordingly Agha Mahamad Khān applied to Zamān Shāh for the cession of Balkh. Zamān Shāh is said to have agreed to the cession; but before the measure could be carried out, Agha Mahamad Khān was recalled to Tehrān by news of Russian aggression in Georgia. The progress of affairs in that direction was indeed alarming. The Empress

Catherine, in her wrath at the excesses committed in Georgia, had declared war against Persia, and General Zuboff had recovered possession of Georgia. Agha Mahamad Khān threatened vengence, but appears to have hesitated to bring his irregular forces against the cannon and discipline of Russia. On reaching Tehrān he found that some Russian sailors had been taken prisoners and brought to the capital in chains, and he wreaked his immediate fury upon these men by ordering them to be strangled; but he postponed military operations until the ensuing year. Meantime Catherine the Second ended her extraordinary career on the 9th November 1796, and the first act of her son and successor, the Emperor Paul, was to recall the Russian army under Count Zuboff.

Early in 1797 Agha Mahamad Khān set out on an expedition against Georgia. He crossed the river Araxes and captured Shīshah, when his career was brought suddenly to a close, being murdered by two of his servants.

The natural heir of Agha Mahamad Khān was a nephew named Fateh Alī Shāh, and during the latter years of the late reign Fateh Alī Shāh had been treated as heir-apparent to the throne. Scarcely, however, was it known that Agha Mahamad Khān was dead than seven rival claimants appeared in arms, including not only members of his own family, but representatives of the fallen dynasties of the Zands and Suffaveans. These insurrections were ultimately repressed, and one only calls for a passing notice, namely, that of Nādar Mirza in Khōrasān.

Nādar Mirza was the son of Shāh Rūkh, and, consequently, the great-grandson of Nādar Shāh. This prince had left Khōrasān during the invasion of Agha Mahamad Khān, but on hearing that the Shāh was dead, he returned to Khōrasān and assembled an army. Fateh Alī Shāh now advanced in person into Khōrasān, and enforced the obedience of the chiefs on his way; but on reaching Mashad, all the holy men of the city came out and implored him to respect the sanctity of the shrine of Imām Reza. At the same time Nādar Mirza tendered his submission to the Shāh. Accordingly the refractory prince was pardoned and entrusted with the government of the province. Nādar Mirza also gave his daughter in marriage to one of the generals of the Kajar, and sent his brother Abbāss to reside at Tehrān as a hostage for his future good behaviour.

At this juncture the attention of the British Government was drawn after a long interval to Persian affairs. Tipū Sūltān of Mysore had been intriguing with Zamān Shāh of Afghānistān; and the latter sovereign was making preparations for an invasion of Hindūstān. Some alarm was felt both at Bombay and Calcutta at the prospect of an invasion of Afghāns; for whilst their ferocities and treacheries were tolerably well known their strength was much exaggerated; and undue stress was laid upon the crushing defeat which Ahmad Shāh Abdālī had inflicted upon the Mahrattas on the plains of Pānīpat only forty years previously. Accordingly the Bombay government sent an envoy, named Mehdi Alī Khān, to induce the Persian government to create such a diversion in Western Afghānistān as would draw off the attention of Zamān Shāh from the threatened invasion. At that time two refractory brothers of Zamān Shāh, namely, Prince Mahmūd and Prince Fīroz-ūd-dīn, were refugees in Persian territory, seeking the aid of the Shāh against the Afghān Amīr; whilst other circumstances led the Shāh of Persia to meditate hostilities against Afghānistān. In 1796 Zamān

Shāh had been sufficiently alarmed at the progress of Agha Mahamad Khān to agree to the cession of Balkh; but after the death of that sovereign in 1797, he had sent a mission to the Persian court to demand the restoration of Khōrasān to the suzerainty of Afghānistān. Fateh Alī Shāh replied in the usual tone of Persian arrogance, that so far from restoring Khōrasān to Kābal, he intended to extend the Persian empire to its ancient limits; in other words, to conquer all Afghānistān to the neighbourhood of the Indus. Accordingly the envoy from Bombay reached Persia at a time when the Persian government was prepared to assume a hostile attitude towards Afghānistān, and thereupon sent an inflated account of his success to the Bombay government. Subsequently, however, Fateh Alī Khān received an ambassador from Zamān Shāh loaded with presents; and he was so far propitiated that he agreed to return to his capital, Tehrān, provided Zamān Shāh would receive back his two refractory brothers.

Meantime the British Government at Calcutta was wholly unaware of the success which had been attained by the despatch of Mehdi Khān from Bombay. Moreover, Lord Wellesley, who was at this time Governor General of India, was to some extent alive to the ultimate designs of Napoleon in the east. Accordingly he dispatched Captain, afterwards Sir John Malcolm on a mission to Tehrān. Malcolm distributed presents in a somewhat lavish fashion, and succeeded in concluding both a commercial and a political treaty with the Shāh. Under the commercial treaty the Persian ports were to be opened to English and Indian traders under the protection of the Shāh's government. Under the political treaty the Shāh engaged to make no peace with the Afghāns, unless the Amīr agreed to abandon all attempts against Hindūstān and to exclude all Frenchmen from his dominions under any circumstances whatever. Subsequently Fateh Alī Shāh sent a return mission. The first envoy from Persia was killed at Bombay in a scuffle between his own servants and the guards appointed to attend him.

However a second envoy, named Mahamad Nabi Khān, was appointed to succeed the deceased envoy.

After the departure of Captain Malcolm from Persia, a memorable personage in the modern annals of Persia met with a sudden downfall. This was Hājī Ibrahīm, the Persian king-maker. This able statesman had filled the post of prime minister during a considerable part of three reigns. It was by his means that Lūtf Alī Khān and Agha Mahamad Khān obtained in turn possession of the throne of Persia; but it was the fate of this king-maker not only to depose one dynasty and set up another, but to incur the deadly suspicion of both parties. In the first instance he had excited a jealousy in the mind of Lūtf Alī Khān, so deadly, that to save himself he abandoned the cause of the Zand and transferred the crown to the Kajar; and it is easy to conceive that he may have stirred up a similar hostile feeling in the mind of a young sovereign like Fateh Alī Shāh. The stroke which fell upon Hājī Ibrahīm was sudden and crushing. On a given day the minister and all his relatives were suddenly seized and put to death, and even two young boys were brought from Shīrāz to Persia to share the same fate. Their lives were spared, but the elder, who was handsome and high-spirited, was deprived of manhood. The younger escaped on account of his feebleness, but lived to perpetuate the family. He became guardian of the shrine of Imām Reza at Mashad, and was still residing there in 1864.

Fateh Alī Shāh appears to have effected the destruction of Hājī Ibrahīm and all his household as a necessary preliminary to the prosecution of ambitious designs at a distance from his capital; for very shortly after this event he projected a re-settlement of the affairs of Khōrasān. It appears that the rule of Nādar Mirza had proved so oppressive to the chiefs of that province that they petitioned the Shāh to interfere. Fateh Alī Shāh accordingly marched a force to Mashad and blockaded the city, but hesitated to open fire upon a place which contained so holy a shrine. The sufferings of the people of Mashad during the blockade were most severe, but they were compelled to submit to the horrors of a continued siege, as the gates and citadel were in the possession of Nādar Mirza. At this juncture Nādar Mirza was unable to meet the pressing demands of his soldiery for arrears of pay, and he entered the shrine and carried away the silver railings from the tomb and stripped the golden covering from the dome of the mosque. The people were infuriated at this outrage and prevented further spoliation by sheer force of numbers. Nādar Mirza believed that the crowd had been instigated by a holy Syud who was seventy years of age and the foremost saint in Persia. Accordingly, whilst the holy man was engaged in his own house in the act of prayer, Nādār Mirza cut him down with his battle-axe and left him for dead. At this enormity the whole people arose with one accord and threw open the gates of the city to the Persian army. Nadar Mirza escaped through a drain, but was captured outside the walls and carried in chains to Tehrān. His punishment was horrible; his hands were cut off, his tongue was torn out and red hot wire was drawn across his eyes, and all those who had abetted in the sacrilege were put to death.

Whilst Fateh Alī Shāh was thus engaged in putting down rebellion in Khōrasān and elsewhere, he had been unable to give his attention to the aggressions of Russia on his north-western frontier. A brief outline of these aggressions may not be out of place, as they tend to show the circumstances under which Persia was so long prevented from pressing her pretensions to the eastward. During the seventeenth century and part of the eighteenth, the chiefs of Georgia had been tributary to Persia, and had sent every year a number of their sons and daughters to be slaves to the Shāh. During the period of anarchy, when the Suffavean dynasty was overthrown by Afghān invaders, Peter the Great had taken possession of certain portions of Persian territory, but these were all recovered by Nādar Shāh. The distractions which followed the death of Nādar Shah in 1747 induced Czar Heraclius, the ruler of Georgia, to throw off the Persian yoke. From the death of Nādar Shāh to the accession of Agha Mahamad Khān in 1795 there was only one break in these distractions caused by the tranquil reign of Karīm Khān, the Zand, between 1760 and 1779. Karīm Khan, as already stated, demanded the usual tribute from Heraclius, which should include members of his own family, and twelve sons and daughters under twelve years of age from the families of his nobles. The messenger who carried the demand threatened hostilities in case of refusal. The nobles of Georgia pressed their ruler to accede to the degrading requisition, but Heraclius was a brave soldier who had served under Nādar Shāh, and he resolutely refused, and Karīm Khān was unable to march an army against him. In 1783, four years after the death of Karīm Khān, Heraclius acknowledged the suzerainty of Russia. In 1795 he was driven out of his territory by Agha Mahamad Khān. In 1796 Catherine the Second sent General Zuboff to his support, but the

force was withdrawn the following year by the Emperor Paul, and Agha Mahamad Khān marched an army into Georgia, where he was murdered in 1797. Heraclius died in 1798, in his eighty-fourth year, leaving his crown to his son George. Differences arose between George and his brother Alexander, and the Emperor Paul published an ukase in 1800, by which he incorporated Georgia with the Russian empire, for the purpose, it was said, of preventing further disturbances in that territory. In 1801 George died at Tiflīs, and about the same time the Emperor Paul was put to death at St. Petersburg. The Emperor Alexander succeeded to the Russian throne and confirmed the ukase of his father, which annexed Georgia to the Russian Empire. He also appointed General Zizianoff to the post of Governor General of the provinces beyond the Caucasus, and this officer soon engaged in active operations to the eastward with the view apparently of extending the Russian frontier to the Caspian.

For the first seven years of the reign of Fateh Alī Shāh, namely, from 1797 to 1804, the attention of the Shāh had been so exclusively occupied by the rebellions in various parts of his dominions, and especially in Khōrasān, that he had been wholly unable to defend the provinces on his north-west frontier from the aggressions of Russia. Meantime, General Zizianoff had occupied Mingrelia, and in 1802 he captured the fortress of Ganja, the modern Elizabethpool. In 1804 he very nearly obtained possession of Erivān, for the Persian governor of Erivān rebelled against the Shāh, and, hearing that a Persian force was advancing against him, he applied to General Zizianoff for assistance and promised in return to deliver up the fortress of Erivān to the Russians and to receive a Russian garrison. At that time there was, no war between Russia and Persia, and yet General Zizianoff at once accepted the invitation of the rebel governor, and advanced towards Erivān. Meantime a Persian army under the command of Abbāss Mirza, the heir-apparent, advanced from the opposite direction for the reduction of Erivān; and although no war had been formally declared, an engagement ensued between the Russians and Persians near the celebrated Armenian convent of Etzmiadin, in which the Persians were defeated. But, notwithstanding the defeat of the Persian army, the governor of Erivān was so alarmed at the presence of Abbāss Mirza in the neighbourhood of Erivān that he refused to surrender the fortress to the Russian general. Further hostilities followed, and ultimately General Zizianoff was compelled to retreat, whilst the governor of Erivān surrendered on terms to the Shāh. In 1805, General Zizianoff again took the field, and reduced the provinces between Georgia and the Caspian, and prepared to reduce the fortress of Bākū, which is situated on a peninsula that juts out into the Caspian sea. The governor of Bākū offered to surrender, and having invited Zizianoff to a conference, had him treacherously murdered by assassins. From 1805, when General Zizianoff was assassinated, until 1813, when the treaty of Gūlistān was signed, Russia was unable to trespass much further on her Persian neighbour. She took possession of the province of Talish, but was far too deeply engaged in the affairs of Europe to add much further to her territorial acquisitions on the side of Georgia.

When Fateh Alī Shāh found himself unable to cope with Russia, and perceived that she was extending her aggression to the Caspian, he naturally looked to his English ally for support. Accordingly he directed his envoy at Bombay to request the assistance of the British Govern-

ment; but at that time Great Britain was in alliance with Russia and could not move in the matter. Fateh Alī Shāh then made overtures to France, and the idea of an alliance with Persia immediately seized the imagination of Napoleon, who regarded Persia as part of the great high road leading to Hindūstān, which had been traversed by Alexander the Great and Nādar Shāh. General Gardanne was despatched by the French Emperor on an embassy to Tehrān, and there met with a distinguished reception. French officers began to introduce French discipline into the Persian army, and French engineers built the first regu ar fortifications which had been seen in Persia. The Government of India wlas now alarmed at the action of the French Emperor, and endeavoured to recover its lost prestige at Tehrān. In 1808, General Malcolm was sent on a second mission to the Gulf. The French influence was, however, too powerful for him. He was directed to communicate with the prince-governor of Fārs, and not to advance nearer to the capital; and he returned to India to press the British Government to enforce its policy on the Shāh by the occupation of the island of Karak. About the same time, however, Sir Harford Jones was despatched on a mission to Persia by the court of St. James's, and fortuitous circumstances enabled him to secure that favourable reception at Tehrān which had been denied to the ambassador from the Government of India. By this time Fateh Alī Shāh had reason for being utterly dissatisfied with his French alliance. He had been assured by General Gardanne that, in the event of a treaty being concluded between France and Russia, a stipulation should be inserted for the restoration of Georgia to Persia. In July 1807, the treaty of Tilsit was concluded between Napoleon and Alexander, but no provision was made for the cession of the territory in question. Moreover, the Shāh was apprehensive lest his treatment of General Malcolm should lead to hostilities on the part of the Government of India. Accordingly General Gardanne ultimately received his passports; and a preliminary treaty was concluded between England and Persia. In 1810 General Malcolm proceeded to Persia on a third mission to support the dignity of the Government of India. Finally, in 1811, Sir Gore Ousely proceeded to Persia as ambassador extraordinary from the court of St. James's and concluded a definitive treaty, under which British officers replaced French officers in the army of the Shāh.

Whilst Great Britain and Persia were drawn together as allies in Asia, Great Britain and Russia were beginning to co-operate in Europe for delivering the continent from the terror of Napoleon. Meantime Great Britain saw that her Russian ally was engaged in active hostilities with her Persian ally. As early as 1812, when the French army was harassed by the Russians in the retreat from Moscow, the army of Abbāss Mirza, the crown prince of Persia, was cut to pieces by a Russian army on the banks of the Araxes; and two British officers, with thirteen sergeants, were in action with the Persian army on that occasion. The diplomatic complication of being engaged in a close and defensive alliance with two powers who were in active hostility to each other naturally led to an attempt on the part of the British ambassador to reconcile the differences between the courts of St. Petersburg and Tehrān. The result was, that in 1813 the treaty of Gūlistān was concluded, by which Persia ceded to Russia all the provinces which the latter had acquired, and engaged to maintain no navy on the Caspian. This ceded territory included Georgia, Immeretia, Mingrelia,

Darband, Bākū, and all Persian Dāghistān, Sherwān, Sheki, Ganja, Kārābāgh, and parts of Moghan and Talish.

Fateh Alī Shāh had four grown up and warlike sons, to whom he had entrusted the government of important provinces; and it will be convenient for the sake of reference to bring them together here. It should, however, be premised that in Persia the succession does not go with the eldest male as in Turkey and Egypt, but that the sovereign exercises the prerogative of nominating the heir-apparent, as in Afghānistān. Accordingly it will be seen that the second son, and not the first, was the crown prince of Persia. The four sons and their respective governments were as follows:—

(1.)—Mahamad Alī Mirza, governor of Kirmānshāh.—This prince was entrusted with the defence of the southern portion of the Turko-Persian frontier.

(2.)—Abbāss Mirza, heir-apparent and governor of Azarbījān, the richest and most important province in Persia.

(3.)—Hasan Alī Mirza, governor of Shīrāz.

(4.)—Mahamad Valī Mirza, governor of Khōrasān.

It will be wholly unnecessary to attempt a sketch of the rebellions which occasionally broke out in different districts throughout the reign of Fateh Alī Shāh, although those in the province of Khōrasān will be occasionally noticed hereafter in consequence of the light which they throw upon the political condition of the countries beyond the eastern border. It will suffice to say that these outbreaks were not regarded as unmitigated calamities by the government of the Shāh. If the people of a district were driven to disaffection, they were, as a general rule, soon dragooned into obedience, and the plunder of the disaffected district often restored the mutinous troops to thēir allegiance at critical times when the military chest was empty and they were clamorous for arrears of pay.

The progress of affairs in Khōrasān during the years immediately succeeding the destruction of Nādar Mirza is somewhat obscure. About 1808, or 1809, Mahamad Valī Mirza, the prince-governor of Khōrasān, put forward certain pretensions of the Persian government to the exercise of suzerainty over Herāt, and the fact is of some importance as a landmark in the history, inasmuch as no previous claim to Herāt had been made by Persia since the death of Nādār Shāh. The attempt failed. Mahamad Valī Mirza sent an army against Herāt, which was successfully repelled by Prince Fīrōz-ūd-dīn and was compelled to return to Mashad with such cattle as the Persians could plunder from the intervening tribes.

At a subsequent period troubles again broke out in Khōrasān, if, indeed, they had ever been allayed. The defeat of Abbāss Mirza on the Araxes in 1812, whilst tending to bring about the treaty of Gūlistān, seems to have encouraged the chiefs of Khōrasān to rebel against Mahamad Valī Mirza, the prince-governor. Accordingly they took possession of Mashad, and, so long as they acted in concert, Mahamad Valī Mirza was powerless to oppose them; but mutual jealousies broke up the confederacy, and the chiefs then returned to their respective strongholds, whilst the prince-governor resumed possession of Mashad. The Khān of Khīva and the Amīr of Bokhāra advanced to the assistance of the rebel chiefs, and it is said that the ruler of Khīva was defeated, whilst the ruler of Bokhāra tendered an explanation, which was accepted by the Shāh. Subsequently the Tūrkmans rose in rebellion, if rebellion it can be called, for they never appear to have acknowledged the supremacy of the Shāh.

During this period, when the Persian government held but a loose hold upon Khōrasān, Mahamad Valī Mirza committed an act so violent as to lead to his recall. The most powerful of all the chiefs of Khōrasān was a Kārā Tūrkman, named Isāk Khān. He had originally filled the office of mace-bearer to the chief of his tribe, but, having secured the means of constructing a fort at Tūrbat, he soon obtained the foremost place in the province. His possessions extended over 200 miles in the neighbourhood of Mashad and Khaff, and his force included 6,000 men. Isāk Khān is said to have yielded submission to Agha Mahamad Khān and to his successor, Fateh Alī Shāh; but to have imbibed a strong dislike to Mahamad Valī Mirza and to have employed every species of intrigue with the Shāh to procure the recall of the prince-governor from Khōrasān. Isāk Khān, however, still continued to attend the levies of the prince-governor of Khōrasān and to respect his authority, and, though Mahamad Valī Mirza was aware of the extent of his intrigues, he hesitated to act against a chief of such commanding influence. At length the prince-governor was driven to desperation by the intrigues against him, and when all the chiefs were assembled at a certain levee, he ordered Isāk Khān and his son to be seized and strangled in his presence. The other chiefs immediately left Mashad and fled to their respective strongholds, and the treacherous act brought about the very disgrace which Mahamad Valī Mirza had hoped to avoid. Such a storm of indignation was raised that the Shāh was compelled to recall him from the government of Khōrasān.

The province of Khōrasān was then conferred upon Hasan Alī Mirza, whose warlike disposition was well calculated to restore the turbulent chiefs to the authority of the Shāh. Indeed, at this period, the city of Mashad may be said to have been the only place in the vast province of Khōrasān which was really in the possession of the Shāh. The territories of Nishāpūr, Kuchan, Būrjnūrd, Tabas, Tūrbat Haidarī, and Ghayn were under the authority of semi-independent Khāns, who were supported in their disaffection by the ruler of Herāt. Moreover, the treacherous murder committed by Mahamad Valī Mirza seems to have created such widely-spread disaffection throughout Khōrasān that the chiefs refused to attend his court. Hasan Alī Mirza, however, marched against these refractory chiefs in turn at the head of his army, and gradually reduced them to submission with but one exception. A chief of the Hazārās still held out in his stronghold at Mahmūdābād; and as Hasan Alī Mirza had resolved on an expedition against Herāt, he determined to take this fortress on his way. After a desperate assault the fortress was taken, but the chief escaped on horseback, although pursued for twenty miles by the prince-governor in person. Hasan Alī Mirza subsequently wreaked his vengeance upon his prisoners, many of whom he caused to be nailed to the ground.

It will now be necessary to glance briefly at the affairs of Herāt. It has already been stated that about 1800, Prince Fīrōz-ūd-dīn obtained possession of that province. For some years subsequently Fīrōz-ūd-dīn was virtually an independent sovereign. On the one hand the fierce internal struggles that were being carried on between the sons of Timūr Shāh at Kabāl and Kandahār prevented any attempt being made to reduce Herāt to the subjection of the reigning Amīr of Afghānistān. On the other hand, the pressure of Russia on the north-west provinces of Persia, and the frequent rebellions in Khōrasān, prevented the government of

the Shāh from asserting any suzerainty over Herāt territory. Unfortunately Fīrōzūd-dīn was induced to interfere in the affairs of Kābal and Kandahār. The ruler of Herāt was full brother of Mahmūd Shāh; and about this period Mahmūd Shāh was compelled to yield the throne of Kābal to his half-brother Shāh Shūja. At the same time Kamrān, the son of Mahmūd, was driven out of Kandahār by a nephew of Shāh Shūja, and fled to his uncle, the ruler of Herāt, for protection. Fīrōz-ūd-dīn sent an army under his nephew Kamrān to liberate his brother Mahmūd, who had been shut up in the Bālā Hisār at Kābal by Shāh Shūja. Kamrān advanced to Kandahār, and was in the full tide of success when he was suddenly recalled to Herāt. Mahamad Valī Mirza had sent a Persian army against Herāt, as already stated; and Prince Fīrōz-ūd-dīn was comparatively powerless in consequence of the absence of his army under Kamrān. However, he assembled a few thousand horse of the Eimak tribes, and moved out of Herāt to meet the Persians; but he sustained a severe defeat, and was compelled to return to the city. The Persians then commenced the seige of Herāt, and in all probability would have captured the place, as they have good artillery and had been recently drilled by European officers; but their rear was suddenly attacked by the Herātī army, which had returned under Kamrān, whilst their front was assailed in front by Fīrōz-ūd-dīn, who seized the opportunity to make a sally from the city. The result was, that the Persians found themselves between two fires, and were compelled to return to Mashad. This attempt on Herāt is said to have been undertaken to counterbalance the influence which the British Government might have been expected at this time to exercise in Afghānistān in consequence of the mission of Mr. Elphinstone to the court of Shāh Shūja.

The rebellions which broke out in Khōrasān, after the defeat of the Persian army by the Russians on the river Araxes in 1812, and the recall of Mahamad Valī Mirza from Khōrasān, probably prevented any serious renewal on the part of Persia of her pretensions on Herāt. According to General Ferrier, the Persians made occasional expeditions to Herāt, and were either compelled or bribed to retire; for although the men of Herāt protested against any interference on the part of Persia, and asserted that Herāt belonged to Afghānistān, the ruler of Herāt could expect no support from Shāh Shūja, the reigning Amīr of Kābal, with whom he was at feud. At length Fīrōz-ūd-dīn went a little too far; for he furnished assistance to the rebellious chiefs of Khōrasān. Accordingly about 1816, Hasan Alī Mirza, the new prince-governor of Khōrasān, having reduced the refractory chiefs of his province to submission, marched an army against Herāt to inflict condign punishment on its ruler. The accounts which have been preserved of this expedition are somewhat contradictory. According to Captain Watson, whose statements are based upon Persian authorities, Fīrōz-ūd-dīn invaded the district of Ghorian and captured the fortress; but after the capture of the stronghold of the Hazāra chief at Mahmūdābād by Hasan Alī Mirza, Fīrōz-ūd-dīn was so alarmed that he sent an envoy offering to surrender Ghorian, but entreating the prince to spare Herāt. Hasan Alī Mirza accepted the fortress of Ghorian, but advanced on Herāt and commenced the siege, and terrified Fīrōz-ūd-dīn into tendering his submission. Fīrōz-ūd-dīn was then left in the government of Herāt, but was required to pay a fine of fifty thousand tomans, and to have the khotbah read for the Shāh and the coinage issued in his name.

It seems that after the capture of Ghorian, the Heratī governor of the place, together with two Khōrasān chiefs, had taken refuge with the tribes of Fīrōzkohī; and Hasan Alī Mirza and his general, Ismāil Khān, determined to follow the fugitives. The expedition, however, terminated in terrible disaster. An advance force under Ismāil Khān entered the mountains and mastered some outlying troops; and then considering that their work was over, and finding the place deserted, they commenced plundering the enemy's camp. Meantime the enemy overlooked their proceedings, and, seizing their opportunity, they poured through a gorge into the camp where the Persian plunderers were at work and gained a complete victory. Ismāil Khān was compelled to fall back upon the main army; and Hasan Alī Mirza, finding himself unable to prosecute the war any further, was obliged to retreat to Mashad.

Next year Hasan Alī Mirza undertook a second expedition against Herāt, and this time he would probably have captured the place but for the intervention of the government of Kābal. It seems that Fīrōz-ūd-dīn was so much alarmed at the expected advance of the Persian army that he at last determined to apply to Kābal for assistance. At this time Shāh Mahmūd was occupying the throne of Kābal, having driven out Shāh Shūja through the assistance of his vizier Fateh Khān, the famous Barakzae chieftain. Accordingly the vizier Fateh Khān marched to Herāt, ostensibly to assist Fīrōz-ūd-dīn against Persia, but on arriving at the place he dethroned Fīrōz-ūd-dīn. The result was, that Hasan Alī Mirza, instead of gaining a comparatively easy victory over Fīrōz-ūd-dīn, found that he had to encounter the whole forces of Fateh Khān. A battle ensued, the result of which seems to have been doubtful, as both parties claimed the victory.

The progress of diplomatic relations between Persia, Russia, and Great Britain, from the conclusion of the treaty of Gūlistān in 1813 to the renewal of the war between Persia and Russia in 1825, is of little practical importance. Both an English and Russian minister were residing at Tehrān; and one of the main objects of diplomacy at this period was to settle the Russo-Persian frontier as laid down by the treaty of Gūlistān. The question, however, lingered on for years without any settlement. Meantime it may be remarked that the continued residence at Tehrān of the ministers of Great Britain and Russia increased the stability of the Persian throne, and conferred a greater dignity upon the court. In return, however, for these advances, Persia was compelled to conform, in many important respects, to the practices of civilized nations; and in course of time Persian ministers have found it necessary to abstain from acts of needless cruelty and barbarity, by the fear lest the foreign residents should mark their horror by withdrawing from all personal intercourse, and lest they themselves should be exposed to the ridicule or indignation of the European press.

In 1821 war broke out between Persia and Turkey, which originated in some local disputes. Abbāss Mirza overran the border from his province of Azarbījān. The Pasha of Baghdād, in return, overran the border further south, and entered Kirmānshāh. He was, however, defeated by Mahamad Alī Mirza, who subsequently pushed on towards Baghdād. But the career of Mahamad Alī Mirza, the eldest son of the Shāh, was drawing towards a close. He was compelled to return from Baghdād by an attack of disease, which proved mortal and carried him off at the age of thirty-seven. Subsequently Abbāss Mirza, the crown prince, inflicted a defeat on

the Turks. The war was ultimately brought to a close by the treaty of Erzrūm in 1823, under which each power retained the territories which were in its possession at the commencement of the war.

All this while differences between Persia and Russia, arising out of the terms of the treaty of Gūlistān, were still as far from settlement as ever. The treaty had not been sufficiently definite as regards certain portions of the line of frontier; and patches of land were claimed on either side—by the Russian authorities, with all the arrogance of conscious power, and by the Persian authorities with all the bitterness of wounded pride. After a long delay a commission was appointed, but without result. At length, in 1825, Russia took military possession of the little territory of Gokcheh, which belonged of right to the Shāh, and declared that she would continue to hold it until her claims in other directions were conceded. About this juncture, namely, in December 1825, the Emperor Alexander died, and the Emperor Nicholas succeeded to the throne of Russia. Shortly afterwards Prince Menchikoff arrived in Persia for the purpose of arriving at a final arrangement.

Meantime a religious movement against Russia had sprung up in the dominions of the Shaāh. The Russian authorities in Georgia were said to have wantonly interfered with the prejudices of their Mussulman subjects; and the occupation of Gokcheh converted his discontent into a religious frenzy. The priests began to proclaim from their pulpits the necessity for chastising the infidels; and the Shāh found that unless the Russians evacuated Gokcheh, he had no alternative but to declare war against Russia. He received Prince Menchikoff at his summer camp at Sūltānīa, but scarcely had the negotiations opened when a long train of priests from Tehrān arrived at the royal camp. It now appeared that prince Menchikoff had no power to consent to the evacuation of Gokcheh; and consequently the Shāh was literally forced by the popular fanaticism to break up the conference and give the prince his passports. The whole people of Persia were bent upon a religious war; and they found means to intimate to the Shāh that if he declined to lead his subjects to battle, they would find another leader for themselves.

The conduct of the war against Russia was placed in the hands of Abbāss Mirza, the heir-apparent. Volunteers joined his standard in thousands, and operations were commenced without the preliminary ceremony of a formal declaration of war. The Russians were thus taken by surprise, and for some time were wholly unable to resist the onslaught of their heated and enthusiastic enemy. Abbāss Mirza gained a series of successes, and was soon pushing on to Georgia; but by this time a Russian force had taken the field, and the Persians discovered that they were unable to contend against Russian artillery and discipline. It would be needless to describe the military operations. It will suffice to say that, in spite of some successes of Abbāss Mirza on the river Araxes in 1827, the superior power of the Russians was manifest, and the inferiority of the Persians were vastly increased by the parsimonious avarice of Fateh Alī Shāh. Notwithstanding the grave character of the crisis, the Shāh of Persia refused to advance the funds necessary for the conduct of the war, and, indeed, threw all the charges upon the single province of Azarbījān. Under such circumstances, disaster followed disaster. The resources of the province were soon exhausted, and

the Russians advanced into Azarbījān and took possession of Tabrez. This was the crowning event of the war. Negotiations followed, and at length the unequal contest was brought to a close in 1828 by the treaty of Tūrkmanchai. Under this treaty the existing frontier was laid down, and the parsimony of the Shāh was duly punished; for the Persian government was required to pay an indemnity for the expenses of the war, amounting to five millions of tomans or more than two millions sterling. It was also agreed that all the prisoners of war made on either side, and all the subjects of either sovereign who might be in captivity in the dominions of the other power, should be liberated within a specified time.

The conclusion of the treaty of Tūrkmanchai was followed the same year by the appearance of M. Grebaiodoff at Tehrān, as envoy extraordinary and minister plenipotentiary from the Emperor Nicholas to the court of Persia. The Russian envoy was received with the utmost distinction by Fateh Alī Shāh; but a hostile feeling seems to have prevailed amongst the inhabitants of Tehrān, although no manifestation was allowed to appear. This natural feeling was aggravated by circumstances. The Cossacks of the mission were often seen in a state of intoxication in the streets of Tehrān, and M. Grebaiodoff is said to have refused redress when complaints were made of the conduct of his followers. Early in the following year, he obtained his audience of leave and was about to return to Tabrez. At this juncture a eunuch in the harem of the Shāh claimed the protection of the Russian mission. He was a native of Erivān, and urged his right to return to his own country under the treaty of Tūrkmanchai. Mr. Grebaiodoff, after vainly endeavouring to turn him from his purpose, at length gave him shelter, although by so doing he placed the Russian mission in opposition to the household of the Shāh. Two days later M. Grebaiodoff claimed the surrender of two ladies in the harem of Alāh Yār Khān, better known as the Asaf-ūd-daola, who had been recently degraded from the post of prime minister. It was urged that these ladies were natives of the districts ceded to Russia, and consequently possessed the same right as the eunuch to return to their native country under the recent treaty. The ladies were given up, but the insult must have rankled in the breast of Alāh Yār Khān, who had always been an inveterate foe to the Russians. Meantime the populace of Tehrān were roused to indignation at the surrender of Mūsalmān converts to the unbelievers; and the chief priest issued a futwa declaring that it would be lawful to rescue the Mūsalmān ladies from the hands of the infidel. On the morning of the 11th February 1829 the bazars of Tehrān were all closed, and a great mob gathered round the house of the Russian minister and burst into the court-yard. M. Grebaiodoff permitted the ladies to be given up, but the mob persisted in carrying away the eunuch as well. A struggle ensued, in which a fatal shot was fired, and a citizen of Tehrān was killed. The eunuch was torn to pieces by the mob, and the Cossack guard fired upon the rabble; and the populace then swarmed to the top of the house, broke down the roof and drove the Russian gentlemen into the courtyard, and soon dispatched them with daggers. Thirty-five Russians were massacred, and the house was plundered. The governor of Tehrān and commander of the forces endeavoured to quell the disturbances, but were set at defiance by the mob and compelled to take refuge in the citadel. The only Russian who escaped the massacre was M. Malzoff, the first secretary to the mission;

but it is remarkable that although the mob carried away the horses belonging to the Russian mission, which happened to be in the stables of the British mission, all British property was rigidly respected. The Shāh is said to have been filled with consternation at this unhappy event; and Khosrū Mirza, a son of Abbāss Mirza, the crown prince, was sent to St. Petersburg to offer reparation to the Czar. Ultimately the Emperor Nicholas accepted the assurance that the Persian government had not been in any way concerned with the lamentable occurrence which they regarded with horror, and simply required that the persons mainly concerned in the murder should be punished; that the priest who had issued a futwa for the removal of the ladies from the house of the envoy should be punished; and that the plundered property should be restored. Ultimately Prince Dolgorouki was sent as Russian minister to Persia, and declared that the Emperor was satisfied; and the reconciliation between the two governments was publicly announced by a parade of troops in the presence of Prince Dolgorouki and Abbāss Mirza, accompanied by a royal salute of artillery and a *feu de joie*.

Persia was now in a state of comparative rest. Rebellion had been suppressed. The disastrous war against Russia had been brought to a conclusion by the treaty of Tūrkmanchai; and there was nothing to distract the attention of the Shāh from the internal administration of his dominions. Under such circumstances, the wild dream of extending the Persian empire to its ancient limits began to fill the imagination of the Shāh and those around him. The mythical glories of the ancient empire of Darius Hystaspis were not forgotten; nor the splendid conquests and commanding influence of Shāh Abbās the Great. But the greatest stress was laid upon the brief and evenascent empire which had been maintained by Nādar Shāh; and the territories acquired by that conqueror between 1730 and 1747 were regarded as the rightful possession of the new dynasty, although a century had passed away since any attempt had been made to enforce such dormant claims, which, according to international law, are regarded as invalid after a lapse of sixty years. In accordance with these new pretensions, Abbāss Mirza was appointed, in 1830, to be governor of Khōrasān, and directed to establish the authority of the Shāh as far as the river Oxus. Abbās Mirza seems to have succeeded in compelling the refractory chiefs of Khōrasān to return to their allegiance to the Shāh. His son Khosrū Mirza captured the fortress of Tūrshiz, which was an effective blow at the turbulent confederacy. Subsequently Abbāss Mirza attempted to reduce the Khān of the Kūrdish tribe to submission. This Khān was one of the most powerful chiefs in Khōrasān. In the first instance he opened negotiations with the crown prince, but failed to come to terms. At length Abbāss Mirza advanced against his celebrated fortress of Amīrābād, and after a desperate assault succeeded in taking the place. The fall of this fortress spread consternation throughout Khōrasān. The Khān of Khīva, who had advanced aginst Sarrakhs, retreated on hearing of the capture of Amīrābād. The Khān of the Kūrds, however, still held out, and Abbāss Mirza advanced against his last stronghold at Khabūshān, and ultimately succeeded in taking the place. The submission of the Khān was now complete. Abbāss Mirza, however, deposed him from his authority, and appointed the son of the Khān to the headship of the tribe in the room of his father.

After these successes, Abbāss Mirza determined to march against Sarrakhs. This city was in the hands of the Salor Tūrkmans. It is considered by the Persians to be one of the four chief cities of Khōrasān. Its situation in the desert, between Mashad and Merv, renders its possession a matter of necessity to an invader from either side, whether Uzbak or Persian; and accordingly, as Persia had been wholly unable to advance so far to the eastward since the days of Nādar Shāh, the possession of Sarrakhs had long been a point of dispute between the Khān of Khīva and the Amīr of Bokhāra. The Salor tribe, who held the city, had not been in the habit of making marauding incursions into Persia for the purpose of plunder and capturing slaves; but they were charged by Abbāss Mirza with supplying arms to other Tūrkman tribes, and of receiving Persian prisoners in return, whom they either retained as slaves or sold in Khīva and Bokhāra. The chief of the tribe was named Adina Khān. When Abbāss Mirza advanced against the place, there were three thousand captive Shīahs within the city. Abbāss Mirza at once summoned the city to surrender, and Adina Khān proceeded to his camp, and offered to release the Persian captives on receiving back some Tūrkman hostages who had been previously sent to Persia. Abbāss Mirza, however, placed Adina Khān in confinement, and opened fire upon the city. The Tūrkmans within the walls placed their Shīah captives in such a position that they were exposed to the full effects of the firing, and Abbāss Mirza accordingly suspended the cannonade. Subsequently the prince received a petition from the Shīah captives in Sarrakhs, imploring deliverance from a captivity in which they were compelled to hear the Shīah faith blasphemed, and to see their wives violated. Abbāss Mirza then sent Adina Khān into the city with an ultimatum, that unless Sarrakhs was surrendered without conditions, and within an hour, he would storm the place. The hour elapsed, and the order was issued for an assault, to be followed by a general massacre. The Salors fought desperately, but were at length overpowered, and a fearful carnage ensued. At last the soldiers abandoned the work of slaughter for that of plunder, and are said to have obtained great spoil. The Shīah captives were set at liberty and permitted to wreak their vengeance upon the slave dealers; and a hundred and fifty slave masters were literally torn to pieces by their infuriated servants. The walls of Sarrakhs were then levelled with the ground. Subsequently the chief of the Kārā tribe, the last refractory leader in Khōrasān, submitted to the authority of the Shāh.

"After these successes, Abbāss Mirza returned to Mashad. The bombastic intention of extending the Persian empire to the river Oxus had not been realised, and the prince had not even penetrated as far as Merv. The conquest, however, was effected on paper. Five thousand prisoners of the tribe of Salor still remained in his camp, and the Khān of Khīva offered fifty thousand tomans as ransom. Abbāss Mirza accepted the terms on the condition that he also received a paper comprising four stipulations :—

1st.—That Persian merchants proceeding to Central Asia should be conducted as far as the Oxus by guards of the Salor tribe, who should be responsible for their safe conduct.

"*2nd.*—That the Salor tribe should prevent the tribes of Tikke and Sarik from invading Khōrasān, or, at any rate, give timely notice of such incursions to the nearest Persian authorities.

"*3rd.*—That they would hold no communications whatever with slave dealers.

"*4th.*—That they should consent to furnish tribute and horsemen to the Shāh at stated intervals."

The required paper is said to have been given; but there is not a shadow of reason for supposing that the Tūrkmans considered themselves in any way bound by such conditions, or had the slightest intention of acknowledging the suzerainty of the Shāh.

Abbāss Mirza having achieved these successes in Khōrasān, began to entertain the idea of extending the empire of Persia over a part of Afghānistān. Shāh Kamran, son of Mahmūd Shāh of Kābal, was at that time the nominal ruler of Herāt; but the celebrated Yār Mahamad Khān was his minister, and in fact exercised all real authority. Accordingly Abbāss Mirza invited Yār Mahamad Khān to Mashad to settle all differences between Persia and Herāt. Yār Mahamad Khān proceeded to Mashad, but found on his arrival that he had been drawn into a snare. Abbāss Mirza informed him that the Shāh of Persia was no longer at war with Russia, and that he was determined to assert his suzerainty over Herāt. General Ferrier states that the prince drew two of Yār Mahamad Khān's teeth, in the hope of inducing him to take a favourable view of the pretensions of the Shāh. Yār Mahamad Khān, however, refused to acknowledge in any way the suzerainty of the Shāh, and was ultimately permitted, on the payment of a considerable sum, to return to Herāt.

Abbāss Mirza now applied to the Shāh for reinforcements to enable him to effect the conquest of Herāt. But Fateh Alī Shāh found that his health was failing, and that his end was drawing nigh; and being anxious that his successor should be at the capital at the time of his demise, he summoned Abbass Mirza to Teheran, and directed him to leave his son, Mahamad Mirza, to conduct the war. Abbāss Mirza accordingly proceeded to the capital, taking with him three of the fallen chiefs of Khōrasān.

Abbāss Mirza was now anxious to return to Khōrasān; and although his health was failing, and his father was anxious that he should not leave Tehrān, he ultimately proceeded to Mashad. There his illness rapidly increased, and he felt that his days were numbered. Twice every day he proceeded on foot to the shrine of Imām Reza, but at length his last hour arrived. He died in 1833, aged forty-six, and was buried beneath the shrine of Imām Reza. Of all the hundred and fifty-nine sons of Fateh Alī Shāh, Abbāss Mirza was the favourite of his father; and although fickle and passionate, he is said to have been the noblest of the race of Kajar.

Meantime Mahamad Mirza had commenced the siege of Herāt; but the news of the death of his father Abbāss Mirza compelled him to raise the siege and return with all speed to Mashad. From Mashad he proceeded to Tehrān, where he was nominated heir to the throne by the aged Shāh, and at the same time appointed governor of Azarbījān, which had so long been held by his deceased father. His two brothers, however, had so injured the province by their excessive peculations that they were sent to the state fortress at Ardabīl; and one of the two, Khosrū Mirza, the same who had been ambassador to the Court of Russia, was deprived of eyesight as a punishment for his delinquencies. Mahāmād Mirza was only twenty-eight years of age, but in consequence of his self-indulgence, he was much enfeebled by gout. He was consequently only a nominal governor. All the

real authority was exercised by his vizier, Mirza Abdūl Kāsim, who had long served as vizier to the deceased Abbāss Mirza. This individual was destined to a still higher destiny in the future as grand vizier of Persia. He is said to have been a statesman of the highest ability. He was an able financier, well acquainted with the condition of every province in the kingdom, and well versed in the foreign relations of the government of the Shāh. He possessed a great power of deceiving others, and this seems to have led him to trust no one. The consequence was, that he endeavoured to perform himself the whole work of the administration of the province, which consequently fell greatly into arrears, and excited much discontent amongst the people of Azarbījān.

"Fateh Alī Shāh was now fast sinking into the grave, but avarice still continued to be his ruling passion. His son, Hasan Alī Mirza, prince-governor of Fārs, saw that his father was dying, and withheld the arrears of his province which amounted to three hundred thousand tomans. Meantime the Shāh was journeying towards the south, with the view of putting a stop to the rumours of his death, which were constantly circulating. At Ispahān he halted for a while, and Hasan Alī Mirza arrived there shortly afterwards from Shīrāz; but instead of bringing the six hundred thousand tomans, the prince only brought thirteen thousand. Fateh Alī Shāh boiled with rage, and not only abused his son, but ordered him to be put into confinement until certain commissioners whom he appointed had collected the arrears. This was done soon afterwards, and Hasan Alī Mirza was released. The end of Fateh Alī Shāh was now fast approaching. He was compelled by fever to remain in his harem, where he was nursed by his favourite wife, whom he had raised from the condition of a dancing girl to that of ruling Sūltana. He died on the 23rd of October 1834, at the age of sixty-eight, after a reign of thirty-seven years.

Notwithstanding the nomination of Mahamad Mirza as heir-apparent to the crown, no sooner was it known that Fateh Alī Shāh was dead, than two of his other sons appeared as competitors for the throne, namely, Hasan Alī Mirza, prince-governor of Fārs, and the Zil-es-Sūltān, the prince-governor of Tehrān. Both these princes held favourable positions for the support of their respective pretensions. Hasan Alī Mirza had left Shirāz and reached Ispahān in time to seize all the royal treasures and jewels which had been left in that city by the deceased Shāh; whilst the Zil-es-Sūltān was in actual possession of the capital of Tehrān. Each of these two princes lost no time in proclaiming himself Shāh of Persia, and in preparing a military force to maintain himself in his assumed sovereignty.

Meantime Mahamad Shāh was delaying at Tabrez, the capital of his province of Azarbījān. The Russian representative offered to place him on the throne by a Russian military force; but Sir John Campbell, the British envoy, who was at that time at Tabrez, had already taken such measures as to render this movement unnecessary. The Shāh was conducted from Tabrez to Tehrān by a Persian force, under English officers, which was commanded by Sir Henry Bethune; and on approaching the capital it was found that the rebel troops, under the Zil-es-Sūltān, were rapidly deserting their leader and joining the army of the Shāh. The result was that the Zil-es-Sūltān made his submission, and his offence appears to have been condoned. Mahamad Shāh was crowned at Tehrān in January 1835, and the Zil-es-Sūltān assisted at the ceremony.

After the coronation of Mahamad Shāh, Sir Henry Bethune marched against Hasan Alī Mirza and his brother, and obtained an easy victory. Ultimately, the two rebel princes were taken prisoners, and sent to the state fortress of Ardabīl. Hasan Alī Mirza died on the way, but his brother was deprived of eyesight.

The necessary steps were now taken for the restoration of order throughout Persia. The Khōrasān chiefs were again in rebellion, but were reduced to submission by prince Feridūn. There were also some serious troubles in Lūristān and Arabistān, but they were suppressed by prince Bairām, the prince-governor of Kirmānshāh, aided by Lieutenant, now Sir, Henry Rawlinson. Meantime the minister, Mirza Abdūl Kāsim, persisted in keeping every branch of the administration in his own hands, and his proceedings in this respect naturally excited grave discontent. From the first he had been morbidly jealous lest any one besides himself, or his own creatures, should have access to the Shāh. He had even thrown every obstacle in the way of the Shāh's return to Tehrān, although it was of the highest importance that the Shāh should reach the capital without delay. Subsequently his monopoly of the administration aroused an opposition which soon led to his removal from office. Unfortunately, a minister in Persia is either in the enjoyment of full power, or in abject disgrace. Removal from office is not followed by dignified retirement, but by utter destruction. Accordingly when the Shāh found that he could no longer support his minister without causing disaffection amongst his subjects, he did not merely demand the seals of state, but he ordered that Mirza Abdūl Kāsim and all his sons should be put under arrest. A host of accusations then poured in against the fallen minister, and the Shāh was at last so convinced of his corruption and mal-administration, that he ordered that Mirza Abdūl Kasim should be strangled. This sentence was carried into execution on the 26th June 1835, within five months of the coronation of the Shāh.

Meantime the post of minister had long been coveted by Allāh Yār Khān, the governor of Khōrasān, who was the maternal uncle of the Shāh. Allāh Yār Khān, better known as the Asāf-ūd-Daola, had occupied this important position in the reign of Fateh Alī Shāh, but had subsequently been dismissed from the office, and appointed to the government of Khōrasān. On hearing of the arrest of Mirza Abdūl Kāsim, he hastened from Mashad to Tehrān; but Mahamad Shāh had already appointed his old tutor, Hājī Mirza Aghāsī, who acquired so much knowledge during his early travels in Arabia, as to attract the notice of the deceased Abbāss Mirza. The result was that Hājī Mirza Aghāsī was constantly in fear of the intrigues of the governor of Khōrasān; whilst Allāh Yār Khān was on his part constantly striving to upset Hājī Mirza Aghāsi. It will be seen hereafter that Hājī Mirza Aghāsī maintained his position as prime minister throughout the reign of Mahamad Shāh, but that his administration was as unsuccessful as that of his predecessor. He was suspicious of foreign governments and utterly ignorant of political economy; and in the early part of the reign of the present Shāh, he was sent into banishment.

During these domestic troubles the designs which the Persian government had entertained during the latter part of the reign of Fateh Alī Shāh, as regards the extension of the empire to the eastward, appear to have remained

in abeyance. When, however, Mahamad Shāh found himself fully established on the throne of Persia, and had effected a change in his prime minister, he once more turned his attention to the siege of Herāt, which city he would himself have captured two years previously, had he not been recalled by the death of his father, Abbāss Mirza. The national sentiment was in strict accordance with this ambitious line of policy. The imagination of the people of Persia always, sufficiently pretentious and arrogant, had been more inflated than ever by the successes which had attended the last campaigns of Abbāss Mirza in Khōrasān; and it was considered not only right, but feasible, that Persia should recover possession of Herāt, and incorporate it in her own territory, with the view of prosecuting vast and ill defined designs of conquest to the eastward. This assumed right however was utterly without foundation. According to international law, with which Persia is sufficiently familiar, and to which she has never failed to appeal when dealing with representatives of foreign powers, a dormant claim to territory cannot be legally allowed after the lapse of sixty years. For nearly a century, however, the territory of Herāt had formed an integral portion of Afghānistān; and although during the struggles between the Bārakzāes and the Sadozāes, the ruler of Herāt had occasionally acknowledged the suzerainty of Persia, rather than that of Kābal, yet Persia had not, and could not, exercise any sovereign or territorial rights in a province held by a refractory vassal of the Afghānistān government. But besides Herāt, Persia put forward an arbitrary claim to Afghān territory as far to the eastward as Ghaznī, a claim which was altogether out of the question. If Persia could base any right upon the evanescent conquests of Nādar Shāh, or the by-gone empire of the old Suffavean sovereigns, it must have extended over the whole of Afghānistān, and not be confined to an arbitrary portion of that territory.

There was another specific claim which Persia put forward as regards the little territory of Seistān, which also requires some explanation. Seistān like Afghānistān had formed a part of the Persian empire of Nādar Shāh; but from 1749 to 1793 it had formed a part of the Afghān empire under Ahmad Shāh and his successor Timūr Shāh. From 1793, Seistān was entirely independent. In 1800, there were three chiefs in Seistān, *viz.*, Bairām Khān, Amīr Khān, and Khān Jahān Khān. Of these Bairām Khān was the most powerful, and the other two paid him homage, but no tribute; and he assumed the title of king and state and forms of royalty. Neither of the chiefs paid revenue or tribute either to Persia or Afghānistān. In 1834 Jalālūd-dīn, son of Bairām Khān, succeeded his father, but was expelled from Seistān; but Yār Mahamad Khān, the Herāt vizier, restored him to the throne, and established the suzerainty of Herāt over Seistān. At this step the Persian government considered itself aggrieved, but in reality the Shāh had no claim to dominion in Seistān, beyond what was implied in a promise given by a rival chieftain that if the Shāh would assist him in obtainting Seistān, he would acknowledge the sovereignty of Persia.

Having thus indicated the nature and extent of the pretensions of the Shāh's government to the eastward, it becomes necessary to point out the measures undertaken by Mahamad Shāh for carrying out his aggressive policy. Having prepared an army for active service in Khōrasān, Mahamad Shāh took the field in 1836, ostensibly for the purpose of reducing

the Tūrkman tribes, who had long been independent of all constraint, and had carried on their slave hunting expeditions against Khōrasān without much check or hindrance. A division of the Persian army was accordingly detached under prince Faridūn to attack the fortified town of Karakala. The tribes, however, who possessed it, retired to the mountain fortress of Sūknah, and the prince vainly endeavoured to dislodge them. Meantime the Khān of Khīva opened up communications with the Afghāns of Herāt, with the view of forming a combination of Uzbaks and Afghāns against the advance of the Persian Shiāhs. The failure to dislodge the Tūrkmans at Sūknah imparted new courage to Yār Mahamad Khān at Herāt. Shortly after the event Mahamad Shāh sent a summons to the Herāt ruler, demanding the payment of tribute, and that hostages should be sent to the Persian camp for the future good behaviour of the Herāt government. In reply, the Shāh was told that Shāh Kamrān would make him a present, but would give him no hostages; and about the end of 1836, Mahamad Shāh was compelled to return to Tehrān.

In 1837 Mahamad Shāh once again set out for the eastward, and then commenced that memorable siege of Herāt, which lasted nine months. The story of its defence by Yār Mahamad Khān, assisted by Lieutenant Eldred Pottinger, need not be repeated here. It will suffice to say that in the spring of 1838, Mr. MacNeill, the English minister at the court of Persia, arrived in the camp of the besiegers, and endeavoured to persuade the Shāh to abandon the siege; whilst Count Simonich, the Russian envoy extraordinary, prompted the Shāh to renew his efforts for the capture of the city. At length the Shāh was told that the Persian occupation of Herāt, or of any portion of Afghānistān, would be regarded by Her Majesty's Government as a hostile demonstration against England; and that five ships-of-war had already arrived in the Persian Gulf, and taken possession of the Island of Karak. On the 23rd June 1838, the Shāh made a final and desperate effort to take Herāt by assault, but was successfully repelled. Ultimately in 1838 the siege was raised. Subsequently, on the requisition of the British Government the fortress of Ghorian was restored to the Herāt ruler; and in 1841 the mission under Sir John MacNeill arrived at Tehrān, and was cordially received by Mahamad Shāh. It might however be added that the Persian envoy, Hūssēn Khān, who had been sent to London to bring about a different result, was punished for his want of success in western diplomacy by a severe application of the bastinado.

Meantime there was a rising of the dangerous sect of Ismailites in Kirmān. This sect of fanatics hold that the lawful successor to Imām Jāffar, the fifth Imām, was his son Ismāil, and hence they were called by the name of Ismāilites. The chiefs of this sect based their claim to spiritual power on the ground that they were descended from the last chief of the assassins, who was popularly known as "the old man of the mountain." In the early years of the reign of the Fateh Alī Shāh, the chief of the Ismailites resided at Yezd, and was unfortunately slain in an affray between his servants and some shop-keepers. The Shāh was greatly concerned at this occurrence, as he feared lest the Ismailites should hold him responsible. The actual perpetrators had been put to death by the Ismailites; but Fateh Alī Shāh sent for the ringleader of the disturbance, and ordered that the man should be flogged and otherwise severely punished in his presence. Fateh Alī Shāh also adopted the son of the murdered chief, and added considerably

to the estates which the boy inherited from his father. This boy was named Agha Khān. Whilst Mahamad Shāh was returning from Herāt, this Agha Khān put forwad his claim to spiritual power, and took possession of Kirmān. The rising speedily gathered strength, and although put down for a while, it broke out afresh in 1839. Many of the troops, sent to suppress the revolt, were followers of the sect, and consequently Agha Khān obtained three successive victories. At last the governor of Kirmān marched against him in person at the head of a select body of troops; and Agha Khān, seeing that his defeat was certain, suddenly abandoned his followers, and made his escape to Bilochistān, and thence to Bombay where he now resides.

About this period, the chief of Banpūr, in Bilochistān, took advantage of the rising of Agha Khān to make frequent inroads into the province of Kirmān. Here it should be explained that in 1739, the whole of Bilochistān was bestowed by Nādar Shāh on Nasīr Khān, who at the same time received the title of Begler Beg of Bilochistān. Accordingly, about 1839, the Persian government renewed its pretensions to the suzerainty of the country, although no such rights had been recognised by the chiefs of Bilochistān for more than a century. A force was sent against Banpūr, and the place was surrendered; but all at once the Bilochīs were roused to further action by seeing a Persian soldier attempt to carry away one of their women. The effect of this outrage upon the excited Bilochis was most remarkable. The tribesmen put their wives and daughters to death in their fury, and then fell upon the troops to whom they had previously surrendered. A bloody conflict ensued, in which the carnage was so terrible that when the Shāh heard of it, he ordered the liberation of all the surviving prisoners at Banpūr.

About this time, and for some years previously, there had been differences between Persia and Turkey; and at length, through the influence of the representatives of Great Britain and Russia, a mixed commission was appointed to adjust all the points at issue. At this crisis the Pasha of Baghdād marched a force against the holy city of Karbēla, in Turkish Arabia. The political status of Karbēla is somewhat peculiar. It is the holy city of the Shīahs, inasmuch as it contains the shrine of Hūsēn, the son of Alī, and prophet of the Shīahs. At the same time it is included in the Pashalik of Baghdād, and is subject to the authority of the Pāsha. There is always a large number of Persian pilgrims residing in the city, and from this circumstance and the sectarian character of the place, the authority of the Pāsha of Baghdād had been for a long time almost entirely rejected. The Persian government could scarcely have resented this expedition of the Turks against Kērbala if it had been confined to a mere re-establishment of the rightful authority of the Pāsha. But the Turkish army, after taking the place by storm, commenced a wholesale slaughter of the inhabitants; some fifteen or eighteen thousand persons, including several hundreds of Persian subjects, were said to have perished in the massacre. The news reached Tehrān whilst the people were celebrating the martyrdom of Hūsēn; and had it been made public, the priests would no doubt have goaded the people to frenzy. Hājī Mirza Aghassi, however, kept the matter secret until the ten days of mourning for Hūsēn were over. Then when the matter was spread abroad, and the people demanded vengeance, Hājī Mirza Aghassi quieted the public mind by the ostentatious movement of

troops and collection of stores, and ultimately the affair terminated by the Turkish government expressing its regret and offering a suitable reparation.

The power of Hājī Mirza Aghassi was now at its height. Allāh Yār Khān, the governor of Khōrasān, had, however, never ceased to intrigue for his own return to the office of prime minister, which he had previously held in the reign of Fateh Alī Shāh; but he was wholly unable to cope with Hājī Mirza Aghassi, whose influence was paramount. At this juncture, Allāh Yār Khān, however, managed to obtain from the Shāh the post of custodian to the shrine of Imām Reza at Mashad, and at the same time was allowed to transfer the government of Khōrasān to his son, Mahamad Nasr Khān, who was better known as the Salar. Subsequently Allāh Yār Khān was implicated in the murder of a chief of Nardeen, and was summoned to Tehrān to explain his conduct. The result was that he was ordered to reside in exile at Karbēla.

Meantime the Salār continued to retain the government of Khōrasān, but he secured for himself so much influence amongst the chiefs of Khōrasān and the Tūrkmans that he was suspected of entertaining the design of rendering himself independent. Accordingly Hamza Mirza, a brother of the Shāh, was sent against him, and, after a severe struggle compelled the Salār to take refuge amongst the Tūrkmans.

About this period an extraordinary fanatic began to attract notice, whose name was to occupy a lasting place in the annals of Persia. This was Syad Alī Mahamad, better known as the Bab. He claimed to be descended from Mahamad, the prophet. His father was a grocer at Shīrāz. In his youth he manifested a religious disposition, and was sent to Karbēla, where he sat at the feet of a celebrated doctor of the Mussulman law. From Karbēla he proceeded to Būshahr, where he sought to acquire a saintly reputation, after the usual fashion, by the practice of religious austerities, and especially by exposing himself bareheaded to the burning summer sun, in order to show his power over that wondrous orb which had been worshipped by the Persians of old. This process, however, whilst adding largely to his spiritual influence, seems also to have had the effect of disordering his brain. In the first instance he declared that he was the "Bab" or gate by which men might attain to a knowledge of the twelfth Imām of the Shīahs,—the Imām Mehdi, who is supposed to be not dead, but concealed. Subsequently he announced that he was himself the long-expected Imām Mehdi, and then he gave out that the prophet Mahamad had re-visited the earth and appeared in his person. Finally he reached a climax by declaring that he was an incarnation of the Supreme Being. Meantime the fame of his doctrines and miracles spread far and wide throughout Persia, and he prepared to leave Būshahr and extend his mission to other quarters. He sent his naib or vicegerent to Shīrāz to prepare the city to receive him. The governor of Kirmān, however, ordered the naib to be bastinadoed. The Bab then proceeded in person to Shīrāz, and the governor of Kirmān temporised and pretended to be a convert, and finally induced him to confront the mūlas. The result was that, after one or two conferences, the mūlas declared that the Bab was mad, and suggested that he should be confined and imprisoned for life. The sentence was carried out and the Bab was imprisoned at Shīrāz, and subsequently transferred to Tabrez, but meantime Babism had

spread abroad in all directions. A hot persecution was commenced, and the profession of Babism was treated as a capital offence; but belief in the Bab became only the more deeply rooted when it was seen that his followers were ready to lay down their lives in his cause.

The cause of the success of the Bab, which in the present day is assuming large proportions, opens up a large field for speculation. Babism, however, is a natural phrase in religious development, and corresponds in some measure to that of Mormonism. It is a rebellion against established forms. The Bab had not only announced himself to be God, but he had given the earth to his followers. He denounced the restrictions of the Koran. He declared that all the possessions of his followers, including their women, were in common. He admitted no hereditary claims to rank. He taught that good and evil had no real existence; that death was the mere transmigration of the soul from one body to another; and that man and the earth on which he lived were alike everlasting. The defiance of the Koran reached its climax when the Bab laughed to scorn the prophet's descriptions of the black-eyed virgins who welcome the believer to the pavilions of paradise, and the terror-striking bridge over which the unbelievers are compelled to pass in order to enter the depths of hell.

Shortly after the commencement of this extraordinary movement, the death of the third Kajar sovereign began to draw nigh. Gout and erysipelas had broken up the constitution of Mahamad Shāh, and he expired on the 4th of September 1848, in the fortieth year of his age and fourteenth of his right.

The death of Mahamad Shāh was followed by considerable disturbances, which, however, were by no means so dangerous as on former occasions of a vacant throne. At Tehrān a large body of the more influential courtiers proceeded to the camp of the British mission, and professed the warmest devotion to the new sovereign, but declared that they would submit no longer to the authority of the minister, Hājī Mirza Aghassi. In reply Colonel Farrant, the British representative, stated that he would act in concert with the Russian representative, Prince Dolgorouki. Subsequently the two foreign ministers requested Hājī Mirza Aghassi to abstain from all interference in public affairs until the commands of the new sovereign had been received. Hājī Mirza Aghassi agreed in the first instance to remain in his own village, but afterwards returned to Tehrān with twelve hundred men, and shut himself up in the citadel. Ultimately he made his escape to a neighbouring shrine, and the people of Tehrān then vented their fury on his retainers. Meantime Ispahān and Shīraz were the scenes of lawless outrage. At Yezd the governor was driven into the citadel, but was compelled by hunger to engage to leave the place, provided he was supplied with provisions and beasts of burden. The rebels complied with his request, and then he shut the gates and refused to fulfil his promise; but afterwards he found that he also had been overreached, as the rebels had poisoned the provisions. Ultimately some troops arrived to his rescue, and enabled him to leave the citadel. Other rebellions took place, but the most important was that of Mahamad Nasr Khān, better known as the Salār, who again appeared at Khōrasān.

When Mahamad Shāh was dying at Tehrān, his son and heir-apparent, Nasr-ūd-dīn Mirza, was residing at Tabrez in Azarbījān. The young prince was only sixteen years of age, and it was expected that considerable

disorders would arise in consequence of his absence from Tehrān. Colonel Farrant, however, prevented much of the evil, by despatching a courier directly a medical report that the Shāh could not survive many hours reached him, and thus enabling the young prince to make timely preparations for his march on Tehrān. At length, on the 20th October 1848, Nasr-ūd-dīn entered Tehrān, and was crowned sovereign of Persia.

The question as regards the prime minister was soon settled. Hājī Mirza Aghassi Khan, who had been guilty of every species of corruption, nepotism, and mal-administration, was banished to the holy city of Karbēla. He was succeeded in the post by Mirza Takī Khān, a man who is described as one of the noblest and ablest of Persian statesmen. It should however be remarked that Mirza Takī Khan did not adopt the high title of "Sadr Azim," by which the prince minister or chief vizier is designated in Persia, but that he adopted the humbler title of "Amīr-i-Nizam," or commander-in-chief of the Persian army.

Meantime the rebellion in Khōrasān had assumed formidable dimensions. Some of the followers of Mahamad Nasār Khān, the gallant Salār, had taken sanctuary in the great mosque of Mashad, and the soldiers of Hamza Mirza, the governor of Khōrasān, endeavoured to drag them from the holy place. The priests and pilgrims at once appealed to the people to save the shrine from insult, and the result was that the people of Mashad not only drove the impious soldiers from the mosque, but devoted themselves to the cause of the Salār, who accordingly took possession of the city of Mashad, and compelled Hamza Mirza to take refuge in the citadel. All the chiefs of Khōrasān, with one or two exceptions, joined the insurgents. Yār Mahamad Khān, of Herāt, however, was induced to come to the relief of Hamza Mirza with two thousand horsemen and a large supply of provisions, by the promise of twenty pieces of artillery and some muskets, as well as two places on the frontier of Khōrasān. But the joint forces of Persia and Herāt made but little progress, and Hamza Mirza was compelled to retire towards the Afghān frontier. Meantime Mirza Takī Khān had sent six thousand infantry to Khōrasān under the command of Sūltān Murād Mirza. The force was delayed for a while by an attempt to capture Sabzwar, which was defended by a youthful son of the Salār; but the place held out, and Sltān Murād Mirza was compelled to raise the siege, and proceeded to Kuchan. Meantime the rebellion in Khōrasān suffered a severe blow from the desertion of Jāffar Kūlī Khān, the chief of Būrjnūrd, who quarrelled with the Salār and proceeded to Tehrān and paid his submission to the Shāh. Subsequently, the fort of Sabzwar surrendered to the royal forces; but the Persian troops committed such atrocities in the town that the people of Mashad were not likely to follow its example. For eighteen months the royal troops continued to besiege Mashad. Meantime the Tūrkmans carried on their depredations throughout Khōrasān without any check or hindrance. Not a caravan could pass to Herāt with safety, whilst the Khōrasān villages were plundered far and wide. At length the citizens of Mashad were induced, by their fears of a general assault, to enter into negotiations with Sūltān Murūd Mirza. The result was that the city and citadel were surrendered, whilst the inhabitants were permitted to ransom their property from plunder by the payment of one hundred thousand tomans. The Salār, however, was tortured for the purpose of compelling him to give up his treasure, and was then executed with the bowstring.

Whilst Khōrasān was still in revolt, the chief of Banpūr in Kirmān threw off his allegiance to the Shāh; and after a vain attempt to settle the difference of negotiation, a Persian force took possession of Banpūr. After this time there were disturbances in Seistān, and the son of a deceased chieftain was put down by his uncles. Both parties applied for assistance to the Persian governor of Kirmān, who considered that the moment was favorable for practically asserting the vague claims of Persia to the possession of the province. He accordingly proposed to invade Seistān, but the matter was rejected by the Shāh's government.

About this time there was an insurrection of the Bābīs in the city of Yezd, and the governor was compelled to take refuge in the citadel. The priests of Yezd, however, aroused the people against the heretics, and the Bābīs were overthrown and compelled to take refuge in Kirmān. There a conspiracy was formed against the life of the minister, but the plot was discovered, and seven of the conspirators were seized and condemned to die. Their date was accompanied by an important change in the execution of justice. It had been the previous custom for all condemned criminals to be strangled in the presence of the Shāh; but on one occasion the Russian Minister was summoned to the presence to the Shāh, whilst an execution was taking place, and he heard the cries of the victims and encountered the dead bodies which were being carried away, and he accordingly warmly remonstrated with the Shāh's government against the recurrence of so barbarous a usage. It was feared, however, that a public execution in Tehrān would excite a commotion, but the experiment was tried in the case of the Bābī conspirators. Each man was offered his life on the simple condition of reciting the formula of the Mūsalmān creed; but one and all refused, and were publicly executed in Tehrān.

The spread of Bābism was by no means checked by these proceedings. In May 1850 a serious revolt broke out in Zanjān. This city is the capital of the district of Khemseh, and lies in the direct road between Tehrān and Tabrez. It appears that the chief priest of Zanjān had embraced the tenets of the Bāb, and had induced the other Bābīs of the place to capture a portion of the town. When the news reached Tehrān, a force was at once dispatched to besiege the rebels, who defended themselves with the utmost enthusiasm. Meantime the Bāb himself was taken out of his prison at Tabrēz, and condemned to be shot in the public square. A company of soldiers was drawn up, and a volley fired; but when the smoke cleared off, the Bābī was gone. Strangely enough, the bullets had missed his body, but cut the ropes which bound him. Those present thought he had ascended to heaven, and had he gained the bazaar he might have been safe; but unfortunately he rushed into the guard-room,and was taken back to the square and shot dead, and his body thrown into the ditch at Tabrez. All this while the Bābīs at Zanjan maintained a hopeless contest against the troops of the Shāh with reckless bravery, and the women fought with the same ardour as the men. The lot of those Persians who fell into the hands of the Bābīs was terrible in the extreme; they were shod like horses, or suspended by one arm, or burnt to death. The siege lingered on from May till the end of the year, when the leader of the Bābīs was slain, and the besieged lost heart. The Persian army at length carried the position, and then every man, woman and child who had survived the siege was ruthlessly butchered.

About this time attention was drawn to the small island of Ashorāda, off the Bay of Astrābād, which for some years had been occupied by the Russians under the following circumstances. By the treaty of Gūlistān in 1813, Persia had resigned the right of maintaining ships of war in the Caspian; and about 1836 the government of the Shāh applied to the Czar for naval assistance against the Tūrkamāns on the south-eastern shore of the Caspian. Subsequently the Shāh endeavoured to rectify this diplomatic error by requesting that the Russian naval commander might be placed under the orders of the governor of Astrābād, or else that the naval assistance might be withheld. Later still the Shāh informed the Russian Minister that he had succeeded in capturing the island of Cherken, and that consequently he did not require the presence of any Russian vessels. But Russia was not prepared to relinquish the idea of maintaining the police on the sea, and in 1842 a Russian squadron appeared off Astrābād, and commenced putting a stop to the predatory expeditions of the Tūrkman pirates. Subsequently the Russian officer took possession of the small island of Ashorāda, and converted it into a naval station. The Persian government remonstrated in vain. The Russian minister declared in the first instance that the cruizers had been sent at the urgent application of the Shāh to put an end to the piracies of the Tūrkmans; and that the Czar need not anticipate such an open display of ingratitude as was involved in the remonstrances of the Persian minister. Subsequently Persia protested against the extensive increase of the Russian buildings on Ashorāda, but the Russian envoy declined to discuss the subject, and thus the island of Ashorāda has continued ever since in the possession of the Russians.

It will now be necessary to glance at the progress of the administration under Mirza Takī Khān. This able statesman had risen from a low station in life, and when offered the post of vizier in the beginning of 1849, he declined the more ambitious title of prime minister, and adopted the humbler designation of commander-in-chief. On assuming charge of his new duties, he found the administration in the utmost disorder, and that every evil was aggravated by the insurrection in Khōrasān; but he laboured hard in the teeth of every difficulty to check the bribery and corruption which is inherent in Persian officials, to reform the army, and to restore the finances of the state. His predecessor, Hājī Mirza Aghassi, had granted pensions and donations with a lavish hand, without any regard to the services rendered, and which could not possibly be paid; and he had thrown the odium of non-payment upon the provincial governors, who were secretly ordered not to meet the demand. At the same time colonels were drawing pay and receiving clothing for regiments which had no existence; and the royal body-guard which had been increased on paper to four thousand horsemen was reduced on muster to three hundred men. Mirza Takī Khān, however, cut down the civil expenditure and restored the army without regard to any interests, save those of the state, and above all, he showed himself to be utterly inaccessible to bribery. This line of conduct naturally excited great opposition, and especially that of the Queen-mother, but for some time he retained the unbounded confidence of the Shāh. Indeed the Shāh not only refused to listen to any complaints, but gave his only sister in marriage to his trusted minister. The minister in return upheld the authority of the Shāh against all aggression or interference, whether from the foreign representatives at Tehrān, or the priestly arrogance of the mlaūs.

At length however the enemies of the minister succeeded in gaining the ears of the Shāh. They represented his virtues and successes as so many crimes, and the young Shāh at last gave ear to the numerous warnings he received that Mirza Takī Khān was aiming at the possession of the throne. Accordingly in November 1851, Mirza Takī Khān was informed that for the future he would only hold the post of commander-in-chief, and that Mirza Agha Khān was appointed to the vacant post of prime minister. The Queen-mother, however, who was the bitterest enemy to the deposed minister, and Mirza Agha Khān were determined on the destruction of Mirza Takī Khān, and circumstances soon enabled them to carry out their hostile design.

Meantime the Shāh was by no means ill disposed towards his brother-in-law, although he had dismissed him from the post of minister. Accordingly the Shāh appointed Mirza Takī to be governor of Kashān. Unfortunately the ruin of Mirza Takī Khān was brought about by foreign interference. Prince Dolgorouky, the Russian representative, was not well disposed towards the new minister, Mirza Agha Khān; and he accordingly sent the members of his mission, together with his Cossack guard, to the house of the deposed minister, and declared that Mirza Takī Khān was under the protection of Russia. The Shāh was much irritated at this insulting interference, and demanded the immediate withdrawal of the Russians; and ordered Mirza Takī Khān to retire in disgrace to Kashan. Prince Dolgorouky complied, but referred the matter to St. Petersburgh, and after a few weeks openly boasted that he expected to receive a reply very shortly which would settle the fate of Mirza Takī Khān.

The Shāh was now fearful lest Russia should call upon him to give a guarantee that Mirza Takī should not be injured; and to escape this interference, he gave orders for the secret execution of the fallen minister. The matter was rendered doubly painful by the fact that the wife of Mirza Takī Khān was the sister of the Shāh, and devotedly attached to her husband. For two months the pair were permitted to live at the palace of Fīn, but every day Mirza Takī Khān was required to show himself to his guards. At first his wife used to accompany him on these occasions; but finding that it was a mere matter of form, she soon ceased to appear. On the 9th January 1852, the guards called for the ex-minister as usual, and then seized and gagged him, and carried him into an adjoining room, when certain veins were opened, and he was allowed to bleed slowly to death in great agony. Meantime his young wife was told that her husband had received a dress of honour, and had gone to his bath preparatory to putting it on. When she ascertained the deception, her husband was dead. The Shāh is said to have been subsequently seized with remorse, and betrothed the two infant daughters of the murdered man to two of his own sons.

From the fall of Zanjān, at the end of 1850, till the middle of 1852, little was heard of the disciples of the Bāb. In August 1852, however, four Bābī conspirators fell upon the Shāh whilst he was riding in the neighbourhood of Tehrān and attempted to assassinate him. The royal attendants immediately came to the rescue. One Bābī was slain on the spot, two were captured, and the fourth escaped down a well. Further conspirators were discovered, and ten persons were put to death in cruel tortures. Numerous other executions followed; the victims in every case refusing to renounce their faith in the Bāb, although offered their lives on the simple condition of reciting the Moslem creed.

After this the rupture between Russia and the western powers began to assume a grave character, and the Russian government endeavoured to induce the Shāh to co-operate in the war against Turkey, on the promise that the Czar would relinquish his claim to the balance due to Russia under the treaty of Tūrkmanchai, and would supply money and stores in the case of protracted hostilities. At first the Shāh seemed inclined to accept the invitation, but his minister, Mirza Agha Khān, suggested that the combined forces of Great Britain, France, and Turkey were stronger than those of Russia, and that it would be more prudent to join the allies, especially as a declaration of war against Russia might enable Persia to recover the provinces which had been conquered by General Zizianoff and ceded under the treaty of Gūlistān, and to escape from the crushing conditions imposed by the treaty of Tūrkmanchai. The Shāh adopted the views of his minister, and Prince Dolgorouky was so enraged at this change of policy, which threw Persia into the arms of the allies at the moment when her cordial support was a matter of grave moment to the Czar, that he warmly remonstrated with Mirza Agha Khān, and in his passion he flourished his cane and chanced to strike the prime minister on the leg. Mirza Agha Khān immediately took the cane and threw it to the other end of the room, and requested the Russian representative to withdraw. Soon afterwards Prince Dolgorouky was recalled by his own government, and in consequence of this recall the pretensions of Persia in dealing with foreign ministers rapidly rose to that height of arrogance and insolence which ultimately led to the withdrawal of the British mission.

The change of policy on the part of the Shāh was not followed by the expected results. Proposals were indeed afloat for carrying on the war from the Asiatic side by land and sea, that is by invading the Caucasian provinces and launching war steamers on the Caspian; and it is probable that the Shāh looked forward to large subsidies from the allies, as well as to relief from treaty obligatious. But the offers of Persia to join the allies were not accepted. It was felt that the Persian alliance would only enlarge the sphere of complications; for in the event of the war in Europe being brought to a conclusion, and Russian aggression checked on the Danube, neither Great Britain nor France would be in a position to protect Persia from the vengeance of Russia. Under such circumstances the British minister advised the Shāh to remain neutral. This course, however, did not at all accord with the inflated ideas of the Shāh, who longed to take a part in the great struggle.

At this juncture a correspondence arose respecting the employment of a man named Hāsham Khān by the British mission. This man had been appointed Persian secretary to the mission. From some unknown cause the Persian minister, Mirza Aghā Khān, had entertained a violent dislike to Hāshām Khān, and was anxious that he should not remain in Tehrān. The minister urged that Hāsham Khān had formerly been employed by the Shāh, and had never received a formal discharge; and he suggested that the man should be sent from the post of Persian secretary at Tehrān to fill the post of British agent at Shīrāz. Mr. Murray, the British representative, conceded this point, as it was obviously inexpedient to employ a man as Persian secretary to the mission, who was personally obnoxious to the Persian minister. Then Mirza Aghā Khān unexpectedly announced that the Persian government would not permit Hāsham Khān to be employed by the British mission at any place or in any capacity. To this arrogant dictation Mr. Murray

could scarcely be expected to yield, especially as he had ascertained that it was not customary for the Shāh's servants to receive a written discharge on quitting the royal service, and Mirza Aghā Khān admitted that Hāsham Khān had been told to go where he pleased. Accordingly Mr. Murray declined to submit to the interference, and Mirza Aghā Khān ordered the wife of Hāsham Khān to be arrested. This trivial quarrel might have been settled, as Mr. Murray offered to discharge Hāsham Khān from the British service, provided the woman was restored to her husband. But it was soon evident that the Persian government wished to create a rupture, in order to seize Herāt, whilst Great Britain was engaged in the Crimean war. Mirza Aghā Khān declared, what subsequently turned out to be an unfounded slander, that Mr. Murray and his predecessor had retained Hāsham Khān in the service of the mission on account of his wife. The result was that in December 1855, the British mission left Tehrān.

Meantime, whilst the Crimean war was at its height, Persia was actively engaged in prosecuting claims to the eastward, and extending her influence in that direction. In January 1853 an agreement had been concluded between the British minister at Tehrān and the Persian prime minister, under which the Shāh engaged to send no troops to Herāt unless that principality were invaded by troops from Kābal or Kandahār, or from some other foreign country. In January 1856, however, prince Sūltān Murād, the governor of Khōrasān, marched an army against Herāt. He captured the fort of Ghorian, but for a long time failed to take Herāt. At length the capture was effected, but meantime the Russian war was brought to a close, and in November 1856 the Government of India declared war against Persia.

In December 1856 the British expedition arrived in the Persian Gulf, and occupied the Island of Karak. In January 1857, Sir James Outram took the command; and subsequently advanced from Būshahr, and on the 8th February defeated the Persian army at Khūshāb. On the 26th March, Mohamra was captured. Meantime a treaty had been concluded at Paris under which the British forces were to withdraw from Persia, and the Shāh relinquished all claim to suzerainty in Herāt and the countries of Afghānistān, and engaged to abstain from all interference in their internal Affairs. (*Kinneir—Malcolm—Watson—Wheeler—Morier—Fraser—Monteith Shiel—&c.*)

PERSIAN GULF—Lat. Long. Elev.

A gulf which runs in from the Indian Ocean between Persia and Arabia. It extends from Lat. 24° to 30°20′ and Long. 48° to 58°.

Its greatest length from Rās Jask to the mouth of Shatt-ūl-Arab is 700 miles, and its breadth varies form 150 to 300 miles. It communicates with the Indian Ocean by the Straits of Ormaz which are 35 miles wide.

All the places of any importance on the Persian coast, as well as all the islands on the north, will be found described under their titles. No attempt has been made to describe the Arabian coast, as that is beyond the limits proposed for this work.

PĒSH-KŌH—Lat. Long. Elev.

A branch of the Fēlī Lūrī who inhabit the district of Lūrī Kūchak in Persia, (which see).

Pēsh-kōh is a name applied generally throughout Persia to districts or tribes of the near side of ranges of mountains, and would be equivalent to cis-montane.

PĪR BĀKARĀN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 16 miles west of Ishfahān. It is celebrated as a place of great religious resort to the Jews, who state that it contains the relicts of Sarah. (*Kinneir.*)

PĪRI-BAZĀR—Lat. Long. Elev.

A village in Ghītān, Persia, 4 miles from Resht. It is noticeable as having been the furthest point reached by the Russians in their attack on Resht. (*Monteith.*)

PITKINAH—Lat. Long. Elev.

A village in Irāk Ajamī, close to Tehrān on the Hamādān road. It is surrounded with a mud wall, and is situated at the foot of a mound called Takht-i-Kāikāūs. (*Morier.*)

POLIOR (N. POINT)—Lat. 26°20'30". Long. 54°36'. Elev.

An island in the Persian Gulf, 12 miles from the coast of Lāristān, 32 miles south-east of Charak and 55 miles west of Kishm. It is described as a small desolate island. It is apparently of volcanic origin and has no water. A rocky patch extends one mile off the north-east end with soundings of from 7 to 8 fathoms to one fathom. On the south-east side you may anchor close to the shore, sheltered from a north-wester, but it would be unsafe in the event of a sudden change of wind to the south-east, as the anchorage is so close to the shore that there would be very great risk of the vessel being thrown on the rocks. The south point of this island is in latitude 26°15'30", longitude 54°35'15". (*Brucks—Kempthorne.*)

PORDEH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, on the road from Lāsgīrd towards Tehrān. It consists of a circular mud fort in which all the houses are placed. (*Holmes.*)

PŪDAR—Lat. Long. Elev.

A village in Yezd, Persia, 114 miles north-west of Yezd. It is described as a large village with a good sized fort. (*Smith.*)

PŪL-I-ABRĒSHAM—Lat. Long. Elev.

A bridge in Khōrasān, Persia, on the road between Mazīnūn and Abbāssābād, over a river called by the same name and sometimes the Jāj rūd.

PŪL-I-DALĀK—Lat. Long. Elev.

A bridge over the Sawn river, 59 miles from Tehrān toward Kūm. On the left bank of the river is a serae and post-house. The river has in April a considerable volume of water, though it is brackish and muddy; in summer it is quite dry Supplies are brought here for caravans from Kūm. The river is at times considerable, but the water is always brackish: water more palatable is in a well nearly two miles distant. There are no houses but the seraes, though a few nomads wander about in the vicinity.

The bridge is strong, well built of brick and paved with stone; near it the banks of the river are covered with bushes and shrubs, particularly barberry trees and reeds very long, straight and beautifully tufted or feathered at the top. The water of the river is so brackish as to be almost salt, notwithstanding which cattle drink it.

PŪL-I-FASĀ—

A bridge and toll-house 9 miles from Shīrāz, on the road to Fasā in Fārs, Persia. (*Jones*).

PŪL-I-GAMASHĀN—

A bridge in Lūristān, Persia, over the Kerkhah river. (*Chesney.*)

PŪL-I-KHĀN—

A bridge in Fārs, Persia, over the Bandamīr river between Zargūn and Mardasht. (*Morier.*)

PŪL-Ī-RŪD—

A river of Ghīlān which rises and flows into the Caspian Sea, east of Rūd-ī-Sar. It flows in a deep and broad valley in a full rapid torrent. Fraser mentions having had considerable difficulty in crossing this river. (*Fraser—Holmes.*)

PŪL-I-SŪFĒD—

A bridge in Mazandarān, Persia, over the Talār river, 30 miles from Firōzkoh, 42 miles from Sārī. It is described as a pretty bridge of two arches in good repair. The river is fordable just below the bridge. (*Ouseley—Stuart.*)

PŪL-Ī-TANG—

A bridge over the Kerkhah river in Lūristān, Persia. The name signifies the "Bridge of the Chasm," and it is a most remarkable spot; the broad stream of the Kerkhah, in general about 80 or 100 yards wide here for the space of 300 paces, forces its way through a narrow chasm, which a bold cragsman may spring across with ease. Indeed Rawlinson mentions having seen a Kūrd do so, though it was rather nervous to look at him, for the crags are very slippery, and had he missed his footing, he must have been dashed to pieces. The cleft is now about 150 feet in depth; the sides are honey-combed in the most fantastic manner, as though the chasm had been gradually worn down in the rock by the action of the water, and the river boils and foams below in its narrow bed as we might fancy of Styx or Phlegethon. A little arch has been thrown across the cleft, which forms the great thoroughfare for the Lūrī nomads in their passage between their summer pastures near Khōramābād and the warm places beyond the Kerkhah where they encamp in the winter. It is believed to have been by this bridge that Antigonus passed the Kerkhah in his memorable retreat from Badaca across the mountains into Media. (*Rawlinson.*)

PULWĀR—

A river of Fārs, Persia, which is crossed by the road from Isphān to Shīrāz, 52 miles north of the latter. The valley of Pūlwār is well cultivated. (*Clerk.*)

PŪSHT-I-BADAM—Lat. Long. Elev.

A village in Khōrasān, Persia, 88 miles north-north-east of Yezd. It is a large village; supplies of every kind are abundant. It is said that gold has been found in the vicinity. (*Christie—M. S. Route.*)

PUSHT-Ī-KOH—

A division of the tribe of Fēli Lūrs, who inhabit the district of Lūri Kūchak of Lūristān. (*Layard.*)

PŪSHT-I-KŌH—Lat. Long. Elev.

A district of Azarbījān, Persia, between the mountains of Masūla and the Kīzl Ozan, stretching north-west from Menjil, where that river turns north-east. It contains only 25 villages, and is not particularly well watered, the streams from the Ghīlān mountains being few and scanty, and all the intervening ridges being formed of naked and sterile hills. The principal places are Daram and Ober. The inhabitants are for the most part Kūrds of the Amberlū division of the great Lūlū tribe. (*Rawlinson.*)

Q.

QUOINS—

Three rocks in the Persian Gulf situated at its entrance about 12 miles north of Rās Masaldom.

They are near each other; two of them forming in some views like a Quoin, which name has been given them by European navigators. By the Arabs they are called Salama (welcome). The great Quoin, called by the Arabs Salaman, is in latitude 26° 30′ 25″ north, longitude 56° 34′ 20″ east. It bears north 80° 34′ west from Rās Masaldom, distance seven miles nearly, and is between two and three hundred feet high, its highest part being to the north-west. The little Quoin bears from it south 41½° east, nearly two miles, and Gap Island, the smallest of the three, bears south 70° 24′ east from the great Quoin. Both these latter are called by the Arabs Bennaat. They have safe channels between them, which may be passed in case of necessity with soundings from 22 to 45 fathoms; between them and the main, the soundings are from 45 to 90 fathoms. (*Brucks.*)

R.

RABĀT—Lat. Long. Elev.

A village in Kīrmān, Persia, 40 miles west of Kīrmān. When Pottinger visited this place, there was a very large karavanserai with stabling for 5 or 600 horses falling to decay. When Smith visited it in 1863, a new caravanseral had been built of hard burnt bricks and lime, and with a tank of fresh water, and a spacious 'balakhana,' for use of travellers in summer. Near the caravanserae there is a small village and a little cultivation. (*Pottinger—Smith.*)

RABĀT—Lat. Long. Elev.

A village in Kīrmān, Persia, 28 miles west of Shahr-ī-Bābak. It is small, and surrounded with a wall and is the westernmost in Kīrmān. The vicinity produces tobacco, which Pottinger considers the mildest and best in the world, and which is usually sold under the name of Shīrāz tobacco. (*Pottinger*).

RABĀT-I-KARĪM—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 25 miles from Tehrān on the Hamādōn road. It is a favourite haunt of the Shāh Seren tribe. It is a large village of 900 houses and a caravanserae-shah. The water of the river Kerech, which is excellent, irrigates the soil in the neighbourhood. There is no sweet water between this stage and Verdeh, a distance of 51 miles. (*Fraser.*)

RABĀT SUFED—Lat. Long. Elev.

A fort in Khōrasān, Persia, about 7 miles, on the road from Mashad to Khāf. (*Pelly.*)

RABĀT-ZAFARŪNĪ—Lat. Long. Elev.
See Zafarūnī.

RADKAN—Lat. Long. Elev.
A village in the Kūrdish district of Khōrasān, Persia, on the road to Daragaz from Mashad. It is rather a small fortified town of considerable antiquity, and the seat of one of the Kūrdish chiefs in this quarter. (*Fraser.*)

RAFĀR—Lat. 27° 33′ 36″. Long. 52° 40′ 45″. Elev.
A village on the coast of Lāristan, Persia, on the south side of the Bay of Nāband, near the cape of the same name; it contains about 60 men of the Al Aram tribe. (*Brucks.*)

RAHBUREY—Lat. Long. Elev.
A petty district of Kīrmān, Persia, lying north-east of Rūdbār. It is said to be rich in flocks and in oxen. (*K. Abbott.*)

RAHDĀRI—Lat. Long. Elev.
A village in the Būshahr, district of Fārs, Persia, between Būrāzjūn and Dālakī; a road here branches off towards Kānezak, and leads up to the heights of Gisakūn. (*Pelly.*)

RAKAT—Lat. Long. Elev.
A village in Khōrasān, Persia, 15 miles from Bīrjān to Kirmān. It is walled and contains 100 houses inhabited by Persians. (*Ferrier.*)

RAKNĀBĀD—
A small stream in Fārs, Persia, crossed about 4 miles from Shīrāz on the road to Persepolis.

RAKNABAD—Lat. Long. Elev.
A village in Lāristān, Persia, 39 miles from Mogo, 87 miles from Lār. It is a small fort with a tower and some date groves. Its water is procured from wells. (*Jones.*)

RAM HORMAZ—Lat. Long. Elev.
A plain in Khūzistān, Persia, south-east of Shūstar on the banks of the Jārahī river. This plain is inhabited by the following tribes, who are partly nomadic and partly stationary: Alī Khamis, Alī Bakard, Shūlī Alī, Bu Morād and Gūrgī. The plain has a flourishing appearance. The south part of the district is constantly exposed to the forays of the Kohgelū. The principal villages on the plain are Rām Hormaz, Dehgur, Kala Sheikh, Sūltānābād, Jaizan, Alī-ābād, Kherfūnd, Jāīzān and Chah Mūla. The annual tribute claimed for Rām Hormaz was until lately 3,000 tomans. There are naptha springs near it. Beyond the Zeitūn range is the fertile plain of Rām Hormaz which extends to the river Karūn, from a low range of hills running at right angles with this great chain joining the Zeitūn hills, and forming the boundary between Rām Hormaz and the plain of Bebahān. The plain has a rich alluvial soil suited to grains of all kinds and to rice, fruit trees, dates, &c. Here are the remains of numerous villages and frequent assemblages of mounds, and remains of large canals marking the seat of an overflowing ancient population. To the east of Rām Hormaz is a range of sandstone and limestone hills abounding in Gypsum, and containing the celebrated white naptha springs and bitumen pits of Mei Daūd. (*Layard.*)

RANKU—Lat. Long. Elev.
A district of Ghīlān, Persia, between Langarūd and Rūd-i-Sar. (*Holmes.*)

RAS AKTOR—Lat. 27° 40′ 20″. Long. 52° 20′. Elev.
A low point on the coast of Fārs, Persia. Between it and Rās Laswet, there is a small bay where boats anchor. (*Brucks*).

RAS BARDISTĀN—Lat. 27° 49′ 30″. Long. 52° 2′ 5″. Elev.
An elevated bluff point on the coast of Fārs, Persia. (*Brucks*).

RĀS BOSTANA—Lat. 26° 28′ 30″. Long. 54° 40′. Elev.
A low headland on the coast of Lārīstān, Persia, which forms the south-east point of Mogū Bay. It is safe to round at a distance of ¾ miles in 6 or 7 fathoms. (*Brucks.*)

RĀS DASTAR KŪN—Lat. 26°32′45″. Long. 55°24′30″. Elev.
The south-west point of the island of Kishm, Persian Gulf. A bank, dry at low water, commences running off from this point to Basadoh Point, between which and the southern bank of the channel into Basadoh is a narrow channel, with soundings from three to ten fathoms at low water, except about two and a half miles from Basadoh Point, when it contracts to about 300 yards wide, with a fathom and a half and two fathoms in it. (*Brucks.*)

RĀS HADĪLA—Lat. 28°50′30″. Long. 50°. 54. Elev.
A point in the coast of Fārs, Persia, which forms the north of Hadīla Bay. (*Brucks.*)

RASHĪR—Lat. Long. Elev.
An old Portuguese fort on the coast of Fārs, Persia, five miles south of Būshahr. It has 300 houses, and pays a revenue of 1,200 tomans. The coast here is bald and open, and is recommended as the best place to land a force advancing against Būshahr, for deep water is found at no great distance from the beach. (*Pelly—Kinnier—Jones.*)

RASKĀR—Lat. Long. Elev.
A village in Khōrasān, Persia, 38 miles from Khāf, on the road to Tūrshez, from which it is 66 miles distant. It is situated on high ground, and is well fortified. (*Taylor.*)

RAS KHARGŪ—Lat. Long. Elev.
A head-land on the island of Kishm, in the Persian Gulf, opposite that of Angam, which forms the east point of the entrance into the sound, round a rocky spot with from three and a half to one and a half fathoms. It runs about half a mile from it. (*Brucks.*)

RĀS KHARŪN—Lat. 26°34′10″. Long. 55°28′. Elev.
A point on the island of Kishm, in the Persian Gulf, near the river channel to Basadoh. Half a mile from here are several salt hills and boats load with salt for the Arabian coast. (*Brucks.*)

RĀS LASWET—Lat. 27° 41′ 28″. Long. 52° 81′ 20″. Elev.
A projecting head-land on the coast of Fārs, Persia. It is safe to approach to four fathoms, about 200 yards off the shore. (*Brucks.*)

RĀS MŪSA ALĪ—Lat. 97° 53′ 20″. Long. 51′ 32′ 50″. Elev.
A head-land on the coast of Fārs, Persia. About one and a half miles to the east is a small sandy island of the same name.

RĀS MŪSALĪ—Lat. 27° 33′ 20″. Long. 51° 32′ 20″. Elev.
A point on the coast of Fārs, Persia. It is a low point within the reef of the main within one and a half miles to the east of an island of the same name. (*Brucks.*)

RĀS NABAND—Lat. 27° 22′ 52″. Long. 52°39′ 39″. Elev.
A bold projecting point on the coast of Lāristān, Persia, which forms the south point of the bay of Nāband. The rocky bank does not extend more than 800 yards off it, and even on that there is from three to two fathoms close to the cape. A ship running into the bay should round it in about

seven fathoms in a south-easter, but not under nine in a north-wester, as a heavy sea drives right on for it. (*Brucks.*)

RĀS RASHAHR—Lat. 28° 55′ 56″. Long. 50° 50′ 32″. Elev.

A point on the coast of Fārs, Persia, south of Būshahr. It is a low point planted with date trees, with a small reef of rocks extending one mile from it, which should not be approached nearer than three and a half fathoms. (*Brucks.*)

RĀS ROHILA—Lat. 29°4′30″. Long. 50°4′125″. Elev.

A point on the coast of Fārs, Persia. It is a low sandy point with a mound near it. From Rās Rohilla to Bushahr extends a flat, with two and three fathoms water on it at high water, and dry in parts at low. In standing along it, three and a half and four fathoms is a guide in the day, but you should not come under five fathoms in the night. (*Brucks.*)

RĀS SALĀK—Lat. 26°41′15″. Long. 55°48′30″. Elev.

A low rocky point in the island of Kishm in the Persian Gulf. It is safe to approach to five fathoms. (*Brucks.*)

RASSHIEL BARKAN— Lat. 30°1′20″. Long. 49°21′50″. Elev.

A point off the coast of Khūzistān, Persia, the south-west point of the flat that runs off the Hindian river and parallel with the coast, east to long. 50°, where it extends about one and half miles off shore. It is composed of mud, and in some parts patches of sand or clay. (*Brucks.*)

RĀS TALŪB—Lat. 30°7′33″. Long. 44°15′6″. Elev.

A point on the coast of Khūzistān, Persia, near the Bunah island. It is low, with few a shrubs and brushwood growing near it. About three miles within it to the north is the entrance of a river joining the Hindian river. (*Brucks.*)

RĀS TARKĀM—Lat. 26°38′30″. Long. 55°38′10″. Elev.

A village on the island of Kishm in the Persian Gulf, off the Basadoh flat. It is a small fishing village on a point. (*Brucks.*)

RĀS-ŪL-CHERŪ—Lat. 26°41′31″. Long. 53°36′38″. Elev.

A long low projecting sandy point on the coast of Lāristān, Persia, which forms the Bay of Cherū. A sandy reef runs off from it in a west-south-west direction, with soundings of from one and a half to five fathoms on it; but there is no danger on it in or outside three and a half fathoms, as it shoals after you are on it gradually to that depth. Outside of six fathoms the water suddenly deepens to ten, thirteen, and seventeen fathoms. (*Brucks.*)

RĀS-ŪL-ETI—

A cape in the coast of Laristān, Persia. There is a copper mine said to have been worked by the Portuguese near this. (*Brucks.*)

RĀS-ŪL-JIRD—Lat. 26°35′52″. Long. 54°26′6″.

A cape in the coast of Lāristān, Persia, west of Mogū Bay. It is a high projecting head land, when viewed at a distance, but when close, terminates rather abruptly in a low point. It forms the south-eastern point of Charak Bay and the western point of Mogū Bay. A reef runs off this point rather more than three quarters of a mile. A sheep, in rounding it should not come under five fathoms. (*Brucks*).

RAS-ŪL-KHĀN—Lat. 28°2′5″. Long. 51°22′30″. Elev.

A point on the coast of Fārs, Persia. It is a low sandy point under which vessels not drawing more than twelve feet water may find shelter in a north-western, but should be careful how they enter this bay, as there are one or two small rocky shoals, with only ten or fifteen feet water on them.

This anchorage is called Bandar Khān, and from hence commences Bardistān bank. (*Brucks.*)

RĀS-ŪL-MARA—Lat. 27°46′56″. Long. 52°10′15′. Elev.

A low sandy point on the coast of Fārs, Persia, with date trees on it, which forms the south-east point of the Bay of Kongūn. (*Brucks.*)

RĀS-ŪL-TAMBA—Lat 29°55′14″. Long. 50°11′50″. Elev.

A point off the coast of Fārs, Persia, forming the south point of Dūat Delīm. A small spot runs one mile off this point. (*Brucks*).

RĀSWĀR—Lat. Long. Elev.

A village in Azārbījān, Persia, 36 miles south of Aras. It is situated in an extremely desolate gloomy valley ; not even a tree marks the course of the stream that gives water to its inhabitants. (*Mignon.*)

RĀS YABRĪN—Lat. 27°55′40″. Long. 51°28′40″. Elev.

A point on the coast of Fārs, Persia. It is a low point separated from Jazira Yabūn by a channel with ten to twelve fathoms on it, but not more than five or six feet at the entrance. Brūcks has the following general remarks on the navigation from Būshrah to Ras Yabrīn.—"Leaving Būshrah, and being clear of the pilot in three and a half or four fathoms, stand down along the coast (if with a fair wind) in that depth until you pass Būshrah point, when it deepens into five and a half fathoms. A course now south by east will take you fairly down to the line of 10 fathoms on the Bardistān bank, which should be crossed in this depth.

"If a beating wind, you should not stand off into more than twenty-eight fathoms ; and in shore at night into less than eight fathoms, unless above the asse's ears, in which case you may stand into five or six fathoms ; in the day time you may approach the shore to four fathoms, being to the southward of the asse's ears. Twenty-eight fathoms off shore, to five or six fathoms in shore in the day time, and seven or eight fathoms in the night, will be safe working, until you reach Yabrīn Island." (*Brucks.*)

RAVERE—Lat. Long. Elev.

A district of Kirmān by Persia to the north-west of Khūbbes. (*K. Abbott.*)

RAYIN—Lat. Long. Elev.

A village in Kirmān, Persia, 60 miles north-west of Bam, 66 miles south-south-east of Kirmān. It contains some 500 or 600 families.

It lies close under a range of lofty mountains, and is the residence of a governing agent of the country as far as Sabristān. (*Smith—K. Abbott.*)

RĒGAN—Lat. Long. Elev.

A village in Kirmān, Persia, 75 or 62 miles west-south-east of Bam, 26 miles south-east of Nahīmābād, 218 miles south-east Kirmān, 188 miles north-west of Banpūr. It is a very neat mud fort, or rather fortified village surrounded by jungle. It forms a square of 250 yards each face. The walls are high and kept in excellent repair, with bastions at the corners and in the centre. The walls are about 5 or 6 feet thick at the base, but they gradually taper away and are not more than 18 inches at the top. There is but one gate which leads under the south central bastion, and a guard is constantly kept there to prevent strangers from having ingress to the place. The dwellings made are encompassed by a second wall to render them private as well as for purposes of defence. The space between this inner wall, which varies in height and solidity at the option of the owner of the house which it surrounds and the fortifications, is perhaps thirty feet, and in it every description of cattle are kept at night.

A path, five or six feet broad, is appropriated for the public use, and the remainder is portioned off into small pens and sheds proportioned in size to the number of animal to be enclosed in them; the holder of each is bound to have it cleansed daily.

The inhabitants live in constant dread of the Biloches of Sarhad, Banpūr and other districts to the east, who seldom fail to pay them a hostile visit once or twice a year. (*Pottinger—Goldsmid.*)

REG SHŪTARĀN.—

A range of hills in Persia, 50 miles north-east of Yezd, which have to be crossed on the route from Yezd to Tūn. (*M. S. Route.*)

REHAVAND—

A tribe of Irāk Ajamī, Persia.

REHVAND—Lat. Long. Elev.

A village in Khōrasān, Persia, 77 miles from Nishāpūr on the road to Shāhrūd. The village is off the road, but there is a fine serai standing by itself on it. (*Clerk.*)

REKĪĀBDĪN—Lat. Long. Elev.

A village in Astrābād, Persia, 10 miles from Kārātapeh on road to Astrābād, in which district it is the first village. It contains about 130 houses. (*Holmes.*)

RESHT—Lat. Long. Elev.

A town in Ghīlān, Persia, situated at the south side of the Enzeli Bay, north-west of Tehrān, south-east of Tabrez. Resht is so enveloped by trees that no idea of its full extent can be formed from its appearance taken in any one point of view. From its eastern approach, it is almost impossible to discover above three or four houses upon the opposite side of a little stream which is crossed in entering; and the way to the town passes through a dirty lane along dead walls and by orchards, so that the impressions conveyed to a stranger by the first coup d'œil of this city are rather unfavorable. Exclusive of the bazars which occupy a considerable share of the centre of the town, it is composed of small compartments, divided for the most part by narrow and obscure alleys. There are but few principal streets, and only some of them are paved, others have merely a little gravel thrown in the centre for the water to run on; while others are left unfashioned in any way, except in having a raised pathway at the sides for foot passengers, of great convenience in wet weather.

The bazars are the objects certainly best worthy of attention in Resht; they are extensive, regular, clean, and well-kept. They consist of a series of three or four narrow streets running parallel to each other, crossed at right angles by others, and including several caravanserais, so that the whole forms a very extensive assemblage of shops and warehouses. These bazars are well paved, but not entirely covered in from the weather, as in most other places. Instead of arched or domed roofs extending from one side of the street to the other, there are long pent-house roofs, projecting from either side nearly to the centre, covering the shops and raised terraces before them, as well as all foot passengers, both from rain and from the sun, but leaving those who ride on horseback who are forced to keep the gutter in the middle, exposed to the full effects of the weather, and of the torrents of water which in rain runs off the roofs.

A darogha or supervisor sits all day in an office situated near the centre of the bazar, whose duty it is to regulate all disputes and matters of

market police, to watch over weights and measures, and be answerable for order, cleanliness, and regularity. A part of this series of bazars and caravanserais is shut in by gates, which, being locked at night, protect all the property contained within them in the securest manner. The shops, of which it is said there are twelve hundred, are constructed pretty much as they are in other places in Persia. A chamber behind serves to contain the principal stock of goods, of which a portion is hung upon pins, or ranged on shelves at the door, as well as upon tables, or piled in heaps upon a terrace raised three or four feet from the street in front of it; sometimes there are two chambers, one behind the other. The merchant himself sits among his wares, or reposes on a mat or carpet spread upon the terrace, where also may be seen many curious groups enjoying their pipes, and gravely discussing matters of commercial or political import while waiting for customers, a point for which they always have a ready eye. Natives of various countries are seen passing and re-passing on the pavement below them; and persons of every occupation, busily following their several callings, animate the scene, and enliven it with their gay customers. A hum and bustle of business may be observed here greater than usually prevails in Persian towns, but less universal and of a quieter character than that which was remarked at Bārfarōsh. There is no town in Persia where beggars are more numerous or importunate than in Resht; the streets and bazars swarm with the most miserable objects, and the passengers are pestered with wretches covered with filth, and suffering under the most loathsome diseases, who follow them and solicit attention with unwearied perseverance. Leprosy and other cutaneous diseases are constantly forced upon their view, and almost into contact. Resht is one of the most considerable entrepôts on the Caspian for exchanging the commodities of Persia with those of Astrakan, and is the chief mart for silk, the staple produce of Ghīlān. A great quantity of this article is made in the province.

The houses, remarks Holmes, who visited it in 1843, are scattered here and there in the midst of this vegetation, and from no point are there more than ten or twelve visible at the same time. The lanes and most of the streets are unpaved, often ankle-deep in mud, and seem to have been formed by the constant passage of men and beasts rather than by any effort to make a regular path. When Fraser was here in 1822, the palace was in a highly flourishing condition, and he supposed the population to have amounted to between 60,000 and 80,000 souls. The bazars were extensive and well supplied, containing some six hundred shops, and everything betokened a prosperous commercial town. Since then a dreadful plague, which occurred in 1830-31, and destroyed three-fourths of the inhabitants of Ghīlān, occasioned the total depopulation of the town, as those who did not escape to the neighbouring mountains perished; and the succeeding year, though some of the survivors returned, their number did not much exceed a thousand. From that year Resht may be said to have re-commenced its existence as a commercial city, and it has since been rapidly increasing in importance and prosperity. At present it contains about 20,000 inhabitants, and its bazars are again becoming the seat of an active trade. These generally present nothing striking; they are badly paved, badly roofed, and in some parts are in ruins; yet here and there may be seen a goodly row of shops, among which those of dealers in British manufactures, druggists, and confectioners are the most conspicuous.

Resht is the residence of a royal prince, for whose maintenance the revenue of a few villages is appropriated, but he has nothing whatever to do with the administration of affairs, and keeps no state, living quietly and retired, and amusing himself with his harem, his hounds, and his hawks.

The revenue which government derives from the custom-house here is about 43,000 tomans; besides this, there is a tax on shops, but the amount is trifling. (*Monteith—Fraser—Holmes.*)

RESHT-ĀBĀD—Lat. Long. Elev.

A village in Ghīlān, Persia, 7 miles east from Resht. It is situated a short distance from the right bank of the Kizl Ozan, though it is not visible, from its banks being concealed among the trees near it; there is a ferry over the river. (*Holmes.*)

REZĀB—Lat. Long. Elev.

A village in Yezd, Persia, 46 miles north-east from Yezd. There is a good serai here; grain and forage are procurable, but the water is bad. (*Christie.*)

REZEH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 190 miles on the road from Tabas to Semuūn, from which it is 70 miles. It is an open village containing about 100 houses inhabited by . (*Ferrier.*)

RHĒ—Lat. Long. Elev.

The ruins of an ancient city in Irāk Ajamī, Persia, 3 miles from Tehrān. It is supposed to have been the capital of some of the Arab conquerors of Persia, and subsequently of Shāh Rokh, the grandson of Timūr. It has been much disputed whether or not Rhē occupies the site of the Rhages of the Apocrypha, and of Arrian, which afterwards became the capital of the Arsacidœ.

It is probable that it does, as a vast extent of thick mounds by which the position of ancient walls of unburnt brick can be traced, and some curious circular towers are all that remain; one of these is regularly indented like a saw, from the ground to within three feet of the top, where an inscription in large Cufic characters is sculptured round the tower. Another tower, built of stone, nearer the foot of the hill, is ornamented with a similar inscription. The citadel appears to have been placed on a spur of the rocky mountain, projecting south-west into the plain, and to have been the apex of a triangle formed the walls.

There is also here a figure on horseback, rudely cut on the face of a scarped rock, which represents one of the Sassanian monarchs killing some wild animal. This carving is high up the valley, which divides the mountain from the citadel; lower down, Fateh Alī Shāh and some of his court have been in like manner represented. Close to Rhē is the tomb of Shāh Abdūl Azīm, a holy Mūsalmān, whose shrine is much frequented by the pious Tehrānīs. (*Stuart.*)

RIJĀB—Lat. Long. Elev.

A village in Kīrmānshāh, Persia, 20 miles east of Zohāb. It is situated in a little north above the bank of the Holwān river, where the glen widens into something like a bay. It contains 100 houses, and the inhabitants are all Sūnīs. The Holwān river rises in the defile of Rijāb, which is one of the most beautiful spots in the east; it is in general very narrow, scarcely 60 yards in width, closed in on either side by a line of tremendous precipices and filled from one end to the other with gardens and orchards through which the streams tear its foaming way with the most impetuous force. Rijāb is from its situation a place of great strength. The peaches and figs

which the gardens of Rijāb produce are celebrated throughout Persia. (*Rawlinson.*)

ROACH—Lat. Long. Elev.

A valley of Irāk Ajami, Persia, south-west of Isfahān. (*Chesney.*)

ROGĪN—Lat. Long. Elev.

A village in Kirmān, Persia, 66 miles south of Kirmān, situated on an extensive plain. (*Gibbons.*)

ROHĀWA—Lat. Long. Elev.

A village in Kirmān, Persia, 242 miles on road from Bīrjān, and 95 miles from Kirmān. It contains 500 or 600 houses in the midst of groves of trees. Water is plentiful from water-courses. (*H. B. Lumsden.*)

ROHILA—Lat. 29°4′ 31″. Long. 50°41′ 25″. Elev.

A district of Fārs, Persia, 20 miles north of Būshahr on the road to Hindīan, and on the bank of a river of the same name. It contains ten villages, each about two miles apart with cultivation between. The river is only fordable in only two or three places, and though it might easily be made use of for irrigation, the fields are entirely dependent in rain. The inhabitants are Arabs, and rear a number of horses, a mixed breed between the Arab and Persian, most of which find their way to Bombay. Barley, wheat, and straw are procurable here, as also are slaughter cattle and sheep, but there is no wood for fuel. (*Kinneir—Pelly—Colville—Jones.*)

ROĪ—Lat. Long. Elev.

A village in Khōrasān, Persia, 15 miles from Khāf, on the road to Tūrshez. It is a populous village. (*Forster.*)

ROSHĀNAWAN—Lat. Long. Elev.

A village and fort in Khōrasān, Persia, 74 miles from Gūnābād. It consists of about 40 houses, mostly outside the fort surrounded by a slight mud wall. There is a fine tank of burnt brick which is only opened in the hot weather; the water is as cold as ice. There is a scanty supply of slightly brackish running water from a spring in the high ground to the west. (*Forbes.*)

RŪDĀN—Lat. Long. Elev.

A village in Kirmān, Persia, with a small fort. The people live in reed huts. It is 137 miles south-west of Bam. There is a district of this name north of Mināb and south of Rūdbar. (*K. Abbott.*)

RŪDBĀR—Lat. Long. Elev.

A district in Lūristān, Persia, which extends along the banks of the Ab-i-Sirwan, for 25 miles from its confluence with the Kerkhah. Rūdbar is a name very generally applied to districts in Persia which lie along the banks of a river. (*Rawlinson.*)

RŪDBĀR—Lat. Long. Elev.

A district of Kirmān, Persia, which is a continuation of that of Jarūft and continuous with that of Banpūr. It is an extensive tract, but very thinly peopled, containing only six villages, *viz.*, Kehnū, Manūjan, Gūlāshgird, Dehkehun, Nu Dīz, and Kundere; the rest of the population being scattered over it in little camps of black tents or in huts. Rains fall in this plain from January to March, after which a luxuriant growth of grass springs up.

Smith says the term Rūdbār is applied to the country below Jarūft, on each side of the Shōr and Halil rivers, which unite not far from Karīmabād. (*K. Abbott—Smith.*)

RŪDBĀR—Lat. Long. Elev.

A town in Azarbījān, Persia, on the bank of the Kizl Ozan. It is situated on the edge of the river in a forest of olive trees; contains 500 houses, and though there is a little cultivation except in gardens, it carries on a considerable trade in oil, shoes and soap, all of which are exported to Russia.

The river is here fordable except in the spring months. The pass through which the Sūfēd Rūd flows into Ghīlān is called the Rūdbār. Its fort was one of the strong holds of Hasan Sabah, 'the old man of the mountains.' Here too died the renowned conqueror Togral Beg, founder of the Seljuk dynasty. (*Monteith—Rawlinson—Eastwick.*)

RŪD-I-NIMRŪD—Lat. Long. Elev.

A river of Irāk Ajāmī Persia, which flows past Firōzkoh to Khawar and thence to Veramīn. There are many villages on its banks and much cultivation. (*Morier.*)

KŪD-Ī-SAR—Lat. Long. Elev.

A considerable village in Ghīlān, on the Norud river, 27 miles from Āb-i-gam, 8 miles from Langehrud. It consists of a few hundred families, and boasts a few wretched shops designated a bazaar. It is the last village in Ghīlān to the east. (*Fraser—Holmes.*)

RŪD KHĀNA BAR—Lat. Long. Elev.

A village in Rūdbār, district of Kirmān, Persia, 28 miles from Rūdbār. It is a collection of 14 miserable huts. (*K. Abbott.*)

RŪD KHĀNA DŪZDE—

A river of Kirmān, Persia, which flows south. At the point, it is crossed on the road from Kehnū to Rūdan; it is very shallow and only 15 yards in width. Date groves extend along its course. At 19 miles from Gūlāshgīrd on this river is a small village with a large half ruined fort with a good ditch. This river is the boundary between the provinces of Kirmān and Fārs, a corner of the latter of which here projects to east between Kirmān and Bandar Abbāss. This river is believed to fall into the Mīnāb river. (*Abbott—Smith.*)

RŪD KHĀNA SAGHDER—Lat. Long. Elev.

A river of Kirmān flowing from the direction of Nūrmashahr, north-west. (*K. Abbott.*)

RŪD KHĀNA SHŌR—

A river of Kirmān, Persia, in the plain of Jarūft, flowing from north-west to south-east. At the point it is crossed by the road from Bam, it is described as a very rapid stream varying from 20 to 30 paces in breadth, but flowing through a much wider, deep and rough bed. Its waters notwithstanding its designation are perfectly fresh, and its sand resembles sparkling particles of gold.

Smith describes it at the point he crossed it as being divided into 20 or 30 channels straggling over a total breadth of about three miles. He had to ride ten miles down its banks before he could find a ford (*K. Abbott—Smith.*)

RŪSTĀK—Lat. Long. Elev.

A district of Yezd, Persia, which extends about 18 miles in length by 7 miles breadth between Yezd and Mebūt. It yields a revenue of 6,080 tomans, and seems to contain 22 villages and hamlets. Its productions are similar to those of the adjoining district of Mebūt. The land when sufficiently attended to is very productive, the crops yielding from 5 to 30 fold.

But water is very scare, and depredations of the insect "sinn" frequently thwart the labours of the husbandman. (*K. Abbott.*)

RŪSTAMĪ—

A division of the Mamaseni tribe who inhabit a part of Fārs, Persia. They number about 100 families; their encampments are at Sarāb-ī-Sīlāh and at Dīgar in the plain of Baihram. They are esteemed the bravest section of this clan, and can bring 200 horsemen well armed and mounted into the field. (*De Bode.*)

RŪZAH—Lat. Long. Elev.

A village in Khōrasān, Persia, 20 miles from Tabas, on the road to the Harū rūd. It has many good houses, but was almost deserted, not numbering more than 20 families of nomads. It is surrounded by gardens, vineyards, and a good deal of cultivation. (*Forbes.*)

S.

SĀB—Lat. Long. Elev.

A village in Irāk Ajāmī, Persia, 48 miles from Ispahān, 39 miles from Kashān, on the road between them. There are some small hamlets in the vicinity and some gardens. Supplies are scarcely procurable, but water is obtained from springs. (*Sones.*)

SABAT KEH— Long. Elev.

A district of Mazandarān, Persia, which extends north from the crest of the pass from Tehrān down the valley of the Talār to the village of Shērgāh. (*Stuart.*)

SĀBLA— Long. Elev.

A ruined town in Khūzistān, Persia, on the left bank of Karūn, 18 miles above Mahamra.

The Fellāhiah canal joins the Karūn near this. (*Layard—Monteith.*)

SABLIGA—

A river of Azarbījān, Persia, one branches of the Jagatū. (*Monteith.*)

SĀBRISTAN— Long. Elev.

A village in Kirmān, Persia, 111 miles from Kirmān, on the road to Bandar Abbāss. There are two caravanserais here situated close to each other. A road goes thence to Chobār. There is a small district of this name. (*Smith.*)

SABZVĀR—Lat. 36° 12 45″. Long. 57° 40′ 37″. Elev.

A town in Khōrasān, Persia, 160 miles east of Shāhrūd, 60 miles west of Nishāpūr. The little modern town of Sabzvār is, says Ferrier, full of life, and on entering it, one soon remarks, by the air of ease and contentment expressed on the countenances of the inhabitants, that the administrative power here is of a paternal character very different from that which is seen in other provinces of Persia. Sabzvār is the chief town of a rich district; in its environs are handsome villages and well-cultivated land which stretches beyond the horizon, a sight of rare occurrence in Persia. The town contains about twelve hundred houses, caravanserais, mosques, and clean and well-constructed bazaars roofed in, which cross the town from one side to the

other. The citadel is on an artificial mound north of the town; the walls are in earth, high and thick, but with only one four-pounder, a Russian gun, to defend them. There is an outside wall and dry ditch, which could be filled with water from the streams which flow here in great abundance from the mountains. This spot is more free from the Tūrkmans than the villages we recently passed, in consequence of the great circuit they would have to make.

Sabzvār was, during the invasion of the Afghāns in 1721, the theatre of some sanguinary combats. The troops of Mīr Mahmūd Ghilzae disputed the possession of it with those of Mīr Mahmūd Sīstānī, into whose hands it fell, but only for a brief period, for it was soon taken by the famous Nādar Shāh, who raised it a little from the ruined state to which so many wars, one after another, had reduced it; but it is only within the last forty years that it has recovered its ancient prosperity. (*Ferrier.*)

SĀDĀBĀD— Long. Elev.

A village in Kirmān, Persia, 104 miles south-west of Kirmān. It is a large village situated in an extensive plain. (*Gibbons.*)

SĀDAT—

A tribe of Arabs who inhabit the vicinity of Hawīzah in Khūzistān, Persia. (*Layard.*)

SĀDAT— Long. Elev.

A village in the Bakhtiārī mountains, Persia, on a road from Bebahān to Kūmshāh.

SADGAR— Long. Elev.

A village in Khōrasān, Persia, about 20 miles from Mazīmūn, on the road to Nishāpūr. It is a fine village with many gardens.

SADĪR—

A tribe of Arabs who are dependent on the town of Hawīzah in Khūzistān, Persia. (*Layard.*)

SAFARGĀN— Long. Elev.

A village in Persia, 102 miles south-east of Kashān, on the road to Yezd. It is a large village, surrounded by high hills and is not walled. The population is considerable, and it has a thriving appearance. (*Gibbons.*)

SAFARKHĀNA—

A range of mountains in Azarbījān, Persia, on the north bank of the Jagatū above Saīn Kalā.

There appears to be a village of the same name also on the road from Sāin Kalā to Sehna. (*Monteith.*)

SAFAR-KHŌJEH— Long. Elev.

A village in Irāk Ajamī, 62 miles on the road from Tehrān to Kasvīn, from which it is 24 miles. The inhabitants are all Turks. It seems to possess abundance of cows, sheep, goats and asses, flourishing trees, gardens yielding grapes and well-tilled grounds. Through it runs a pretty stream. The fruit at this village is excellent and abundant. It is much troubled with bugs. (*Eastwick—Ouseley.*)

SAGDEH— Long. Elev.

A village in Khōrasān, Persia, 15 miles from Nishāpūr, towards Sabzvār. It is described as a filthy village. (*Eastwick.*)

SAGZAE— Long. Elev.

A village in Ispahān district, Persia, 29 miles from Ispahān, on the road to Yezd. It is a considerable fortified village with a good caravanserai outside the walls. (*Smith.*)

SAHADABĀD— Long. Elev.

A town in Kirmānshāh, Persia, 21 miles from Hamādān, on the road to Kīrmānshāh. It is a large place containing 800 houses and extends about 3½ miles in length and has some bazaars. At the foot of the Elvand mountain the road divides it into two parts, and it is surrounded in all sides by innumerable walled orchards. (*Ferrier.*)

SAHADEDI— Long. Elev.

A village in Khōrasān, Persia, 56 miles on road from Tūn to Nishāpūr, from which it is 84 miles. It is walled and contains 100 houses inhabited by Persians. (*Ferrier.*)

SĀHALĀN— Long. Elev.

A village in Azarbaījān, Persia, on the road from Tabrez to Marand. (*Morier.*)

SAHAND—Lat. Long. Elev. 8,000.

A mountain in Azarbījān, Persia, about 30 miles south-east of Tabrez. It is in shape like a barn, and is covered with snow till a late period each year. It is connected by the Būz Kōh ridge with the Savalan mountain and also with the mountains of Kūrdistān by a ridge which runs south. A great many streams rise in its slopes, among which may be named the Mīāna, Karangū, Safīchae, Kalehchai, and Uzkoh rivers. (*Stuart—Morier.*)

SAHBĪS—

A tribe of Arabs who live in the district of Ghain, in the province of Khōrasān, Persia. (*M. S. Report.*)

SAHNEH— Long. Elev.

A village in Kirmānshāh, Persia, 48 miles from Kirmānshāh, 69 miles from Khōramābād, on the road between them. Supplies in small quantities are procurable here. (*Jones.*)

SAHR— Long. Elev.

A village in Khōrasān, Persia, close to the village of Todarvān between Dāmghān and Semnūn. It furnishes, with Todarvān and Tuyeh, a quota of 200 men to the Semnūn regiment and with those villages has 700 houses. The inhabitants have no cultivation worth mentioning, as there is no suitable land and not water enough. They live by gardening, and produce plums, apples, pears, peaches, cherries, grapes and apricots, which, when dried, they export to Mazandarān and take rice, barley, wheat, and sugar in return. They also possess between 7,000 and 8,000 head of sheep, subsisting in the numerous aromatic herbs found on the deserts. (*Holmes.*)

SAHRA DAWATER—

A plain in Fārs, Persia, near Ardikūn. (*Chesney.*)

SAHRA LESHTAR—

A plain in Fārs, Persia, near Dagūmbezan. (*Chesney.*)

SAHRA-I-LŪR—

A rich plain in Khūzīstān, Persia, situated to the north-west of Dīzfūl. (*Chesney.*)

SAIFI—

A mud fort in the plain of Masen Aīr, between Badraī and Kebir Kōh in Lūrīstān, Persia, belonging to the chief of the Feīlli tribe. (*Layard.*)

SAIMARA—Lat. Long. Elev.

A plain on the banks of the Kerkhah on Khūzistān, Persia. It is of great extent stretching north-west and south-east for 40 miles, and varying from

5 to 10 miles in breadth between Kebir Kōh and the Ker Khah. Geographically considered it is included in Pūsht-i-Kōh. It is now one of the frontier districts of Pēsh Kōh. It is cultivated by above 300 families of the Amālāh division of Pēsh Kōh, and it also affords winter pasturage to at least 1,000 families from the other tribes of Lūristān. (*Rawlinson.*)

SĀĪN KALĀ—Lat. Long. Elev.

A village in Irāk Ajamī, 67 miles on the road from Kasvīn to Zanjān, from which it is 43 miles. It is surrounded with a mud wall, and situated in a fertile well cultivated plain. (*Ouseley.*)

SĀĪN KALĀ—Lat. Long. Elev.

A town in Azarbījān, Persia, on the right bank of the Jagatū river, situated at the foot of an immense artificial mound, which is crowned by a modern fort apparently of some strength.

Sāīn Kalā is also the name of a district of Azarbījān which occupies its south-east corner, and measures from north to south from Ajarī to Kūrdīstān proper about 40 miles, and east from Khemseh to the Jagatū about 30.

It is inhabited by Chārdaorīs (a tribe originally from Lūristān) and by Afshārs who dispute its possession. (*Rawlinson.*)

SAIR—Lat. Long. Elev.

A village in the Ūrūmīa district, Azarbījān, Persia, 4 miles from Ūrūmīa in a very charming and picturesque situation. It is the residence of the American missionaries during the summer. (*Wagner.*)

SAKHTDAR—

A caravanserai in Kirmān, Persia, 135 miles from Kirmān, on the road to Karīmābād (in Jarūft), from which it is 48 miles distant. It is built two miles on the south of the crest of the pass over the main range of Kirmān (which here divides the Garmsar from the Sardsar districts) for the purpose of shelter to belated travellers over this pass. (*Smith.*)

SĀKĪ—Lat. Long. Elev.

A tribe of Arabs who inhabit the vicinity of Hawīzā in Khūzistān, Persia. It is believed to have emigrated originally from Lūristān where some of its numbers are still to be found. (*Layard.*)

SAKIZ—Lat. Long. Elev.

A district of Persian Kūrdistān, on the road from Sena to Tabrez. It is celebrated for the excellent honey it produces, and is a mountainous district. (*Rich.*)

SALAMA—Lat. Long. Elev.

A village in Khōrasān, Persia, 14 miles north-west of Khāf. It is surrounded by a double wall and ditch. (*Clerk.*)

SALAMABAD—

A village in Irāk Ajamī, Persia, 73 miles north-north-east of Kashān. It is situated near a salt river, and no other water is to be had. (*Gibbons.*)

SALĀMAST—Lat. Long. Elev.

A district of Azarbījān, Persia, situated west of lake Ūrūmīa, and between Khoī and Ūrūmīa.

The district of Salāmast is covered with villages, as may be seen by a glance at Colonel Monteith's map, which appears, in what regards this district and that of Ūrūmīa, to be founded upon actual survey. These numerous villages have, as in many parts of the east, a common market, where is also the residence of the governor, and the whole is enclosed like

a fort. This place is designated sometimes Salāmast, sometimes Dilmān, but is generally known in ordinary parlance as Shahr, "the town," simply. It is the same with the district of Ūrūmīa. In all this part of Persia bad Turkish is the language generally spoken; the better classes alone are acquainted with Persian. The Christians all look to the Russians as their protectors.

The town of Salāmast contains about 1,500 families, of which 200 are Christians. There are altogether about 1,500 Christian families in the district, of which 800 are Nestorians; the rest are Armenians or Nestorians, who have entered the Roman Catholic Church, and who are placed under the pastoral charge of a bishop appointed from Rome. The people in this district are remarkable for being the greatest thieves and vagabonds in this part of the country; they are coiners, jugglers, montebanks, and practice all manner of deceptions. A certain number of them go every year into Turkey as professional beggars. Fraser remarks that the river Salāmast instead of being, as is sometimes reported, a stream navigable for boats several miles from the lake, is in October "a miserable rivulet which scarcely wetted his horse's feet while crossing it."

The plain of Salāmast itself extends 30 miles inland from the lake, and is in some parts 10 miles across. It has at one time obviously been covered by the lake. (*Fraser—Ainsworth.*)

SALĪK—Lat. Long. Elev.

A village on the island of Kishm, Persian Gulf, on its south shore, nearly opposite the island of Angam, and 2½ miles west of Rās Salīk. Near this village are some springs of naptha of average quality. The springs are however scant and of little worth to trade. Cattle, poultry and fish are procurable here, also a few vegetables in the cold season. The troops engaged in the expedition against the Benī Bū Alī Arabs in 1820 were removed here from Kishm, on that place proving unhealthy, but it was found that the anchorage here was too much exposed, and so they were again moved to Basidoh. Rās Salīk is in latitude 26°41′15″; longitude 55°48′30″. (*Pelly.*)

SAMAL—Lat. Long. Elev.

A village in the Būshahr district, Fārs, Persia. It contains 160 houses of the Zangena tribe, and pays a revenue to government of 300 tomans. (*Pelly.*)

SAMANIA—Lat. Long. Elev.

A village in Khūzistān, Persia, on left bank of Karūn, 25 miles below Ahwāz. It is small and built of mud. It is the first inhabited village met with in coming up the Karūn, and contains about 300 inhabitants. (*Monteith.*)

SANDŪK—Lat. Long. Elev.

A pass in Persia leading from Khōrasān to Mazandarān between Chashma Alī and Astrābād. It is the very worst road over this range (the Elbūrz), and consists of a succession of slippery and jagged rocks over which there is a path, but so narrow that a loaded beast can scarcely pass it, and none but the horses of the country tread it with safety. (*Morier.*)

SANGBAST—Lat. Long. Elev.

A village in Khōrasān, Persia, 20 miles south-east of Mashad, on the road to Herāt, on the bank of a small stream. There is a small village of 10 or 12 houses and a large brick caravanseraeshah here. There is a well which contains good water. (*Ferrier.*)

SANGIRD—Lat. Long. Elev.

A village in Khōrasān, Persia, on the road to Tūn from Nishāpūr. It is walled and contains 300 houses, 100 of which are inhabited by Persians and 200 by Biloches. (*Ferrier.*)

SAO—

A caravanserae and halting place in Irāk Ajamī, Persia, 65 miles on road from Isfahān to Tehrān. It is situated on a fertile valley. (*T. Lumsden.*)

SAR-ĀB—Lat. Long. Elev.

A valley in Azarbījān, Persia, comprising the head waters of the Ajīchai, and lying between the Būz Kōh and the Savalān mountains. It is remarkable for its mineral hot springs, which are said to cure all the ailments of humanity. (*Shiel.*)

SARĀB—Lat. Long. Elev.

A difficult pass in Fārs between Kala Sūfēd and Dūshmanzarī. It is said to be as bad as any of the passes leading from Būshahr to Shīrāz, and it is thickly wooded and capable of a good defence. (*Monteith.*)

SARĀB—Lat. Long. Elev.

A plain at the south-west corner of the Savalān Dāgh in Azarbījān, Persia, 80 miles east of Tabrez and on the head waters of the Ajīchai. It is very extensive, well cultivated, and produces rich crops. There are many villages scattered over its surface, but no gardens are to be seen, nor indeed a tree of any description, except a few poplars and willows here and there fringing the banks of the streams. (*Fraser.*)

SARĀJ—Lat. Long. Elev.

A village in Fārs, Persia, 100 miles east of Shīrāz, on south bank of lake Neyrīz. It has a mud fort and some cultivation round it. (*K. Abbott.*)

SARAJĀN—Lat. Long. Elev.

The name of the Harāz river of Mazandarān, Persia, near its source. (*Stuart.*)

SAR-AL-BAGH—Lat. Long. Elev.

A district in Kūrdistān at the sources of the Zāb river. (*Chesney.*)

SARĀSKAND—Lat. Long. Elev.

The chief place in the district of Hasht Rūd, Azarbījān, Persia. (*Morier.*)

SARAYĀN—Lat. Long. Elev.

A considerable town, first stage from Tūn to Bīrjān, Persia. Ferrier says it is 70 miles from Bīrjān, 17 miles from Tūn, and is a walled town of 2,000 houses. It is a very considerable place, but half destroyed. Water is in abundance and comes from the neighbouring mountains; 260 reservoirs are fed by these streams. Sarāyān is surrounded by numerous gardens, and there are great numbers of excellent gardens. The majority of the inhabitants are camel caravancers, and has a manufactory of small arms and one of felt carpets. In the environs are many prosperous and handsome villages. *Wolff.*)

SAR-BANDĀN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 32 miles from Fīrōz Koh, and 32 miles from Tehrān on the road between them. It is situated on the brink of a clear stream, which issues from a mountain gorge. Stuart calls it a "shabby village. (*Eastwick—Stuart.*)

SARCHUM—Lat. Long. Elev.

A village in Khemseh district, Persia, on the lower road between Mīāna and Zanjān. (*Fraser.*)

SAR-DĀGH—Lat. Long. Elev.

A village in Khōrasān, Persia, 40 miles from Tūn on the road to Nishāpūr, from which it is 100 miles. It is a walled village and contains 100 houses inhabited by Persians, and is situated in a plain where there is abundance of salt, which forms a considerable article of commerce. (*Ferrier.*)

SARDAH—Lat. Long. Elev.

A village in Azarbījān, Persia, 9 miles from Ardebīl. The village is of moderate extent, but the lands adjacent to it are very fertile and produce abundance of corn. (*Le Brun.*)

SĀRDĀRA DARA—Lat. Long. Elev.

A pass in Khōrasān, Persia, over a south spur of the Elbūrz range, between the plains of Veramīn and Khar. (*Clerk.*)

SARDA-RŪD—Lat. Long. Elev.

A village in Azarbījān, Persia, 7 miles south-west of Tabrez. It is a flourishing place, situated on a small stream which flows from Sahand and give its name to the village and district. The gardens and orchards which surround it along the fort of the hills are of great extent. (*Rawlinson.*)

SARDEH—Lat. (south-east point) 25°56′. Long. 54°38′40″. Elev.

An island on the Persian Gulf, situated about 35 miles south of Rās Bostāna, off the coast of Lāristān. Its formation is something the same as most in the Gulf, being composed of coarse rocks and sand, with very little soil. A mile and a quarter to the westward of the south-east point are the ruins of a town, and nearly in a line to the northward, on the opposite side of the island, are the ruins of another town and a mosque; there are also wells of fresh water on the north-western part of the island. This island, it is said, had once near a thousand inhabitants, but was depopulated by the pirates. There is anchorage nearly all round the island, but the ground is rocky and bad for holding; the best is to the southward. The island is surrounded by a reef, extending two-thirds of a mile off shore, and it is about four miles long, and two and a quarter broad. (*Brucks.*)

SARD-RŪD—Lat. Long. Elev.

A village in Azarbījān, Persia, close to and south-west of Tabrez, on the road to Maragha. It is a large village occupying the base of a hill on which are the ruins of a fort. Some cotton and castor-oil plants are grown round it. (*Morier*).

SARDŪ—Lat. Long. Elev.

A village in Kirmān, Persia, situated about 100 miles south of Kirmān. It is situated in a small plain surrounded by high mountains. There are usually some tents of nomads in the vicinity. There is a road thence to Bandar Abbāss said to be five days' distant. It is situated to the north of the south ridge of Kirmān. (*Gibbons—K. Abbott.*)

SĀRĪ—Lat. Long. Elev.

An island in the Caspian Sea, situated 2 miles off the coast of Talish. Between the island and the coast is a harbour which is the best in the Caspian, being sheltered by the island and being deep and commodious.

The winter is here sometimes exceedingly severe, the space between the island and coast being covered with thick ice. (*Monteith—Chesney—Abich.*)

SĀRĪ—Lat. 36°30′. Long. 53°10′. Elev.

A town and capital of Mazandarān, Persia, 80 miles south-west of Astrābād.

It is situated in a flat plain, bounded by mountains to the north-east and south-west.

It is two miles in circumference and was surrounded by a wall and ditch, defended at intervals by square brick towers. The ditch has in some places a few feet of water, but it is generally dry; and its sides are so broken down, that there would be little difficulty in scrambling down one side and up the other. Except the gateways, very little of the wall exists; a part of it near the Bārfarōsh gate was repaired some twenty years since, and Fraser says that the work was intended to have been continued all round, but the repairs only appear to have been extended a few hundred years.

Stuart says that a mound of earth had been thrown up to strengthen the brick wall surrounding the town, but this was accessible by several paths, and the ditch was narrow and unscarped, so that in spite of pentangular towers which had lately been constructed and one small bastion beside the southern gate, the fortification would offer no resistance even against a horde of Tūrkmans.

Sārī is divided into six mahalehs or parishes, and is said to contain between six and seven thousand houses, but this number is probably rather overrated.

The houses in Sārī are generally covered with green glazed titles mixed with red, and a great deal of burnt brick is used in their walls. Oranges and other trees are planted in the streets.

Fraser says—"There is no attempt at order or regularity within the town. The streets are left altogether unpaved, and are often quite impassable in bad weather owing to the depth of the mud. In a few places there are small raised footpaths at the sides; in others a little gravel has been thrown down to render practicable a particularly bad spot; but in most places the passages are ancle deep in clay. Large open spaces are to be met with in many quarters, which are perfect swamps, and which in rainy weather become ponds of water, into which all sorts of filth are thrown. These cannot fail to have a very prejudicial effect upon the health of the inhabitants; and the trees, which are numerous in all quarters, possibly add to the evil by retaining much of this excessive moisture about the houses. The bazaars, which all communicate together, are extremely miserable, consisting of two double rows or lanes of shops, few of them better than huts, which cross each other at right angles, and are covered from the sun and rain by sheds constructed of wood, tiles and thatch. There are a few rows of booths of a still worse description at the end of these; and a dirty open space in the vicinity of the bazaars serves as a market place, where every Thursday the produce of the country round, as sugar, cotton, grain, fruit, meat, fish, and vegetables, is brought to be exposed for sale. Articles of consumption are plentiful and cheap. Cotton of fair quality is sold at one real and a quarter, or one shilling and ten pence sterling, for a maun of seven pounds and a quarter. The sugar is dark, moist, and without grain, and sold at about eight pence the same maun weight."

"The bazaars of Sārī according to Holmes are said to contain about 350 shops, but there are probably more. Forty of these belong to dealers in manufactured goods; a like number to bakers. The bread here is consumed by the Tūrks, Kūrds, and other strangers, who compose the majority of the population of Sarī; as the native peasant, accustomed to a rice diet, is unable to digest bread, "and," said my informant, "dies, if he eats it for two days together." The remainder of the shops are green-

grocers, corn-dealers, saddlers, confectioners, cap-makers, shoe-makers, smiths, and other trades. The shops are tolerably built, and in some places the passage between the rows is covered with a roof, in others it is open.

When Holmes visited Sārī he found nearly all the streets paved, and the best he had seen in any town in this part of Persia. One or two of the principal streets had lately been capitally repaired; some had sewers underneath, but the smaller ones were made sloping towards a gutter running along their centre; occasionally they were broken up and deep in mud, but these places were comparatively few. Altogether there was at Sārī an appearance of life and bustle that we did not expect to see; the bazars are in much better repair than those of Bārfarōsh; and, though the shops are not so large, there is a more active and business-like air about them, and the state of the town in general does credit to the Governor.

There are four caravanserais, one of which is in excellent repair, has a neat garden, with a tank and fountain in the centre, and is occupied by some of the chief merchants. Two of the remaining three are insignificant, and half in ruins; and the other is in process of being repaired. There are about fifty merchants in Sārī, who carry on a small trade direct with Tehrān and Astrabād, though the wants of the town are chiefly supplied from Barfarōsh. Both the imports and exports are the same as of that city.

The principal buildings on Sarī are the Jamāh Masjīd, the palace of Aga Mahamad, seven colleges, and five public baths, and the Gūmbaz-i-Salm-i-Tūr, a tower of cylindrical shape, and with a cement top, about 100 feet height and 30 feet in diameter.

Near the Bārfarōsh gate are the remains of the Imāmzādā Ibrahim, which was thrown down by an earthquake about 1820.

Not far distant is another tomb of similar construction to what this must have been, still in tolerable preservation, called the Imāmzādā Yahiyah. It is of excellent brickwork, and is square for some twenty feet high, when it becomes octangular, and then terminates in a conical spire, which has formerly been covered with blue glazed tiles, but only a patch of them here and there now remains. In the interior are three old chests of beautifully carved wood, containing the bones of the Imāmzādā and some of his relations. These chests are covered with dust, and no care seems to be taken either of them or of the building, which is entirely open, and occasionally used as a shed for cattle. Yahiyah and Ibrahim were sons of the Imām Reza.

There are also in Sārī ten or fifteen 'āb-ambars.' These are reservoirs for water, dug deep in the earth, and covered with a thick domed roof, just appearing above ground. They are filled in the winter, and some salt is thrown in to preserve the water, which, being kept cool during the intense heats of summer, is then used by the inhabitants. The entrance is through a low archway by an abrupt flight of steps. These āb-ambars are open to all, having been constructed as works of charity by different individuals; and their convenience is found to be such, that, where almost everything else is allowed to go to ruin, they are always kept in good repair.

The climate of Sārī is very unhealthy and feverish in the summer months. (*Kinneir—Ousely—Fraser—Holmes—Todd—Stuart—Eastwick.*)

SĀR-I-ĀB-SIAH—Lat. Long. Elev.

A village in a valley of the same name in Fārs, Persia, 12 miles north-west Fahlīān, 54 miles Behbahān, 74 miles Shīrāz. The village is large and

has a fort on a hill, which is the residence of the Chief of the Rūstamī branch of the Mamaseni tribe. The valley is enclosed between two parallel chains of hills. At first it is well cultivated, but further on it is covered with high grass and becomes a mere swamp which abounds with game. There are roads along the base of the hills on either side of the valley. (*Jone—DeBode.*)

SAR-I-DEH—Lat. Long. Elev.

A village in Khōrasān, Persia, 18 miles from Tūn on road to Nishāpūr, It is walled and contains 300 houses, inhabited by Persians. (*Ferrier.*)

SARĪK—Lat. Long. Elev.

A village on the coast of Kirmān, Persia, capital of the Biyabān district, 100 miles Bandar Abbās and 102 from Jask. It contains a large mud fort and 200 huts, and is situated four miles from the sea and six miles from the hills. Supplies are procurable in abundance and sweet water from wells. It is the residence of the chief of the district. (*Kinneir—Pelly.*)

SAR-I-KAMISH—Lat. Long. Elev.

A village in Persian Kūrdistān, about 9 miles north of Sehna. It is large and has some fine vineyards round it. (*Rich.*)

SAR-I-KHAR—Lat. Long. Elev.

A tract of country in the Bakhtiārī mountains, Persia, celebrated for its pasturage. (*Ms.*)

SARILA—Lat. Long. Elev.

A village in Khūzistān, Persia, north-west Bebahān. It is inhabited by the Zangeneh tribe of Kūrds, who were brought here by Nādar Shāh. There are only about 400 families of them now. (*DeBode.*)

SARĪMA—Lat. 30°8′37″ , Long. 49°29′13″ Elev.

A village on the coast of Khūzistān, Persia, situated in a cluster of banian trees at the upper part of a bight near the Hindian River. (*Brucks.*)

SAR-I-YEZD—Lat. Long. Elev.

A village in Yezd district, Persia, 26 miles from Yezd on the road to Kirmān. It is a considerable village with a post-house and a caravanserai, and is the last in the Yezd district on the road to Kirmān. (*Smith.*)

SARJĀN—Lat. Long. Elev.

A district of Kirmān, Persia, which extend, north and south 84 miles, and east and west 77 miles. It is one of the most flourishing in the Province, and contains 41 villages and a great many hamlets. The district possesses copper and lead ore and abounds with game. (*K. Abbott.*)

SARJĀZ—Lat. Long. Elev.

A village in Kirmān, Persia, 54 miles south of Bam in the district of Jarūft. It is a mere collection of reed huts occupied by tribes from Isfandekeh during winter. A small fort stands near uninhabited, and serves as a place of refuge in time of danger. (*K. Abbott.*)

SARKAREH RŪD—Lat. Long. Elev.

A river in Ghīlān, Persia, east of Rūd-i-sar. It is generally a mere trickling rill, though its dry bed is 20 yards wide. (*Holmes.*)

SARKHAN—Lat. Long. Elev.

A village in Khōrasān, Persia, 12 miles from Mazinūn on the road to Sabzoar, from which it is 34 miles distant. (*Gibbons.*)

SARKHŪN—Lat. Long. Elev.

A village in Kirmān, Persia, 1 stage from Bandar Abbāss on the road to Kirmān.

SARKIVARŪN—Lat. Long. Elev.

A village in the Būshahr district, Fārs, Persia. It contains 200 houses of the Arab tribes of Lahsahi, and pays 1,200 tomans revenue. (*Pelly.*)

SARORDIN KALA—Lat. Long. Elev.

A village in Mazandarān, Persia. It is situated some few hundred yards from the beach and belongs to the Chief of the Abdūl Malikī tribe of this district. It contains some 35 houses, of which 20 belong to the native peasantry and the remainder to the tribe. The land belonging to it is said to produce about 1,000 'kharbars' of rice, of whioh the Chief gets 100. (*Holmes*).

SAR-PŪL—Lat. Long. Elev.

A village in Kirmānshāh, Persia, on left bank Diāla River, the frontier village in this direction. There is a caravanserae shāh here and a bridge over the Diāla. There is usually a detachment of Persian cavalry here. It is 105 miles from Baghdād, and 66 miles from Kirmānshāh. (*Ferrier.*)

SARŪK SŪ—

A river of Azarbījān, Persia, which is formed by the confluence of four streams which rise in the district of Takht-i-S limān. It flows then to the west in a narrow rocky valley between high banks, broken at intervals by huge ravines, which intersect the country in all directions, and run down to the bed of the river, and near Safar Khānah it falls into the Jaghatū. The Sārūk is sometimes called the boundary between Azarbījān and Kūrdistān, but Rawlinson says this is erroneous as the Afshārs of Sāin Kala rightly claim a considerable tract south of the river. (*Rawlinson.*)

SAVALĀN DĀGH—Lat. Long. Elev. 13,000

A mountain in Azarbījān, Persia, about 100 miles east of Tabrez, 25 miles N 85 W, west of Ardabīl.

It is part of the range which runs out east from the main ridge of Kūrdistān to the south of Khoi, where it is called the Koh-i-Māshūk, and north of Tabrez where it takes the name of Kāshka Dāgh. It is connected with the Sahand peak by the Būzkoh ridge, and is continued to the east in the Dagra Koh and Masūla mountains. The Kārāsū rises in its south slope and runs right round it to the north, and the Ājīchai rises in its south-west slopes. It overhangs the valley of Sar-i-āb, and is said to be one of the highest mountains in Persia. Its slopes on the north sides are frequented in spring and summer by a large wandering Tūrk tribe of Shāhsevan. In winter they pitch their tents in Moghan. Savalān is remarkable for containing at its summit the remains of a Mūsalmān prophet which lie in a small grotto exposed to the view of pilgrims. As the top of Savalān is above the line of perpetual congelation, his saintship has been miraculously preserved, whole and entire, face, features and beard. This mountain was ascended by Captain Shee of the Madras army in 1827. Abich says it probably exceeds 15,000 feet in height. "This mountain," says Monteith, appears to have been a volcano, and perhaps the latest in activity in this quarter. The rocks near the mountain are decidedly volcanic, and extensive beds of lava are to be seen on the north side. There are, however, no remains of a crater now visible, which has been fully proved by the ascent. There are four distinct peaks or pinnacles so closely resembling each other as easily to be mistaken at some distance, which frequently give great trouble in distinguishing them during cloudy weather. All round the base are hot springs, but not of a higher temperature than 104°." (*Shiel—Monteith—Morier.*)

SAVĒ—Lat. Long. Elev.

A town, in Irāk Ajami, Persia, 72 miles south-west Tehrān, situated towards the western extremity of a plain of inconsiderable breadth, which, towards the east, gradually resolves itself into the Kevvir or salt desert, large patches of which occur at about the 9th mile or so, east of the town; and, narrowing near the Koh-i-Nimak (hill of salt), blends with that of the desert. The plain is but partially cultivated, and is watered on the southern side by the Kārā-chai, a slightly brackish stream flowing east, and having, from the bund or dam of Shāh Abbāss to near Majīdābād, 13 villages on its banks. The villages, which are far from the river, are ill-supplied with water for irrigation, and many of them possess no garden land at all, but the soil is said to be excellent where it does not run into the Kevvir. The cultivation of the plain is carried on in the most slovenly manner, the land not being even cleared of the small tufts and bushes which abound on it, but, after being watered, is sprinkled with seed, ploughed up, and smoothed over with a wooden drag. The produce is stated to be 10 for 1. The productions are wheat, barley, rice, cotton, palma christi, melons, figs, grapes, and pomegranates renowned for their excellence.

The people say that the ancient town of Savē was situated more to the west of the present site, and that some traces of it exist; they also affirm that this plain was formerly covered by the sea, forming one with the Kevvir of Kūm, and that the subsidence of the waters was one of the miracles accomplished at the birth of their prophet.

"Savē," which, according to Macdonald Kinneir, "is the ancient Tubus," is, says Keith Abbott, "I think, the most ruinous town I have ever visited, though I could not learn from its ignorant inhabitants the cause of its fallen condition. About two-thirds of the space within its walls are occupied by crumbling buildings and mounds of debris, and the inhabited part, I should imagine, cannot contain more than 300 or 400 houses tenanted by about 1,000 families. It has a small covered-in bazaar, consisting of a line of about 50 shops, where various petty crafts are carried on, and provisions sold. It possesses no commerce, not even one of transit, as the caravans which frequent this road do not enter the town.

"I was shown a large domed building, which is said to be nearly in the centre of the area within the walls, but it now stands alone beyond the inhabited part. It is called the Chār Sū, and possesses a reservoir of filthy water. Internally it had been handsomely decorated with lacquered tiling, and measures in diameter 23 ordinary paces, or about 46 feet. The only other buildings to be noticed are the remains of a mosque of some pretensions, called the Masjīd-i-Jama, and near it a minaret, formerly highly ornamented. I was afterwards conducted to a manufactory of nitre carried on amidst the ruins. The process is simple. Earth taken from the ruins is allowed to soak in tanks of water; through the bottom the water filters and escapes into a second reservoir, carrying with it the saline particles it has imbibed from the first process. The soil, particularly that of ruined mud walls, is in Persia frequently strongly impregnated with nitre. The water is next removed to caldrons, when it undergoes two boilings, the first of which frees it from most of its impurities, which fall to the bottom and are removed; the second renders it a rich-looking broth, and it is then ladled into large iron caldrons and allowed to cool, when a thick incrustation of nitre takes place; this being removed

in a mass, is placed over a pit or vessel, when a certain oil escapes from it.

"The above-named bund or dam was built by Shāh Abbās for the collection of the water of the Kārā-chai, a small river said to take its rise in the Koh-i-zard, near Būrūjird, and flowing in a brackish stream to the Pūl-i-Dalak. The dam is now in a ruinous condition, the water escaping from the bottom. The village of Avē stands on the site of an ancient town of the same name, distant 4 fursacks or 16 miles from Savē, and has been alluded to by the old traveller Marco Polo.

"The Government of Savē comprehends that of Zerend and Karakan, under the general designation of Khalejīstān, embracing an extensive tract of country. From an account taken during the reign of Fateh Alī Shāh, the district of Savē then contained 32 villages, that of Zerend 54, and that of Karakan 39, or in all 125 villages. The names of the villages which I ascertained amounted to 98. Several tribes occupy this country (Khalejīstān), residing either in fixed habitations or leading a wandering life. The former are Begdelli, Ajerlu, Beyat, and Khalej, the two last of which are the principal ones. The Iliats or nomades are mostly of the Shāhseven tribe, stated to number in this part about 2,000 families, besides which there are likewise a few of the "Arab" tribe. (*K. Abbott.*)

SAVONĀT—Lat. Long. Elev.

A village in Fārs, Persia, about 16 miles south of the south-east corner of the lake of Neyrīz. It is a flourishing place, situated in a fine plain in the midst of many gardens and cultivation, and is surrounded by a mud wall. Linen cloth called kerbas is manufactured here, and the place is celebrated for its earthen-ware, which is made to great perfection, the materials being obtained from the neighbouring mountains. Here also are made excellent wooden spoons of box and pear. The population is numerous and the whole place wears an appearance of industry and comfort. (*Ouseley.*)

SAWACHI—Lat. Long. Elev.

A series of valleys in the south face of the Elbūrz range in Persia, which lie north of Firōzkōh, a favorite hunting place of the Shāhs of Persia. (*Morier.*)

SAYIN—Lat. Long. Elev.

A village in Ispahān district, Persia, a short way north of Ispahān, on the right of the road. It produces the best melons in the country. (*Morier.*)

SEH-DEH—Lat. Long. Elev.

A village in Khōrasān, Persia, 35 miles from Khāff. It is situated in a well-cultivated valley and is fortified. (*Forster.*)

SEH KŪNAR—Lat. Long. Elev.

A village in Būshahr district of Fārs, Persia, containing 200 houses of Shabūn Kārehis. It pays a revenue of 60 tomans. (*Pelly.*)

SEHNA—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, inhabited by Khazāls and Afshārs. (*Malcolm.*)

SEHNA—Lat. 35° 12′. Long. 40°. Elev.

A town, capital of Persian Kūrdistān, or Ardilān, situated 300 miles south-south-east Tabrez, south Zangān, south-west Kazvīn, 60 miles north-west Hamadān, 77 miles north Kirmānshāh, north-east Baghdād, and east-south-east Sūlimānia.

It is secluded in the bosom of a deep valley, well-cultivated and interspersed with orchards of peach, apricot, pear, apple and cherry trees, and is at once a most romantic and flourishing little town. It is surrounded by a mud wall; its population amount to about 4,000 souls, of which number 200 are Jews and Armenians, and 50 are Nestorians, who trade to Mūsal, Baghdād and Ispahān. The Valī who seldom quits this place resides in a sumptuous palace, built on the top of a small hill in the centre of the town, where he maintains a degree of state and splendour superior to anything Kenneir had seen in Persia except at Court. The Kūrds of Sehna are Sūnis, but the Valī and his family affect to be Shīas to please the King of Persia. Carpets of a very inferior quality are made here. It is so surrounded by hills that the town is not seen till you are close to the suburbs. Its appearance is pleasing; the houses are well built and the gardens and cultivation in its vicinity are pleasing. It enjoys a fine climate, the small valley in which it is situated being protected from the severity of the winters in this elevated country by the hill around it.

It has a castellated palace situated on a height above it. At a quarter of a mile to the south-west of the town is a magnificent garden called Khūsrūābād.

The district of Sehna is divided into seven "talūks," namely, Juanrū on the south-west, Avromān, Merivān, Banna, Sakez (on the Tabrez road), Hasanābād and Isfandabād. Each of these is divided into four or five smaller divisions.

The Valī of Sehna is practically independent and lives in great state at this place. His territories border on Irāk and Azarbījān, are nearly 200 miles in length and about 160 in breadth. The revenues of this tract are not great, but its Princes, who maintain almost regal state, boast their descent from the celebrated Saladin. Their title, however, to this honour is not clearly made out; but the history of their country proves that the government of this province has continued in the same noble family for a period of more than four centuries. The patriarchal character of their rule, and the cheerful obedience of their subjects, are calculated to make the inhabitants of the rich plains of Persia envy the lot of those of the rugged mountains of Kūrdistān; but, though the Kings of Persia have seldom interfered with the internal administration of Ardelān, and have never attempted to set aside the family who govern it, they have often exerted their influence and power to alter the direct line of succession: and by supporting the pretensions of junior branches they have obtained their object of creating feuds, which have rendered its rulers more dependent upon their power. (*Malcolm—Kinneir—Rich.*)

SEHNĀ—Lat. Long. Elev.

A village in province of Kirmānshāh, Persia, 38 miles from Kirmānshāh, and 65 miles from Hamādān. It is a flourishing place and contains 500 houses, surrounded by fruitful gardens of immense size. There is no caravanserae here. The inhabitants are of the Alī Ilāhī sect. (*Ferrier—R. L. Taylor.*)

SELEDGE KHOR—Lat. Long. Elev.

An inlet on the coast of the Persian Gulf, east of Bahamishīr. (*Chesney.*)

SEMALGHAN—Lat. Long. Elev.

A valley in the Kūrdish district of Khōrasān, Persia. Fraser describes it as a fine broad valley. (*Fraser.*)

SEMIRŪN—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, about 30 miles south-west Kūmshāh, on a road to Shūstar.

SEMNŪN—Lat. 35°33′30. Long. 53°25′18. Elev.

A town in Khōrasān, Persia, 120 miles east Tehrān, 343 miles from Mashad. It is prettily situated amid extensive gardens. It is altogether about four miles in circumference, and is divided into five quarters within, and four without, the walls, which are in a most dilapidated condition. It is said by Holmes to contain between 5,000 and 6,000 houses, and by Ferrier only 1,100, built either of mud or of sun-dried bricks, and often fitted with "bādgīrs." It possesses ten caravanserais, and the bazaars are solidly constructed and pretty extensive, though narrow and badly stocked. The women of Semnūn are said to be particularly fair and beautiful.

In the centre of the town there is a very handsome mosque, which was erected by Fateh Alī Shāh. It consists of a large square, paved court-yard, with a tank of water furnished with jets. The court-yard is surrounded by various apartments, and a medresseh is attached to it. In the centre of the east and west sides are lofty arches, forming the entrances to large domed chambers, used for devotional purposes, and most elaborately and beautifully adorned with lacquered tiles. To the north and west are similar archways but smaller, through which the court-yard is entered from the streets. This place, says Holmes, is the prettiest and most perfect thing of the kind I ever saw in Persia; and being new, it is in excellent repair.

There is another mosque not far distant from this, called the Masjīd-i-Jūmah, which, among other inscriptions, bears one stating its age to be 221 years; but it is not known by whom it was constructed. It is in ruins, and seems never to have had pretensions to any beauty, save in a very elegant minaret about a 100 feet high, once embellished with colored tiles, but now exhibiting nothing but the bare bricks. From this a capital bird's eye view of the city may be obtained. The line of bazaars, of the truly oriental and picturesque city of Semnūn, with its succession of small domes, lie stretched beneath.

There are nearly 300 shops in this town; a fresh supply of water flows through the centre of the town, passing between rows of trees and here and there falling in little cascades. Semnūn, indeed, owes much of its beauty to its trees; and every house seems to have its garden, and water flows through every street. There are many fine palm trees in the town.

The residence of the Governor lies to the north-west, and is surrounded by walls, inclosing a variety of different buildings. It is a very neat-looking building, and generally in good preservation.

The revenue of the district, including the town and twelve villages, is about 7,000 tomans, that of the town itself being 4,600 tomans. The salary of the Governor of Semnūn is 2,000 tomans per annum.

A great deal of tobacco is produced here, but of an inferior quality to that of Shīrāz; the price of the best is twenty-five shahis (1*s.* 3*d.*), and of the lowest description six and three shahis per maun tabriz (6½ lbs.). An acre will yield 50 lbs. weight of the best sort of tobacco called the "Sehbarg" or three leaves, being the leaves at the top of the plant. The planting usually begins about the 1st of July.

'Kerbāz,' a coarse cotton fabric, is manufactured here, and is used chiefly for making tents, and for the curtains suspended before the open divan-khanehs in hot weather.

Figs, grapes, and some other fruits are grown in the gardens; the former are small, but well-flavored, and the grapes make excellent wine. These productions are sent to Tehrān and Mazandarān, whence returns are made in wheat, barley, and rice. Formerly the cultivation of the two former descriptions of grain around Semnūn only sufficed for three months' consumption; and that for the remaining nine it had to be imported, but when Farrier visited this place in 1844, he found that the springs which supply the water to the town are dammed up to the north, and when the drought of summer sets in, the country is thus irrigated; consequently now more grain is grown than is sufficient for their wants. There is no rice grown here.

The climate of Semnūn is said to be very salubrious. (*Fraser—Morier—Holmes—Clerk—Pelly—Eastwick.*)

SERGHELI—

A lead mine in the province of Kīrmān, Persia, about 32 miles north-west of Kirmān. It is near the summit of a hill and is worked. The metal is contained in earth and sand, which, after undergoing a washing in seven successive trenches, is smelted on the spot. Some of the earth yields two parts lead out of 25 parts, or about 10 per cent., but a red sand found there is said to produce 50 per cent., and requires no washing. The Government exacts 10 per cent. of the produce. (*K. Abbott.*)

SERVISTĀN—Lat. Long. Elev.

A district of Fārs, Persia, situated south of the mountains, south of the lake of Neyrīz, 10 miles. The village of Servistān is situated 50 miles from Shīrāz, 38 miles from Farsa, and (although large and populous) is considered only a village. Formerly it was celebrated for its cypresses, but now only eight or ten remain; other trees however abound, and the gardens are proverbially good, and the fruits which they yield much esteemed at Shīrāz. The district produces wheat, barley, cotton, and Indian corn; and it has a great many gardens, the pomegranates of which are very good. (*Ouseley—K. Abbott—Pelly.*)

SEVAND—Lat. Long. Elev.

A village in Fārs, Persia, 17 miles from Persepolis. It contains 200 houses, and is built chiefly on the sloping side of a mountain. In the excessive heats of summer, when water becomes scarce, the inhabitants remove into the valley below where there is a stream called the Rūd-Khānah Sevand. Some provisions are procurable here. The valley is covered with the liquorice plant and camel thorns, and contains some good trees, among which is a very large and beautiful plane tree. The village belongs to the division of Hafrek Bala. (*Ouseley—Morier—Clerk.*)

SEVENDEVIL—Lat. Long. Elev.

A river of Persian Tālish, between Astārā and Hehvī. (*Holmes.*)

SHĀBŪLSHĀH—Lat. Long. Elev.

A village on the coast of Fārs, Persian Gulf, 8 miles north-west, of Bandar Dilan 28 miles east of Hindiān. It is a mere fishing village, inhabited by Arabs. It is the frontier village between the Chāb Arab territory, and the districts under the Governor of Būshahr. (*Monteith—Pelly.*)

SHABŪN KĀREH—Lat. Long. Elev.

A village in the Būshahr district, Fārs, Persia, containing 300 houses, and pay a revenue of 3,500 tomams. (*Pelly.*)

SHĀDARVĀN—

A reservoir situated a little way north of the town of Shūstar, Khūzistān, Persia, at the bifurcation of the river Karūn. (*Chesney.*)

SHADĪLŪ—

A branch of the Kūrdish tribes settled on the north-east frontier of Persia. (*Morier.*)

SHAFTĪ—

A tribe of Persia apparently belonging to the vicinity of Resht in Ghilān. (*Malcolm.*)

SHĀGĀGĪ—

A tribe of Persia who are principally resident in the province of Azarbījān, Persia, being dispersed over the districts of Hasht-rūd, Garm-rūd, Miāna, and Ardebīl. They number about 50,000 houses. They use Turkish and Leki indifferently. They are said to be a rough lawless lot, but make most excellent soldiers. There were no less than three battalions of them commanded by English officers in 1833. (*Morier—Shiel—Monteith.*)

SHĀH ABBĀS CAUSEWAY—

A famous road-way in Mazandarān, Persia, built by Shāh Abbās the Great. It has a length about 300 miles, and extends from Kiskar, west of Ghīlān, to the foot of a pass east of Astarabād, leading to Bostam, and from the top of that pass along the valley of Mae Omed and Jāhjerm to a point near Chinārān, in the valley of Kūrdistān, about 45 miles from Mashad. The pavement is now nearly in the same condition as it was in the time of Hanway, being perfect in many places, although it has hardly ever been repaired. It is about ten to twenty feet wide with ditches on each side, and there are many bridges under which the water is conveyed to the rice fields. The solidity of its construction may be inferred from this, that although never repaired since the time it was first built, it can be traced almost without interruption, though in very various conditions, from one end to the other. In places where the country is thinly inhabited, or has been desolated by the Tūrkmans, as between Bostam and Chinarān, it is in many parts still perfect; for, there it has been little travelled upon, as the soil being of a harder nature, it was not so much made use of; but below the hills, where the soil is soft and the traffic great, it has been much injured, and in many places almost totally obliterated. In some places, indeed, the remains of this great work are fully as hurtful as beneficial to travellers; for the stones having been loosened and disjoined, holes have been formed into which animals are apt to slip. (*Fraser.*)

SHĀH ABDŪL ATHEM—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 6 miles from Tehrān, on the road to Kum. It has a fort and is a place of pilgrimage for Shiās. Supplies are procurable in plenty, as also is water. (*M. S. Route.*)

SHĀHAG—Lat. Long. Elev.

A village in Khōrasān, Persia, 32 miles from Bīrjān, towards Tūn, from which it is 56 miles distant. It is walled and contains 60 houses and 100 tents of nomads, inhabited by Arabs. (*Ferrier.*)

SHĀHAL SHĀH—Lat. 30° 4′ 20″; Long. 50° 11′ 18″; Elev.

A village on the coast of Fārs, Persia, between Hindiān and Bandar Dilam. It has a fort, and is said to enjoy the trade with the interior for gram formerly centred in Dilam. There is a small creek here, which forms a harbour for boats. (*Brucks.*)

SHAHĀN—

A tribe of Lūrs.

SHĀH BEVAN—Lat. Long. Elev.

A valley in Fārs, Persia, north of Fahliān, which consists of a portion of the valley of the Āb-Shōr. It is one of the most beautiful spots in Persia, and is interspersed with cultivated fields which produce cotton, rice, barley and wheat; but wherever the ground is left fallow, the narcissus resumes its empire, seeming to have fixed on Shāh-bevan as its favourite abode. (*De Bode.*)

SHĀHĪ—

See Ūrūmīa.

SHĀH-KŌH—Lat. Long. Elev.

A village in the district of Astrābād, Persia, between it and Chasma Ali. It is not clear on which side of the Elbūrz it is. It is probably one of the highest fixed abodes of man in Persia, and is a favourite summer retreat of the Governor of Astrābād. It is situated on a hill high above the glen. Coal is found here, but the people do not know how to work the mines. (*Fraser—Holmes.*)

SHĀH MIRZĀD—Lat. Long. Elev.

A village in Khōrasān, Persia, 12 miles north-west of Semnūn. It is a large place embosomed in trees, and it forms a central emporium to the extensive tracts of cultivation round it. The women of this village are celebrated for their beauty, and the climate here is said to be very salubrious. It once boasted a population of 5,000 souls; but in the plague of 1832, it lost a very large number, and when Fraser visited it in 1834 had much declined. (*Morier—Fraser.*)

SHĀHREK—

A village in Azārbījān, Persia, north-east of Tabrez, built on the side of a hill. The plain below is well watered and cultivated. The inhabitants speak Turkish. (*Morier.*)

SHAHR-Ī-BĀBAK—Lat. Long. Elev.

A town in Kirmān, Persia, 173 miles west of Kirmān. The town is surrounded by a high wall and trench, and is about 1½ miles in circuit, but does not appear capable of defence, being commanded by two small hills, one to the north and the other to the south of the fort. There are many gardens and extensive tracts of cultivation round this place.

This town had formerly been a very handsome city, though now gone entirely to ruin. The avenues into the town from all parts are planted on either side with orange, lemon, mulberry, almond, walnut, cherry, and pomegranate trees; and the profusion of those fruits, besides grapes, apples, apricots, peaches, nectarines, grunces, currants, plums, figs, and pears produced here is so incredible that the natives say, that if all Persia, save this district, were a desert, Shahr-ī-Bābak would supply it with fruit. The gardens are said, notwithstanding, to be much fallen off, but still they far surpass those of Ispahān or Shīrāz in beauty and taste. The city has four gates, from each of which long streets lead to a market place in the centre, and divide it at right angles. The principal streets, as well as the market place, have been covered, the whole length, with domes, but the greater part of those over the streets have tumbled in, and what remain are in a tottering state. The dome over the market place is still very perfect, and is the largest in Persia. Shahr-i-Bābak lies equi-distant from Kīrmān, Shīrāz and Yezd, and the bulk of the merchandise of the two latter cities was some years back conveyed by this route to Bandar Abbāss. (*Pottinger—Gibbons.*)

SHAHRĪ BISHA—Lat. Long. Elev.

A village in Persia, 126 miles from Farah, 42 miles from Bīrjān. It is walled, and contains about 400 houses, inhabited by Persians, who are chiefly occupied as cultivators, shepherds, and caravaniers. (*Ferrier.*)

SHAHR-I-NŪN—Lat. Long. Elev.

A town in Khōrasān, Persia, situated 20 miles from Mahmūdābād. It is inhabited by 2,000 families of Hazāras, who have recently emigrated from Herāt to Persia. These Hazāras are encamped at the foot of the mountains where there is good pasturage; and here they breed and graze a considerable number of excellent horses, with some of which they pay their contributions to the Government. Shahr-i-nūn is taxed at the rate of fifty horses every year; some of these fetch from one hundred and sixty to two hundred tomans (80*l.* to 100*l.*), and none are accepted under the value of twenty-five tomans. These Hazāras are also obliged to arm and equip, and have in readiness, one thousand cavalry. (*Ferrier.*)

SHĀHRŪD—Lat. 36° 25′ 20; Long. 55° 2′ 23; Elev.

A town in the Bostan district of Khōrasān, Persia, 215 miles east of Tehrān, 258 miles west of Mashad, 70 miles south-south-east of Astrabād. It is a walled town with 1,200 residences and store-houses, and 300 shops. The houses from want of wood are built of unburnt brick, and covered with a flat arch of the same materials. The surrounding country is populous and well, cultivated, and a fine stream, the Rūd-i-Shāh, comes from the mountains past Bostan to Shāhrūd, and enables the inhabitants to force a considerable quantity of produce from what would otherwise be a sterile plain, for water is not to be had here for digging. There is an ill-constructed citadel here, and two or three caravanserais, besides a large and commodious post-house. Good fruits are grown, and much cultivation is carried on at villages in the vicinity, and care is taken to have large supplies stored in Shāhrūd. Owing to the frequent forages of the Tūrkmans few sheep are kept here, but they are to be procured at a low price from the neighbouring valleys. For eight months in every year, dating from the vernal equinox, this road to and from Mashad is travelled by 60,000 persons, and it is to be remarked that though much of the country is desert, every little station on the road furnishes supplies. The cold is said to be severer here than any other part of Persia, but the climate is very healthy. The principal traffic of this district arises from the export of cotton, unwrought and in thread, to Mazandarān; and the returns from thence are made in Russian bar-iron and steel, a little broad cloth, chiefly Dutch manufacture, copper and cutlery. Sugar, from its high price, being rarely used by the lower classes, they have adapted to its purposes a syrup called Shīrah, made of the inspissated juice of grapes. An agent of the Russian Kavkāz and Mercuree Company has been established here for some time, and the transactions of the Company amount to about 50,000 tomans per annum. The Russians have also a summer retreat at Ratkar, 28 miles from Shāhrūd.

This town, being situated half-way on the road from Tehrān to Mashad, and the point at which all those of Mazāndarān and Upper Khōrasān meet, is a place of great commercial and strategical importance. It has been for some years the entrepōt of every kind of merchandise, and especially for the rice of Mazāndarān. Its manufacture of boots and shoes is the most celebrated in Persia, not only for the elegance of the workmanship but

the quality of the leather. The population is a mixture of the natives of Mazāndarān, Khōrasān and Tūrkīstān, but the latter are the most numerous. From Shāhrūd there are two routes to Astrābād, the first by Koashlook is 18 fursuks; it is the best road, though, owing to plundering bands of Tūrkmans, considered unsafe; the second is by Ziārat, 16 fursuks, very hilly and bad: the two roads join at a distance of about 30 miles from Shāhrūd. Two miles, on the Shāhrūd side of Ziārat, there is a difficult pass over the main range of the Elbūrz mountains; in wet weather, owing to soil, laden mules progress with difficulty: in dry, guns might be taken over it with labour.

Eastwick mentions that the road from Shāhrūd to Astrābād is practicable for camels, though exposed to Tūrkman forays. From Shāhrūd towards Mashad, the first four stages are very much exposed to Tūrkman raids. These are Tekes of Girdkala, and their depredations are much facilitated by there being as many as fifty passes through the mountains from their country into Persia.

The hills about Shāhrūd, which form the lower part of the Elbūrz range, consist of red and white sandstone and several varieties of lime. A salt desert runs along the south side of the road all the way from Tehrān to Shāhrūd, and salt is very abundant in the soil and in the hills to the north. (*Fraser—Morier—Clerk—Taylor—Eastwick—Forster—Connolly—Gibbons—Ferrier*).

SHĀH SEVAND—

A very large tribe of Persia t) be met with chiefly in Irāk and Azarbījān.

Their name is of Turkish derivation, from "shah" a king, and "sevmek," to love, implying devotion to their sovereign. Their families form, during the summer, the majority of the inhabitants of Mishkīn and Ardebīl. They are Iliāts (wanderers) and dwell in tents, which are constructed in the following manner: Some ten or fifteen long curved poles are planted in the ground in a wide circle, their superior extremities fitting into as many holes in a circular hoop, the diameter of which may be about two and a half feet, thus forming the frame of a dome with an opening in the centre. The lower part of the frame, to a height of about four feet from the ground, is hung round with reeds, tied together with string and over the whole are laid felts, making a very warm and comfortable, though rather a limited, dwelling. The opening at the top serves to let out the smoke, and can be closed at pleasure to exclude the rain, or keep in the warmth when the fire is burnt to ashes. At night, when shut, the tent is quite impervious to cold. These people do not cultivate the soil, but own large droves of cattle and numerous flocks of sheep, in which the wealth of the tribe consists. The men are stout, healthy-looking fellows, and the women, when young, are sometimes pretty; but their beauty is evanescent, for they soon become shrivelled, and of a reddish brick-dust color. They possess the usual thievish propensities of the wandering tribes. In winter, they retire to their kishlāks (winter quarters) on the plains of Mogān, and remain there until the warm weather brings forth those deadly serpents, which in days of yore stopped the march of Pompey's army, and which still render these plains uninhabitable during the hot season.

In Mishkīn there are about seven thousand families of the Shāhsevans, sub-divided into nine or ten clans. The revenue paid by this division

amounts to 4,000 tomans, which, with as much more as can be extracted by artifice or force, is collected by their chiefs. Only the above-mentioned sum, however, is claimed by Government, any surplus being kept by the chiefs. In this district the tribe does not possess more than two or three villages.

In Ardebīl there are about five thousand families, divided into nine or ten clans, many of which have smaller sub-divisions. In this province they hold several villages which they sub-let at a profit to the peasantry of the country. The revenue paid by the tribe to the Shāh for these villages, and which is called Djedeed, amounts to 1,000 tomans, and that derived from a fixed tax on each tent to 2,500 tomans, total 3,500 tomans; so that the Shāh-sevans in Mishkīn and Ardebīl pay in taxes a total of about 7,500 tomans.

In Khemseh, according to Rawlinson, there are three thousand families of them who migrate between the Takht-i-Sūlimān and the valley of the Kizl Ozan, and according to K. Abbot there are two thousand families of them in the district of Savē. These estimates, *viz.*, seven thousand for Mishkīn, five thousand for Ardabīl, three thousand for Khemseh, and two thousand in Savē agree nearly with Morier's estimate for the whole tribe, *viz.*, twenty thousand. The Shāh-sevans usually furnish 100 men to serve as the king's body-guard. In the Russo-Persian war of 1826, this tribe joined the Russians against their countrymen. (*Morier—Monteith—Holmes—Stuart—Rawlinson—K. Abbott.*)

SHAH-SOWAR—Lat. Long. Elev.

A village in Azarbījān, Persia, 40 miles north-east of Tabrez, 25 miles south-west of Ahār. The country in its vicinity is very productive, and supplies wheat and barley to Tābrez. (*Holmes.*)

SHĀHVERDI—Lat. Long. Elev.

A village in Azarbījān, Persia, a few miles west of Ahār. It is built on a small eminence, one side of which forms a precipice overhanging the river. It is a favorite winter quarter with the Shāh-sevan tribe. (*Holmes.*)

SHĀH-ZILEH—Lat. Long. Elev.

A village in Khōrasān, Persia, 14 miles from Bīrjān, on the road to Tabas, from which it is 146 miles. It is walled, and contains 100 houses inhabited by Arabs. (*Ferrier.*)

SHAKRĀB—Lat. Long. Elev.

A small plain in Khūzistān, Persia, north of Rām Hormaz. (*Layard.*)

SHALMON—

A river of Ghīlān, Persia, which rises in the mountain of Sammon, one of the loftiest peaks of the Elbūrz, and enters the Caspian Sea about 5 miles east of Langarūd and between Lahajan and Towar. It is full of fish, and, though generally a mere rill trickling over a pebbly bed, is, when full, about 60 yards wide. There is a village of the same name on its banks. (*Fraser—Holmes.*)

SHAMIAN—

A road which runs direct between Kirmānshāh and Sūlimānia. (*Rich.*)

SHAMIRĀN—Lat. Long. Elev.

A village in Fārs, Persia, 123 miles from Ispahān, on the main road to Shīrāz, from which it is 127 miles distant.

SHAMĪRAN— Lat. Long. Elev.

A village in Irāk Ajami, Persia, situated under the mountains a few miles from Tehrān. It is celebrated for the beauty of its situation and the salubrity of its air. (*Morier.*)

SHAMIRĀN—Lat. Long. Elev.

A village in Irāk Ajami, Persia, 84 miles east north-east of Hamādān, 88 miles west south-west of Tehrān. It is situated on the side of a mountain and contain, about 150 houses, and is surrounded with cultivation and orchards. (*Ferrier.*)

SHĀMLŪ—

A branch of the tribe of the Afshār tribe.

SHAMS—Lat. Long. Elev.

A village in Persia, 92 miles from Yezd, on the road to Kirmān, from which it is 166 miles distant. There is a caravanserai here, and it is supplied from a spring with brackish and ill-flavoured water. (*Gibbons.*)

SHAMS—Lat. Long. Elev.

A village in Kirmān, Persia, 160 miles,from Kirmān, on the road to Yezd, from which it is 77 miles distant. There is a post-house here and a small fort. The place is subject to raids by the Bakhtiāris. (*Smith.*)

SHAMSHĀBĀD—Lat. Long. Elev.

A village in the Yezd district, Persia, 63 miles from Yezd, on the road to Ispahān. It contains some 20 or 30 houses. (*Smith.*)

SHĀNEH—Lat. Long. Elev.

A village in Khōrasān, Persia, 30 miles from Bīrjān, on the road to Tabas, from which it is 130 miles. It is walled, and contains 100 houses inhabited by Persians. (*Ferrier.*)

SHARAF BAYENES—

A tribe who inhabit the country between Zohāb and Sūlimānia. They seem to be Gūran Kūrds. (*Jones.*)

SHARĪF-ĀBĀD—Lat. Long. Elev.

A fort in Khōrasān, Persia, 20 miles from Mashad west, 48 miles from Tūrbat Haedari north, and 28 miles from Nishāpūr. It is a little off the road, but it contains a post-house, a fort and a caravanserai. A good stream of water also flows through the hamlet.

It is situated in a gloomy little valley which has often been the scene of Tūrkman depredation. (*Wolff—Pelly.*)

SHARĪF-ABĀD—Lat. Long. Elev.

A village in Persia, 110 miles west of Kirmān, 148 miles east of Yezd. It is situated on a barren plain, and is a small village. (*Gibbons.*)

SHARĪFĀT—

A tribe of Arabs who inhabit the vicinity of Hindiān in Khūzistān, Persia, Deh Mūla, on the right bank of the Hindiān River and the Zeitūn hills. It is a large and powerful tribe, and considers itself more under the protection of the Chāb Shēkh than under his absolute authority. It has about 2,000 foot and 700 horse, and has frequently opposed the Chāb Shēkh, and sometimes sided with the Persians against him. Pelly calls them one of the sections of the Chāb, and says they number 10,000 adult males. (*Layard—Pelly.*)

SHASH DEH—

A plain in Fārs, Persia, lying between Fasa and Darāb, 23 miles from the former, 35 miles from the latter. It is shut in by high hills and mountains,

and is well cultivated in parts. It extends from west to east and south-east, and is of inconsiderable breadth. (*Abbott.*)

SHAT-AL-DIZ—Lat. Long. Elev.

See Dizfūl River.

SHAT BAND—Lat. Long. Elev.

Two lakes in the plain of Mal Amīr Khūzistān, Persia, one on the north-west and the other on the east side of the plain. They are sometimes dried up. (*De Bode.*)

SHEBESTER—Lat. Long. Elev.

A village in Azarbījān, Persia, west of Tabrez, situated on a declivity of the mountains to the north of the road, and embosomed in trees of every hue. It is a large place surrounded by several villages and a great deal of wood and cultivation. Streams of running water meander in the vicinity in every direction. (*Morier.*)

SHEKH ABDŪLA—Lat. Long. Elev.

A village in Fārs, Persia, on the road between Hindiān and Bandar Dilam. It is a miserable village of about 20 houses, half in ruins, and has a small tomb with a white dome built on a low sandy shore. It has no trade, and does not even possess a boat. The inhabitants are a sour fanatical race. Drinking water is procured from a low range of hills two miles distant to the west. (*Colville.*)

SHEKHĀN—Lat. Long. Elev.

A village in Kirmānshāh, Persia, 20 miles north of Zohāb, situated in a mountain gorge. It derives its name from certain Sūnī Saints, whose tombs are here. These, surmounted with their white cupolas and embosomed in orchards, form a very picturesque and agreeable object. (*Rawlinson.*)

SHEKHTAR-ABĀD—Lat. Long. Elev.

A village in Azarbījān, Persia, on the bank of the Eye Dagemish River, 4 miles below Kārāgala, 3 miles above the junction of the Karāngū. Near this are celebrated copper mines, which, perhaps, for richness and facility of working, are not exceeded by any in existence. The country, however, is destitute of fuel, a certain supply of which is only to be found at a distance of 100 miles, or five days' march of mules. The river supplies an abundant power for working machinery, and, under better management, the mines could not fail to be highly productive. (*Monteith.*)

SHĒKH-ŪL-JABL—

See Assassins.

SHERĀWĀN—Lat. Long. Elev.

A village in Khōrasān, Persia, 34 miles from Khāff towards Yezd. Water and forage are procurable, and there are large flocks of sheep grazing in the vicinity. (*Christie.*)

SHERGĀH—Lat. Long. Elev.

A village in Mazandarān, Persia, 25 miles south-west of Sārī, on the road to Fīrōzkōh, and on the right bank of the Talār River. It is situated in the midst of a most beautiful forest, and contains only ten families who cultivate 16 acres of rice, each acre producing 8 kharbars. They pay 110 tomams to Government. Eastwick remarks that the men of the village were tall and well-made, and the girls whom he saw stamping out the rice were "prettier than many who are thought fair in Belgravia." (*Eastwick.*)

SHERĪN-ĀB—

A river of Khūzistān, Persia, which rises in the mountains of the Māmaseni and joins the Āb-i-Shīr near the celebrated hill fort of Gūl and Gūlab. (*Layard.*)

SHĒR-I-RŪD—

A river of Mazandarān, Persia, east of the village of Ab-i-Garm. It is very dangerous on account of its quicksands. (*Fraser.*)

SHĒRKOH—Lat. Long. Elev. 12,000

A peak on a range of mountains south of Yezd, Persia. This range is probably a continuation of the Kohrūd range of Irāk. This peak has an elevation of about 12,000 feet. (*Smith.*)

SHERWĀN—Lat. Long. Elev.

A fort in Khōrasān, Persia, 20 miles north-west of Kūchān. It is described as a strong fortress with a deep wet ditch. (*Buners.*)

SHEVŪ—Lat. 27°, 04′, 22″. Long. 53°, 08′, 51″. Elev.

A bay and village on the coast of Lāristān, Persia, 14 miles north, 15 west, from the north-west end of Bashiāb island.

The village comprises from 50 to 60 small square houses built, of mud and stone, situated at the foot of a small hill, and round its slope is built their fort, on the summit of which there is an oblong tower, from whence they defend their village against the frequent attacks of their hostile neighbours.

The inhabitants are hospitable and obliging people, and may be estimated at about 300 souls, including men, women, and children, out of which they can only raise 70 able men to carry arms in the defence of their fort, to which the whole of the neighbouring villages repair for safety in time of attack.

The fort at present is in a very dilapidated state, and is built of mud and stone, with four bastions, and the tower as above mentioned.

The whole of the villagers are very poor; they carry on little or no trade with the different parts of the Gulf, having no vessels of their own, and what little they can do in trading is in wheat brought down from the interior and embarked on board some friendly vessel that may by chance be calling there. They mostly subsist on the produce of their fisheries, by carrying them to the different inland villages, a journey sometimes of from two to three days; men, women, and children all have their share of this work; the men fishing and carrying home their day's labor, the women and children sorting, salting, and drying them ready for sale. The town they have the most traffic with is called Gabendy, at a distance of 3 fursaks inland from Shevū.

The Shēkh is chosen by the villagers. The present inhabitants appear to have gradually come in and settled down from different parts of the coast. The language they speak generally is Arabic, but they also speak Persian; still Arabic is their mother tongue, though their manners and appearance would certainly denote a Persian origin.

The neighbours they have the most dread of appear to be the sea-faring men from Asalū and its environs, whom they report as always cruising up and down the coast in search of unlawful prizes, and ready to loot any of the weaker vessels they may happen to fall in with.

During the summer months the villages of Shevū is deserted with the exception of four or five men left in charge of the fort; for the inhabitants

repair to the interior and cultivate certain fertile grounds to be found in the valleys adjoining the chain of barren hills bordering their coast, and return before the cold weather fairly sets in to store up their winter supplies, and carrying on their fishing trade.

Shevū Bay or Bandar Kalāt (called so by the natives owing to the west promontory having been fortified by the Portuguese, of which scattered remains of ruins may be seen to this day) affords shelter to small vessels during north-westerly gales, but is perfectly exposed to the prevailing winds from other quarters, and cannot be recommended as a desirable bay to shelter vessels of a large size, owing to the coast being steep, and vessels having to be in 7 to 8 fathoms to avoid a heavy swell setting in round the west point.

The bay abounds in fish of all description, and fresh provisions, wood, and water can be procured at a moderate rate; but vessels requiring water would have to go with their own boats and casks (as the villagers have no proper conveyance, their boats being of a very small size), and only in moderate weather, as there is no landing place off the village in a north-wester, and the one at the west cape, round a small spit, is difficult to round in heavy weather owing to a heavy surf rolling past.

The British Political Residency Schooner *Georgiana*, says Warner, "on one occasion sought shelter here during a strong north-westerly gale, rounding the west cape at a distance of ¼th of a mile in 10 fathoms, and bringing up with the cape west by north ¾th north, distant 2 miles, and the village fort east by south, distant 3 miles, and about ¼th of a mile off shore in 7 fathoms good holding ground, sand and shells. Rise and fall 8 feet, S. T.

"From where the schooner was anchored, a rock above water, and about ¼th of a mile off shore (not marked on the general charts), with discolored water beyond, was discernible running out to some distance, and to the northward and westward of the village. On enquiry I was informed that there was good anchorage for smaller vessels, round and abreast of the rock from 4 to 2½ fathoms, but shoaler to the northward, and that the west cape was always preferred in rough weather."

The road by land from Shevū to Lingar or Būshahr is perfectly safe; horses, camels, and donkeys are procurable at nearly every village; the greater part of the road runs by the sea coast, and the rest between the hills. (*Warner*.)

SHIARDIL—Lat. Long. Elev.

A salt plain in Khōrasān, Persia, crossed on the road from Yezd to Herāt.

SHIBLEH—Lat. Long. Elev.

A defile in Azarbījān, Persia, on the road to Miānā from Tabrez. It is described as a dangerous and difficult pass, where many beasts of burden perish every winter. There is a caravanserai at its foot. On the second day from Tabrez, the pass of Shibleh is crossed, near which are some caverns containing springs. (*Stuart*.)

SHILA—Lat. Long. Elev.

A defile in the Bakhtiārī mountains, Persia, near the source of the Karūn river. (*Layard*).

SHILAVĀN—Lat. Long. Elev.

A river in Persian Talīsh between Astāra and Hehvī. Its bed is dangerous on account of quicksands. (*Holmes*).

SHIMBAR—Lat. Long. Elev.

A plain in Lūristān, Persia, beyond the mountain of Dallān. It is nearly of a triangular shape, about four miles in breadth from north to south, and about the same from east to west. It is a rich alluvial deposit washed down from the declivities of the mountains which rise perpendicularly to a stupendous height on all sides. On it there is a thicket, which is so dense that it is difficult to pass through it. It is the abode of numerous bears and boars, and abounds with pomegranates, fig trees and vines; the tendrils of the latter twine round lofty trees, and during a certain season of the year, the nomads collect thence a large supply of fruit. It forms the winter quarters of the Baidār Vand branch of the Haft Lang Bakhtiārīs. (*Layard.*)

SHIMERŪD—Lat. Long. Elev.

A river of Ghīlān, Persia, which rises in the north slopes of the Elbūrz range and enters the Sūfēd Rūd near its mouth. On the road between Resht and Lahijān it is crossed by a lofty pointed bridge, built of brick, with two large centre arches and two smaller ones on each side. The river here flows over a gravelly bed; and though in December it is only about 60 yards broad and fordable in many places, it bears the appearance of becoming a rapid torrent in the spring. (*Holmes.*)

SHĪNĀS—Lat. 26°, 32′; Long. 54° 49′ 20″; Elev.

A town on the coast of Lāristān, Persia, east of Cape Bostānā, subject to the Shēkh of Lingah. It contains about 170 men of the Alfarish tribe, who are principally employed as fishermen. (*Brucks.*)

SHĪRAMĪN—Lat. Long. Elev.

A village in Azarbījān, Persia, situated near the east shore of lake Ūrūmīa, about 10 miles south-west of Dehkūrgān. There is a beautiful view of the lake from this place. (*Morier.*)

SHINDĀN—Lat. Long. Elev.

An abandoned fortress in Ghīlān, Persia, on the road from Namīn to Astara. It stands on the summit of a bare, isolated and rugged rock, nearly 7,000 feet in height, and forms the leading feature of this range of mountains. It forms the south-west point of Russian Tālish. (*Todd.*)

SHĪRAMĪN—Lat. Long. Elev.

A village in Azarbījān, Persia, on the east shore of the lake of Ūrūmīa, and 52 miles south-south-west of Tabrez. (*Morier.*)

SHĪRĀNHĀN—Lat. Long. Elev.

A village in Kirmān, Persia, 32 miles from Jask, on the road to Mīnāb, from which it is distant 110 miles. It has 150 houses; good water is procurable here from wells, but all supplies are scarce. (*Pelly.*)

SHIRAZ—Lat. 29° 37′ 56″; Long. 52° 40′ 22″; Elev. 4,850.

A city, the capital, of Fārs, Persia, 280 miles south-south-east of Ispahān, 494 miles south-south-east of Tehrān, 155 miles north-east of Būshahr by Kazirūn, (by Fīrozābād, 165 miles.) It is situated in the centre of a plain amidst mountains, and is surrounded by rich gardens. Its circumference is nearly 4 miles.

Shīrāz is surrounded by a low wall of mud, flanked by semi-circular towers, which rise some feet above the parapet, and by a dry ditch. The wall has tumbled down in many places and filled up the ditch, so that it is quite easy to ride through the gaps. The southern wall is in tolerable repair. There are no other defences to oppose a besieging force.

It has six gates, *viz.*, 1, Ispahān, 2, Bāgh-i-Shāh, 3, Kāzirūn, 4, Shāh Daōla, 5, Khasbkhānī, 6, Sādī.

The city is divided into ten quarters, *viz.* :—

	Houses.
Darvesh Azādeh	1,300
Ishāk Bēg	1,350
Bālā Kaft	1,420
Māidān Shāh	1,200
Sāk-al-tīr, or Bazār Mūrgh	500
Sang-i-Sīāh	450
Sar-i-Dozak	750
Lab-i-Āb	500
Dar Masjīd Nao	130
Sar-i-Bāgh	180
	7,780

The first five of these are called Hāedarī Khānī and the other five Māmeti Khānī. Morier thinks that there are not more than half of this number of houses, for one-third of the buildings to the south-east of the city are in ruins. Those that are habitable are also interspersed with ruins, and of the remaining space, so much is taken up with bazars, maedans, or squares, the Prince's palace, gardens, stables, and other public buildings, that not one-half of the city is occupied by the inhabitants. There was an opinion in Ouseley's mission, that it could not contain more than 10,000 souls; but if, following Morier's conjecture, 3,800 houses are about its real number, at five souls in each family, we should get a total of 19,000, which is a reasonable calculation.

"The consumption of bread," says "Morier, per diem, furnishes better data than the number of houses to calculate the population of an Asiatic town. A year or two ago an investigation was made by Mahamad Nobī Khān into the quantity of corn consumed daily in Shīrāz, the ostensible object of which was to ascertain and provide for the annual wants of its population. But the real object was to acquire a positive rate, upon which he might build his plans of monopoly. It was found that Shīrāz consumed per diem 8,000 Tabrez mauns of wheat, which was made up into 10,000 mauns of bread. A Tabrez maun is seven pounds and a quarter English. A Persian eats one cha'r'ek, or a quarter of a maun, every day, then 10,000 Tabriz mauns being equal to 72,500 pounds, the result will be that there are 18,125 souls in the city.

"An old inhabitant of Shīrāz nearly corroborated this statement by another account. He told me that seventy yaboos, or pack horses, are daily employed to carry corn from Shīrāz to the water mills in the neighbourhood of Shīrāz. These horses make two trips during the day, one in the morning, and one in the evening, and at each trip they carry to the mill sixty mauns of corn each, which makes the quantity of corn exported from the city amount to 8,400 mauns. They calculate that one maun and a quarter of flour produces one maun of bread, thus 8,400 of the former produce 10,500 of the latter; and this will give a population nearly similar, both to the

daily consumption, and to my conjecture on the number of houses." Pelly however now estimates the population at 40,000, living in 6,500 houses.

There are in Shīrāz fifteen considerable mosques, besides many others of inferior note, eleven colleges, fourteen bazars, thirteen caravanserais, and twenty-six baths.

Of all the mosques, the Masjīd Alī (built in the Khalifat of Abbāss) is the most ancient, and the Masjīd Nao, the largest. It was, indeed, originally the palace of Atabeg Shāh, who, in a dangerous illness of his son, consulted the Mūlas, and was answered (as the only means of the recovery of his child) that he must devote to the Almighty that which of all his worldly goods he valued most. He accordingly converted his palace into a mosque, and the Mahamadans add that his son was in consequence restored to health. The Masjīd Jumah is likewise an ancient structure, and there are six others of an older date than the time of Karīm Khān. Of the more modern mosques of Shīrāz the Masjīd Vakīl, the only one built by that Prince, is the most beautiful.

Karīm Khān began a college here, but never finished it; there were already six, one of the earliest of which (that founded by Imām Kūli Khān) is still the most frequented. Another was added by Hāsham, father of Hājī Ibrahim, the Vazīr of Fateh Alī Shāh; and the Pesh Namāz and Mūshtehed (Chief Priest of the city) built another. Of the caravanserais, the Kaisariēh Khanēh, built by Imām Kūli Khān, and now in ruins, is the most ancient. There is another old structure, which was restored from a state of great decay, and assumed the name of its second founder, Alī Khān. There are five others, of which one is called daphangaun, or the dressers of sheep-skins for caps; another dakankha, or dyers; another Hindūān, where the Hindūs reside. These were all built before the accession of Karīm Khān, a date at which the splendour of Shīrāz revived. He added two within the city, and one beyond the walls, and others have since been erected.

The same prince enriched his capital with three public baths, two within and one without the town. Four have since been raised, but there were already before his reign nineteen similar foundations.

There are several mausolea in Shīrāz; the most distinguished of those without the walls is that of Hafiz; there is also beyond the city that of Mīr Alī, son of Mirza Hamza, and grandson of the Imām Mūsa.

A specious square and extensive well-built covered bazārs occupy the centre of the town. The latter are built in the form of a cross, and are well supplied with goods imported from India, Constantinople and Russia, as well as from the west of Europe. The shops display good specimens of work in gold and silver; also copper utensils, rose-water, dried fruits, goat's hair, spices, tobacco, fine linen, and the silk and cotton brocades, for which last this city was celebrated in the time of Ibn Haukal; and there is still a mint, in which karoons and the other coins of the province are struck off.

The houses of Shīrāz are in general small, and the streets narrow and filthy. The great bazar or market place, built by Karīm Khān, forms, however, a distinguished exception to this general remark. It is in length about a quarter of a mile, made of yellow burnt brick, and arched at the top, having numerous skylights, which, with its doors and windows, always admit sufficient light and air, whilst the sun and rain are completely

excluded. This bazar is allotted to the different traders of the city, all of whom have their assigned quarters, which they possess under strict regulations. The arch or citadel, in which the Beglerberg of Fārs resides, is a fortified square of eighty yards. The royal palace within is far from being an elegant structure; and the pillars of the Dewān Khāna, its greatest ornament, were removed by Aga Mahamad Khān to adorn his palace at Tehrān.

The encomiums of Shīrāz have been celebrated by many different persons; and by Hafiz, the Anacreon of the East, who was a native of this city, and is buried in a small garden, about half a mile from the town. The tomb of the poet was erected by Karīm Khān, and is nothing more than a block of white marble in the form of a coffin, on which are inscribed two of his poems and the date of his death. His works are not, as has been stated, chained to his tomb; but a splendid copy of them is always kept in an adjoining house. Not far from the tomb of Hafiz is the garden of Jahān Numa, the most beautiful in the neighbourhood of Shīrāz, and known, in the time of Karīm, by the title of the Vakīl's garden.

Its name was changed by Fateh Alī Shāh, who, when Governor of Fārs, built a house in it for a summer residence. He also commenced another on an eminence that commands a beautiful view of the city and its vicinity, which is named Takht-i-Kajar or the throne of Kajars. Kinneir describes the climate of Shīrāz as the finest in the world, and Rich also has a favorable opinion of it, saying :—

"The climate is very agreeable, and is reckoned healthy. The thermometer is at 91° for an hour or two, and this only in the hot season. The nights are cool, but it is most pleasant to sleep in the open air, though many keep to their rooms. The praises that have been lavished on this climate have scarcely been exaggerated. The heat of the day is very tolerable, the nights deliciously cool, without being chilly, as the days are not so hot nor the nights so cold; and when the season begins to cool, the days and nights cool together in an equal proportion. The climate here is exceedingly regular. For days together the temperature is exactly the same to a degree. The usual temperature is 90° at the hottest time, being from 12 till 3; 82° at night, and 71° in the morning, just before the sun appears above the hills. The wind has no tendency to get heated, which is curious, considering the bare rocky mountains by which the plain is surrounded; and all winds are alike agreeable. The winter here is said to be agreeable and much milder than that of Isfahān; but the Persian houses seem but bad winter habitations. The water is excellent here. On the whole, Shīrāz is by far the best place in the Gulf for a person to come from India to spend a season; and by landing at Bandar Abbāss they would save the unpleasant voyage up the Gulf, and have a good road to Shīrāz."

Colonel Hennell, however, is of a different opinion, saying :—

"The climate of Shīrāz is, to Europeans especially, most unhealthy, so much so that the spring and summer months would, I doubt not, send two-thirds of any force into hospital, while the mortality would be fearful. In speaking, however, of the insalubrity of Shīrāz during the summer months, I must not omit to mention, that from December to April, that place is tolerably healthy, although exceedingly cold even to Europeans."

The following tables of the Imports and

Names of Places.	Sugar, Indian.	Sugarcandy.	Sugar, loaf.	Sugar, refined, English.	Pepper.	Ginger.	Cinnamon.	Turmeric.	Khosrowdar.	Cardamums.
	T. M.	T. M.	Boxes.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.
From Bombay and Būshahr...	700,000	5,000	200	8,000	30,000	6,000	1,500	15,000	1,000	600
" Ispahān	......	...	......	......	......	......	......	......	......	......
" Yezd	......	...	......	......	......	......	......	......	......	......
" Kashān	......	...	......	......	......	......	......	......	......	......
" Tehrān	......	...	......	......	......	......	......	......	......	......
" Khōrasān	......	...	......	......	......	......	...	......	......	......
" Tabrez	......	...	......	......	......	......	......	......	......	......
" Khisht and Kazerūn...	......	...	......	......	......	......	......	......	......	......
" Jahrūm	......	...	......	......	......	......	......	......	......	......
" Neurīz	......	...	......	......	......	......	......	......	......	......
" Lār	......	...	......	......	......	......	......	......	......	......
" Kirmān	......	...	......	......	......	......	......	......	......	......
" Bavanat	......	...	......	......	......	......	......	......	......	......
" Bebahān ...	......	...	......	......	......	......	......	......	......	......
Total ...	700,000	5,000	200	8,000	30,000	6,000	1,500	15,000	1,000	600
To Bushahr and Bombay ...	......	...	......	......	......	......	......	......	......	......
" Ispahān	300,000	3,000	50	4,000	15,000	3,000	500	8,000	500	200
" Yezd	200,000	500	......	2,000	10,000	1,500	500	3,000	250	100
" Kashān	100,000	500	......	1,000	3,000	1,000	200	1,000	100	100
" Khōrasān	......	...	......	......	......	......	......	......	......	......
" Tabrez	......	...	......	......	......	......	100	......	......	100
" Kazerūn and Khisht ...	......	...	......	......	......	......	......	......	......	......
" Jahrūm	......	...	......	......	......	......	......	......	......	......
" Nīriz	......	...	......	......	......	......	......	......	......	......
" Lār	......	...	......	......	......	......	......	......	......	......
" Bavant	......	...	......	......	......	......	......	......	......	......
" Bebahān	......	...	......	......	......	......	......	......	......	......
Total ...	600,000	4,000	50	7,000	28,000	5,500	1,300	12,000	850	500

Exports of Shiraz are extracted from Colonel Pelly's report :—

Tea, different qualities.	Cloves.	Ammonia.	Gold leaf.	Sorenj.	China root (Sarsaparilla.)	Sefidabekal.	Crockery.	Glass-ware.	Iron.	Iron-wire.	Copper.	Tin.	Mercury.
Boxes.	T. M.	T. M.	Bundles.	T. M.	T. M.	T. M.	Boxes.	Boxes.	T. M.	T. M.	T. M.	T. M.	T. M.
2,000	400	1,000	1,000	100	300	300	500	50	78,000	3,000	50,000	12,000	200
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	500	......	......
......	...	...	......	...	...	...	......	......	......	......	600	......	......
......	...	...	......	...	...	...	......	50	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	1,000	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
2,000	400	1,000	1,000	100	300	300	500	100	78,000	3,000	52,100	12,000	200
......	...	...	......	...	...	...	......	......	......	......	......	......	......
1,000	100	500	500	30	50	150	300	30	34,000	1,500	30,000	6,000	100
300	100	250	250	30	80	50	100	10	......	......	......	......	......
200	50	100	50	20	50	20	30	5	10,000	500	1,000	1,000	30
......	...	...	......	...	...	...	......	......	......	......	......	......	......
200	50	100	......	...	100	...	......	5	......	......	......	......	30
......	...	...	......	...	...	...	......	......	......	......	1,000	......	......
......	...	...	......	...	...	...	......	......	......	......	1,500	......	......
......	...	...	......	...	...	...	......	......	......	......	500	......	......
......	...	...	......	...	...	...	......	......	......	......	700	......	......
......	...	...	......	...	...	...	......	......	......	......	......	......	......
......	...	...	......	...	...	...	......	......	......	......	500	......	......
1,700	300	950	800	80	280	220	430	50	44,000	2,000	35,200	7,000	160

Names of Places.	Steel.	Piece goods.	Silk piece goods.	Broad cloth.	Musalipatam chintz.	Gold cloth (Benares.)	Shawls.	Camel wool cloth.	Indigo.	Dyes.
	Pieces.	Pieces.	Pieces.	Pieces.	Boxes.	Boxes.	Bundles.	Pieces.	Boxes.	T. M.
From Bombay and Bushahr...	600	45,660	100	50	100	20	50	250	420	670
„ Ispahān	...	17,500	...	...	...	...	...	...	...	...
„ Yezd	...	20,450	5,100	...	...	...	...	...	...	...
„ Kashān	...	...	2,600	...	...	...	...	...	...	...
„ Tehrān	...	5,300	125	150	...	...	...	...	...	...
„ Khōrasān	300	1,650	300	...	...	...	150	...	...	...
„ Tabrez	...	12,000	125	150	...	...	...	...	...	...
„ Khisht and Kazerūn ...	...	...	...	...	...	...	...	...	...	...
„ Jahrum	...	1,300	...	...	...	...	...	...	...	...
„ Neyrīz	...	...	...	...	...	...	...	...	...	...
„ Lār	...	...	...	...	...	...	300	180	...	20,000
„ Kirmān	...	1,000	...	...	...	...	100	...	...	4,000
„ Bavanat	...	...	...	...	...	...	...	...	...	...
„ Bebahān	...	...	...	...	...	...	200	...	...	...
Total ...	900	104,860	8,350	350	100	20	200	850	600	24,670
To Bushahr and Bombay ...	...	...	...	...	...	...	...	...	...	...
„ Ispahān	...	51,750	50	30	60	10	105	200	190	640
„ Yezd	...	...	...	...	...	...	...	...	...	...
„ Kashān	...	5,300	50	...	10	3	23	40	...	...
„ Khōrasān	...	...	...	...	...	...	...	...	...	...
„ Tabrez	...	...	...	...	10	5	16	...	30	...
„ Kazerun and Khisht ..	...	250	...	...	...	...	...	...	...	...
„ Jahrum	...	...	400	...	...	...	...	...	...	...
„ Neyrīz	...	600	...	...	...	...	...	...	...	...
„ Lār	...	500	...	...	...	...	...	...	...	...
„ Bavant	...	1,000	...	...	...	...	...	...	...	...
„ Bebahān	...	...	...	...	...	...	...	...	...	...
Total ...	...	59,400	500	30	80	18	144	240	220	640

SIII

Silk.	Opium.	Wool.	Madder-root.	Galnuts.	Cotton.	Quince seed.	Cummin seed.	Saffron.	Saleb.	Hides.	Brass.	Drugs.
Boxes.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	Pieces.	T. M.	Loads.
...	...	...	...	...	...	...	...	...	...	...	...	...
1,500	800	600	15,000	2,100	500,000	2,000	1,000	160	500	1,500	800	30
100	900	500	20,000	...	50,000	...	...	...	700	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	2,900
...	...	...	...	...	...	...	...	...	...	...	...	...
...	200	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	500	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	1,000	...	...	...	...	1,000	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
1,600	1,900	2,600	35,000	2,100	550,000	2,000	2,000	160	1,200	1,500	800	2,930
1,500	2,500	6,000	30,000	2,000	1,000,000	2,000	2,000	150	1,000	...	...	400
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
...	..	...	...	...	...	...	...	...	...	...	...	...
1,500	2,500	6,000	30,000	2,100	1,000,000	2,000	2,000	150	1,000	...	...	400

Names of Places.	Carpets and Rugs.	Felt Pieces.	Dates.	Tobacco.	Gunpowder.	Saltpetre.	Lead.	Almonds.	Dry fruits.	Horses.
	Nos.	Nos.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	T. M.	Nos.
From Bombay and Bushahr...	......	...	......	......	......	......	......	......	......	......
" Isfahan...	30	...	......	......	......	......	......	......	......	......
" Yezd	......	300	......	......	......	......	......	......	......	......
" Kashan...	......	...	......	......	......	......	......	......	......	......
" Tehran	......	...	......	......	......	......	......	......	......	......
" Khōrasan	70	...	......	......	......	......	......	......	......	......
" Tabrez	......	...	......	......	......	......	......	......	......	......
" Khisht and Kazeran ...	......	...	20,000	4,000	......	......	......	......	......	......
" Jahrum	200	...	10,000	1,00,000	6,000	2,000	......	......	......	......
" Neyriz	......	...	......	......	......	......	6,000	30,000	3,000	......
" Lar	100	...	......	20,000	1,500	1,000	......	......	......	......
" Kirman	120	...	......	......	......	......	......	......	......	......
" Bavanat	......	...	......	......	......	......	......	15,000	5,000	......
" Bebahan	300	...	......	200	......	......	......	......	......	500
Total ...	820	300	30,000	1,24,200	7,500	3,000	6,000	45,000	8,000	500
To Bushahr and Bombay ...	1,500	...	......	2,000	......	......	......	37,000	2,000	200
" Ispahan	......	...	......	1,60,000	......	......	......	......	......	......
" Yezd	......	...	......	1,000	......	......	......	......	......	......
" Kashan	......	...	......	6,000	......	......	......	......	......	......
" Khōrasan	......	...	......	4,000	......	......	......	......	......	......
" Tabrez	......	...	......	......	......	......	......	......	......	......
" Kauzeran and Khisht ...	......	...	......	......	......	......	......	......	......	......
" Jahrum	......	...	......	......	......	......	......	......	......	......
" Neyriz	......	...	......	......	......	......	......	......	......	......
" Lar	......	...	......	......	......	......	......	......	......	......
" Bavanat	......	...	......	......	......	......	......	......	......	......
" Bebahan	......	...	......	......	1,000	......	......	......	......	......
Total ...	1,500	...	......	1,73,000	1,000	......	......	37,000	2,000	200

Mules.	Specie.	Raisins.	Assafœtida.	Rosewater.	Bidmeshk.	Plums.	Limejuice.	Rice.	Sulphur.	Gums.	Swords.	Wines.
Nos.	Tomans.	T. M.	T. M.	Carboys.	Carboys.	T. M.	Carboys.	T. M.	T. M.	Nos.	Nos.	Carboys.
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
100	......	......	......	......	......	......	......	......	...	...	...	......
100	......	......	......	......	......	......	......	......	...	...	...	......
...	4,00,0 0	11,000	2,000	20,000	2,000	5C0	......	600	...	...	...	2,000
...	......	......	......	......	......	......	1,800	20,000	...	...	...	......
...	......	......	......	......	......	......	150	3,00,000	...	...	...	......
...	......	......	......	......	......	......	60	10,000	...	...	...	......
...	......	......	......	......	......	......	120	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	5,100	150	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	...	......
...	......	......	......	......	......	......	......	......	...	...	100	......
...	4,00,000	11,000	2,000	20,000	2,000	500	2,130	3,36,000	5,000	150	100	2,000

(*Kinneir—Ouseley—Morier—Fraser—Chesney—Abbott—Henell—Rich—Taylor—Clerk—Pelly.*)

SHĪRVĀN—

A name of the Diāla river in the Zohāb, district of Persia.

SHĪSHVĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, in the Dazīa-rūd district, 1 mile from the east shore of lake Ūrūmīa. When Rawlinson visited it in 1838, it belonged to prince Kasim Mirza, who had established here farms and workshops on European models, and had built himself a house on a European plan. (*Rawlinson*).

SHITWAR—Lat. 26° 47′ 19″ (west end). Long. 53° 16′ 54″. Elev.

An islet off the coast of Lāristān, Persian Gulf, close to the east end of Bashīāb. It is sandy and has no trees. Between this island and Bashiāb is a channel with not less than three fathoms, and between it and the main land there is a channel 5 miles broad with rocky bottom and irregular soundings, which is dangerous. The channel between Bashiāb and Shitwar is not considered safe, unless to persons acquainted with it, as the reef does not always show, and the soundings have little or no change until you are upon it. (*R. Taylor—Brucks.*)

SHŪL—Lat. Long. Elev.

A village in Fārs, Persia, 35 miles north-west of Shīrāz. It produces grapes. Its inhabitants trade mostly in charcoal. (*Pelly.*)

SHŪL—Lat. Long. Elev.

A village in Fārs, Persia, 27 miles from Shirāz, on the road to Behbahān, from which it is 111 miles distant. Supplies of grain, slaughter cattle, fuel, and water are plentiful here. (*Jones.*)

SHŪLGISTĀN—Lat. Long. Elev.

A village in Fārs, Persia, 21 miles from Abādeh, 184 miles from Shirāz, on the road to Ispahān by Yezd-i-Khast, from which places it is distant 76 miles and 21 miles respectively. It is a small place of 50 houses, and has a large caravanserai and a post-house. The village is surrounded by high mud walls with strong gates. Water from kanats. (*Ouseley—Morier—Taylor—Clerk.*)

SHŪNDŪNĪS—

A tribe who reside near Tabas in Khōrasān, Persia.

SHŪSTAR—Lat. 32°. Long. 48° 59′. Elev.

A town, the capital of Khūzistān, Persia, situated on the left bank of the Karūn river, 170 miles south-west of Ispahān.

Shūstar is situated at the foot of a low range of sand hills called Koh-i-Fedelak running parallel with the great Bakhtiārī chain, and about 18 miles distant from it. The river Kārūn immediately above the town is divided into two branches; that to the north is the original channel of the river, that to the celebrated Nahi-Masrūkān or the artificial canal now called the Āb-i-Gargar. The river is crossed by an ancient bridge at the south-west extremity of the town about 300 yards. The town is surrounded by the Āb-i-Gargar, the river Kārūn and a small canal connecting the two; these form its natural defences; the old walls are in ruins. On a bluff hill of sandstone rock rising boldly from the river to a considerable elevation, 150 yards north-east of the bridge, stands the castle; on one side alone it is defended by the river. The high ground rapidly falls to the level of the city, and the castle itself is commanded by higher positions; it is consequently a place of no strength, and would be incapable of defence even against a Persian army, supposing the town to have fallen into the enemy's hands. The town is surrounded on its whole circuit by

a wall of unburnt bricks, flanked by semi-circular towers. These, says Layard, are in a dilapidated state and unprovided with any defence. Colonel Holland however is of opinion that the town might be rendered sufficiently strong to resist any but a well appointed European army. In the centre of the castle there is a large and substantially built house, which serves as the residence of the governor or any other great personage visiting the town. The rock on which the castle stands has been perforated, and a subterranean canal is carried through it; several shafts having been dug down to this canal, it, together with the river, supplies the interior of the building with water. The town itself, though reputed in Persia a place of great strength, is, under existing circumstances, far from being even tolerably fortified, but might undoubtedly be rendered a very strong and important position.

The houses of Shūstar are all built of stone, some of them being five-stories high. To defend themselves from the heat of the summer, the inhabitants have "sardābs," some of which are 60 feet underground.

Shūstar is divided into twelve mahallahs or quarters; some of them however are almost in ruins. Its population is reported to have amounted formerly, and even during the government of Mahamad Alī Mīrzā, to 45,000 souls. This however is probably much exaggerated. Layard thought it certainly did not contain more than 10,000 inhabitants when he visited it in 1845. The Shūstarīs are not wealthy, but at the same time there is less actual poverty and destitution in this town than in most others in Persia. "They are", says Layard, "bigots in religion, and attend strictly to its outward rites and ceremonies. Syads and Mūlās have a great influence over them. The population is, on the whole, moral, and crimes, except on occasions of popular ferment, appear to be of rare occurrence." Selby however says that the Shūstarīs are the least bigotted of any Mahamadans he ever met, and that he received the greatest liberality and hospitality from them. The Arabic language is generally understood, although the Persian prevails, and the Arabic dress is at the same time affected in preference to that of Persia.

The inhabitants of Shūstar are usually divided into as many parties as there are chiefs. The consequence of these divisions is manifest, frequent disturbances take place, which generally terminate in bloodshed. The jealousies existing between the chiefs are fomented by the government to which they thus easily fall a prey. Besides these political chiefs, there are many Syads in Shūstar of high reputation and great influence, backed by a reputation of sanctity. Although they take no open part in political dissensions, they are frequently, in fact, the chief, promoters of them. He who can insure the support of these holy men, with the addition of the Mūshtehids and Mūlas, is the most certain of success in the province of Khūzistān.

From Shūshtar families have been daily emigrating to the country of the Benī Lām Arabs, of the Chab, and to Basrah. The inhabitants are greatly oppressed by their chiefs and by the government.

The government accounts of Shūstar and Dizfūl are kept by a Mūstaufi; they are, however, greatly neglected, and are generally in arrears. The chief of each quarter collects the appointed sum from its inhabitants; but very seldom pays to the Government that which he has received; but, appropriating it to his own use, is compelled, when called upon for payment, to oppress all within his power, in order to raise the amount a second time.

He will even very seldom give a receipt for money received from a rāyyat.

There are several Arab tribes considered as dependencies of Shūstar and Dizfūl. They occupy the plains to the west of those towns, frequently settle in small villages, cultivate corn, barley and rice, and tend large flocks of sheep. They have their own petty Shēkhs, who enjoy an almost unlimited authority over them.

The largest, a tribe dependent upon Shūstar, is the Ānāfijah, occupying the right bank of the Kārun, below the Bandi-Kīr.

Native boats usually unload at Hasām Ābād, a village between 4 and 5 miles from Shūshtar, but are sometimes taken through the canal to the town itself.

Shūshtar produces grain of all description in abundance, and wants only encouragement to export large quantities of opium, wool and cotton. Many efforts have indeed been made by some spirited individuals, inhabitants of the town and its vicinity, to commence a trade on a larger scale than is now carried on, but checked by the chilling influence of Persian rule; their efforts have been abortive, and their desire to better themselves, their countrymen and posterity has been met with the habitual discountenance of their rulers, whose aim has ever been to prevent Shūstar from rising to that importance which its situation and natural advantages justly entitle it to hold.

Close to the hills, watered on all sides by the river and canals, numerous gardens close around, Shūstar presents a most pleasing appearance, and would in a short time with proper encouragement, again be held in that estimation it was formerly, and become one of the first commercial towns in Persia.

Between the first range of hills under which the town is built and the second from whence the river first emerges, is the plain of Akkille, watered by the river and numerous canals, and presenting as far as the eye can reach one vast corn field studded with numerous villages and date and orange gardens. In it are also the remains of a very large canal cut from the river near the second range of hills, and which even now is upwards of 80 yards broad. This was carried through the plain to the eastward of the river, irrigating the whole country. Modern canals of great extent and in good repair with which the whole plain is intersected serve at present to irrigate the country, and assist nature in rendering this one of the most fertile spots in the whole province.

Selby has the following remarks on the position of Shūstar: "From the Shūstarīs leaning to the English, their hatred of the Persians, who have well, by their tyranny, oppression, and exactions, earned it, the proximity of Shūstar to India, which, thanks be to steam, can now be made, at any season, a passage of, at most, 18 days, the greatest facility for steam navigation offered by vast quantities of wood all along the banks, all combine to point out Shūstar as the spot, from which we might pour an unlimited force into the heart of the country. Naturally strong, being completely insulated, capable of being rendered almost impregnable, Shūstar might, in our hands, become a thorn in Persia's side, which she could never eradicate. From Shūstar to the interior of Persia there are five roads practicable for heavily laden animals and even for guns—

1. By Dizfūl to Khoramābād to Kīrmānshāh and Hamadān.
2. Direct to Ispahān through the Bakhtiārī country by Gotwand and Bazūft.

3. By Kala Tul, and Fellāt to Kūmeshāh.
4. By Behbahān, Deh Dasht to Fellāt and Kūmeshāh.
5. By Behbahān to Shīrāz through the Mamaseni country. (*Kinneir—Chesney—Layard—Holland—Wray*).

SHŪTAR DEH—Lat. Long. Elev.
A village in Kīrmān, Persia, on road between Kīrmān and Shahr-i-Bābak. It is situated in a barren, dreary desolate plain.

SHŪTAR KHĀB—Lat. Long. Elev.
A low height to the west of the Kala-i-Sūfēd in Fārs, Persia, which is said to offer a favourable position from which to batter it. (*M. S. Route*).

SĪAH-DAHAND—Lat. Long. Elev.
A village in Irāk Ajamī, 22miles north-west of Kasvīn. A mail coach might be driven along the road across the plain from Sīah-dahand to Kasvīn. (*Stuart.*)

SĪĀH RŪD—Lat. Long. Elev.
A river of Mazandarān, Persia, between Farāhābad and Mashad-i-Sar. It is fordable with great difficulty near the sea where the road crosses it. (*Ouseley*).

SIED KANDI—Lat. Long. Elev.
A village in Ajarbīzān, Persia, on the Eye Dagemash river, inhabited by Shekākīs. (*Monteith*).

SIKENEH—Lat. Long. Elev.
A district of Kūrdistān bordering on Persia and east of Rovandiz. (*Rich*).

SĪLĀH-SĪLĀH—
A section of the Feilī-Lūr tribe of Lūrīstān, Persia, who reside in summer about Alishtar and Khawah and in winter at Jaidar Saīmara and Pūsht-i-Kōh. They number 10,000 families. It is not safe to travel among them, even with the protection of their chiefs. (*Layard*).

SĪLAKŪR—Lat. Long. Elev.
A plain situated on the east of the Bakhtīari mountains in Persia. (*Layard*).

SIMEKŪN—Lat. Long. Elev.
A village in Fārs, Persia, situated north of Shīrāz. It has a stream of water; produces rice, wheat and barley, and has some gardens, the oranges of which are very good. (*Pelly*).

SIMULGHAN—Lat. Long. Elev.
A district of Khōrasān, Persia, between Būrjnūrd and Mashad. It is richly watered from the hills. (*Burnes.*)

SINJĀVIS—
A tribe of Persia who inhabit the plain of Mahidasht in the province of Kirmānshāh. They number 4,000 tents and have considerable numbers of camels, horses, oxen, mules and asses. They are said to be very lax Mahamadans, and are regarded by the Persians as only nominally so. (*Ferrier.*)

SĪN SĪN—Lat. Long. Elev.
A village in Irāk Ajamī, Persia, 18 miles from Kashān on the road to Tehrān. It was once a considerable and populous village, but now it is in a state of ruin. There is a caravanserae here, behind which runs a stream of water, and near it are a few hovels wherein some people reside, who watch the cotton and barley fields. There is a post-house, and good water is obtainable, though supplies are very scarce. (*Ouseley—Morier—Jones—Clerk.*)

SIRDĀRĪ—Lat. Long. Elev.

A pass in Irāk Ajamī, Persia, on the road from Tehrān to Shāhrūd and between the villages of Eivanī Kēf and Kishlāk over a south spur of the Elbūrz range. The defile of Sirdārī presents an excellent defensive position, more especially at its entrance and its exit; at the latter it is only a pistol shot in width. But it might easily be turned, the only difficulty in doing so being want of water, which would have to be carried for one day's consumption. A small stream of brackish water runs the whole length of the defile in the direction of Khar. In this little valley about 1 mile in length and from 8 or 900 yards in width and in the centre of the pass are the ruins of a caravanserae, great quantities of salt are found in the mountains on either side of it. Hence their name of Koh-i-tūz.

The pass is four miles in length, and the breadth varies from 50 to 30 yards with rocks of about 500 feet high in either side.

The eastern opening of the pass is so narrow that it might easily be missed, when a detour of some miles to the south would have to be made, where there is no water. (*Ferrier—Eastwick.*)

SIRGĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, 3 miles south of Ūshnāe. It consists of a cluster of wretched hovels surrounding a large artificial mound, upon the summit of which one of the Zeza Kūrd chiefs has recently erected a strong mud fort. (*Rawlinson.*)

SKAR—Lat. Long. Elev.

A village in Khōrasān, Persia, 46 miles from Khāff on the road to Yezd. It is a fine village and is famous for the almonds it produces. (*P. Christie.*)

SONDAYAN—Lat. Long. Elev.

A village in the Bakhtiāri mountains, Persia, on a road from Kūmshāh by Shamīrān, Fellat and Kalā-i-Tul to Shūstar. (*MS.*)

SOSARCHAI—Lat. Long. Elev.

A river of Azarbījān, Persia, which falls into Lake Ūrūmīa. (*Chesney.*)

SŪFĪĀN—Lat. Long. Elev.

A village in Azarbījān, Persia, 25 miles north-west Tabrez, situated at the intersection of the bases of two mountains.

It is a large village containing about 400 houses, near it is a long grove of sinjid trees whose colour and general appearance resemble the olive. Excellent water is procurable here and there is a good post-house. (*Morier—Ouseley—Eastwick.*)

SŪFĪCHĀI—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises in the west slopes of the Sahand Mountains, and flows south and west part Maragha and Bīnāb into the lake of Ūrūmīa. Numerous canals are derived from it for the irrigation of the district through which it flows. At Bīnāb it is crossed by a good bridge. At Maraghā it is crossed by two bridges of six elliptical arches constructed of brick which lead into gates of the town. The bed of this river is nearly dry in October, but the immense stones and rocks that are thrown together confusedly in its bed attest its violence at the season of the floods. (*Rawlinson.*)

SŪFĪS—

Vide Vol. 11, Malcolm's History of Persia, page 382 to 425 for a full account of this sect.

SŪJ BOLĀK—Lat. Long. Elev.

A town in Azarbījān, Persia, situated south of Lake Ūrūmīa. It is situated in a narrow valley among the hills, on the right bank of a considerable stream which flows from the range west of the town, and not from the plain of Lāhījān, as laid down in Colonel Monteith's map. The town is quite a modern settlement, scarcely indeed 100 years old: it contains about 1,200 houses, of which 100 are Jewish, and about 30 Nestorian Christians; the remainder are all Mikrī Kurds. The appearance of the town rising up in stages from the bank of the river, and covering the slope of the hill, is very pleasing: the left bank of the river is bordered with rose-gardens and orchards, and a number of vineyards and plantations have also been laid out and planted to the south of the town. There is a considerable traffic carried on at this place in gallnuts, gum-mastic, and the other products of the Kurdistān forests, which are brought to Sūj Bōlāk from the neighbouring districts, and here sold to the merchants of Tabrez. One of the great caravan routes between Tabrez and Baghdād also leads through Sūj Bōlāk; and thus, altogether, it presents a scene of bustle and animation which one is hardly prepared for in a town inhabited by Kūrds, who are notoriously averse to the active occupations of peaceful life. (*Rawlinson—Wagner.*)

SULĀK—

A division of the great Bakhtiārī clan of Persia (*Layard.*)

SŪLDŪZ—Lat. Long. Elev.

A district of Azarbījān, Persia, south of Lake Ūrūmīa. It consists of a plain stretching nearly east and west, parallel to the southern shores of the lake, from which it is divided by a low range of hills, and measuring about 20 miles in length and 5 miles in breadth. It is certainly the best watered and the most fertile plain in Azarbījān, or even, perhaps, in Persia; the river Gāder flows down the centre; and from this are derived vast numbers of canals, which irrigate as much land as is required for cultivation. It is held, at present, by a party of the Karāpāpā tribe, on a military tenure of rather a singular character. This Turkish tribe, who have a very high reputation for courage and skill in horsemanship, and who had been settled, for a great length of time, in Georgia, sought refuge with Abbās Mīrzā during the last Russian war. The prince received them with open arms; and to reward so rare an instance of fidelity, immediately made over to them the district of Sūldūz for the maintenance of the chiefs and their followers. The government assessment on Sūldūz was, at that time, 12,000 tomans; and the whole of this sum was granted them in 'tiyūl,' on condition of their furnishing a body of 400 horse to the crown, whenever called upon.

"To a traveller passing through the plain of Sūldūz, it appears a magnificent district, extensive meadows, pasturing at least 1,000 mares, herds of buffaloes, cows, and sheep grazing in all directions; rice ground sufficient for sowing 1,000 kherwārs of rice, and which being only half cultivated, still yields at a tenfold return 5,000 kherwārs annually, worth upwards of 20,000 tōmāns; and a crowd of villages, with a teeming peasantry, all combine to give an air of life and prosperity to the scene that is rarely to be met with in Persia."

The capital of Sūldūz is Nākhodeh. (*Rawlinson.*)

SŪLTĀNABĀD—Lat. Long. Elev.

A village in Khūzistān, Persia, on the road from Bebahān to Shūstar and about 40 miles from the former. It is a rich village surrounded by gardens. (*Monteith.*)

SŪLTĀNABĀD—

See Tūrshez. (*Kinneir.*)

SŪLTĀNABĀD—Lat. Long. Elev.

A village in Khūzistan, Persia, situated between Rām Hormaz and Bebahān. It is said to be a rich village surrounded with gardens. (*Monteith.*)

SŪLTĀNABĀD—Lat. Long. Elev.

A town said by Kinneir on native information to be 465 miles from Kirmān on the road to Bandar Abbāss; but as the total distance between those places is only 345 miles, there must be some mistake. The town is said to be large, situated at the foot of a pass on a fine river surrounded by gardens and cultivation. Major Smith makes no mention of any place of this name. (*Kinneir—Smith.*)

SŪLTĀNĪA—Lat. 36° 32′. Long. Elev.

A village in Irāk Ajamī, west of Kasvīn, south-east of Mīāna. It is situated in a pleasant and fertile plain, where the Shāh of Persia usually encamps during the summer months to avoid the hot and unhealthy climate of Tehrān. It was the capital of the descendants of Hūlakū; it is now an entire mass of ruins, there only remaining about 400 poor families who live in wretched hovels in the vicinity of the tomb of Sūltān Khodabanda, the founder. An earthquake deprived the inhabitants of water some centuries ago, and the town was consequently abandoned. Now there are streams close to Sūltānia, and it is partially occupied by a scanty and squalid population.

"The tomb of Khodabanda is really a noble edifice. The area is 100 feet in diameter; the dome, 120 feet high from the ground, is nearly painted at the top and covered with green lacquered tiles, with which it has also been lined, but the interior is now plastered over. The body of the building is of octagon form. A cornice is carried round the interior, about twelve feet from the ground on which an Arabic inscription in large letters is carved, and has apparently been gilt. There is a sort of chapel attached to the tomb on the side nearest Mecca, and the same, by the way, is the case with the ruined mosque in the suburb of Tabrez. The material of the edifice is brick; a minaret seems to have been placed on each of its angles, of these only one remains entire. There is another object of interest on the north side of the town—a fragment of wall about forty feet high, and four and a half thick, supported by buttresses and faced with square slabs of greenish stone very neatly cut. The top seems to have been machicolated. About a mile from the tomb of Khodabanda is a summer palace of the Shāh, where he resides when he comes to review his troops in the plain of Sūltānia, a plain so ample that Napoleon's Grand Army, with which he invaded Russia, might have manœuvered in it with ease. It is a famous place for a gallop, and foxes, hares and deer are to be found; but the ground is rendered dangerous for horses by the innumerable holes of the Jerboa (*Kinneir—Stuart.*)

SULTAN MAIDAN—Lat. Long. Elev.

A fort in Khōrasān, Persia, 36 miles west of Nishāpūr, on road to Sabzvār. (*Gibbons.*)

SŪMĀRĪ—Lat. Long. Elev.

A village in Azarbījān, Persia, situated on the road between Ahār and Ardebīl. It is a small village situated on the top of a hill. It pays about 200 tomans revenue. Pear, apples, grapes and melons are produced in the gardens, and carpets are manufactured here. The houses are built of mud, but the foundations are partly of stone. On an eminence above the village are the ruins of an old castle. (*Holmes.*)

SŪRAKĪ—Lat. Long. Elev.

A village in the Būshahr, district of Fārs, Persia. It contains 140 houses of the Gūthūi and Jamānlī tribes, and pays a revenue of 60 tomans per annum. (*Pelly.*)

SŪRKH-ĀB—Lat. Long. Elev.

A village in Khōrasān, Persia, half way between Lasgird and Semnūn. It is built in a circle like Lasgird and contains 500 familes. The cultivation round is extensive, and there are several other villages near. The village produces about 1,400 kherwars of wheat, of which it pays 200 to the shrine at Mashad. It is celebrated for its pomegranates and melons. There is also some cultivation of cotton, an acre yielding 500 lbs. of cotton. There is a ruined fort here, which must have been strong formerly. It was capable of holding two thousand men, and its walls were 12 feet thick, and was built as a protection against the Tūrkmans. (*Ferrier—Clerk—Eastwick.*)

SŪRKHABĀD—Lat. Long. Elev.

A village in Irāk Ajamī, 8 miles from Hamādān, on the road to Tehrān. It has a population of 500 souls. (*R. L. Taylor.*)

SŪRNIA—Lat. Long. Elev.

A village in Fārs, Persia, 149 miles from Shīrāz, 136 miles from Ispahān, on the road between them. It has extensive cultivation round it. (*Clerk.*)

SŪTKĀR—Lat. Long. Elev.

A village in Khōrasān, Persia, about 45 miles west of Sabzvar. It is a prettily situated village, and near it are several streams of excellent water flowing from the mountains. Caravans coming from Sabzvar often halt here, provisions being abundant and close at hand. (*Ferrier.*)

SYADĀBĀD—Lat. Long. Elev.

A village in Azarbījān, Persia, 20 miles from Tabrez towards Tehrān. It is described as a pretty rural village with a tolerable post-house. (*Eastwick.*)

SYĀDĀBAD—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 24 miles east-south-east of Kashān. It is a large village in a sandy plain bounded by hills. (*Gibbons.*)

SYABĀDĀD—Lat. Long. Elev.

A village in Sarjān district, Kirmān, Persia, 120 miles south-west of Kirmān, 98 miles north-east of Darab, 54 miles south-east of Shahr-ī-Bābak. It is the principal village of the Sarjān district, and contains some 500 houses and a small bazaar of 150 shops, 20 or 25 of which latter retail the manufactures of Manchester. A number of small traders with the country around reside here. (*Abbott.*)

T.

TĀB—Lat. Long. Elev.

A river of Khūzistān, Persia, which has its source from two branches, the eastern and larger of which comes from Fārs, and is formed by the junction of the Harharas with the Rūdkhāna Shīr and other affluents at a spot about 20 miles west-north-west of Shīrāz. Its course is north-west as far as the considerable village of Failiūn, from whence, much diminished by irrigation, it runs nearly west to Zeitūn, and there it receives the Khaer-ābād river, or Tāb branch, which comes thither along the borders of Fārs by a west-south-west course, passing eight miles eastward of Beībahūm. The river, now of considerable size, preserves a western course as far as Hindiān, a town of about 4,000 inhabitants, up to which, when ascended by Lieutenant Whitelocke, of the Indian Navy in 1836, it was found to be navigable for boats of twenty tons. From hence the river inclines more southward, and has a tortuous course through an allu vial soil to the Persian Gulf, into which it falls in latitude 30° 4′ 30,″ longitude 49° 32′ 12″. An extensive population have their dwellings on its banks.

Lieutenant Whitelocke thus describes the navigation of this river—

"The entrance to this river is in latitude 30° 4′ 30″ north. It is difficult to find, as there are no landmarks to guide you; you must be acquainted with the soundings to find the entrance. From Būshahr boats steer in a west-north-west direction, carrying 5 or 6 fathoms from Ras Shut. Keeping in this depth of water, you will be about 5 or 6 miles from the coast. Off the Khōr of Barekham, you will lessen your water to 2½ and 2 fathoms; you steer then about south-south-west and south, altering it as your depth of water will guide you.

"In this Khōr you have from 2 fathoms to 1½, 1¼, and 1 fathom high water. This Khōr leads into the Khōr of Hindian. The Khōr of Hindian extends out about 1½ or 2 miles from the river; you will be steering, when you enter this Khōr, east and east-north-east, carrying from 1 to 1¼ fathoms. The hills called Kalāt, the nearest range, bear about north-east by north. The distant hills behind Kalāt which are higher, and are called Zeitūn, bear from north ½ east to east by north.

"The banks of the river at the entrance are covered with bulrushes for about two or three miles; no other vegetation.

"At a place called Nakl Bagōsh, there are one or two date groves. Two miles from this is another date grove, but none afterwards until you reach Hindian town, nor any signs of vegetation with the exception of a few tamarisk trees.

"From the entrance you have 2½ and 3 fathoms low water as far as Gaz Alī in September.

"The banks for some miles are low and covered with a layer of salt, but gradually rise in height from a village called Annonat to the town of Kūt. At the village of Gaz Alī they are about 8 feet, at Hindian town 14 feet, at the town of Dehmūla 20 feet, and at Kūt about 25 feet. There is no

vegetation on them from Hindian town to Kūt, except a few beds of water-melons.

"The rise and fall as far as Gaz Alī is 10 or 11 feet spring tides; water is sweet and very clear; the bottom hard mud.

"This river is about 200 feet wide at the entrance; at Gaz Alī not so wide, but at Hindian town only 180 feet, at Dehmūla 150 feet, and at Kūt not more than 100 feet.

"In April, May, June, and July, when the water comes from the hills, it overflows the bank 15 feet high.

"There is plenty of fish in the river, one in particular, of about a foot in length, which sticks to the bottom of the boats, and causes them to leak. Unless you are very careful in examining them well often, it is probable that all your cargo and goods will be spoiled in one night. I had several things spoiled during a night, and found early in the morning the boat half full of water.

"The boats that come up this river are from 20 to 30 tons. But they cannot go further than Kūt, as the water is low, and there are several banks reaching across the river. (*Kinneir—Whitelocke—Chesney—Impegny.*)

TABAS—Lat. Long. Elev.

A town in Khōrasān, Persia, situated 337 miles from Herāt, 150 miles from Yezd on the road between them. It is surrounded by an enormous embankment of earth, on which are towers connected by curtains and protected by a ditch. Tabas is in a plain, the soil of which is of a silicious character, and water is bad and scarce. There are, nevertheless, in the neighbourhood thirty villages inhabited by Arabs, who have managed to fertilize to a certain extent this ungrateful soil. The town contains about 5,000 houses; the population is Arab and Persian; but in this number should be included those which are scattered amongst the cottages in the gardens outside. The citadel, situated within the town, is very strong; but what protects it more than its fortifications are the deserts that surround the district, of which it is the chief place, and which extend on all sides to a distance of at least 35 miles. Considerable quantities of silk are produced here; this is taken to Yezd, and then spun; also tobacco, which is as much esteemed as that of Shīrāz. The exportation of this article is great. The dates are of inferior quality; grain and cotton are grown in sufficient quantities to meet the consumption on the spot. Camels and sheep are more numerous here than in any other part of Persia. A large number of the population of Tabas are by occupation caravaniers. The gardens are very productive and well watered, and the orange tree is cultivated.

The inhabitants of Tabas are of the Arab tribe of Ibn Sharbān, who were brought here by one of the kings of the Suffavean dynasty. The population of the country is said to number more than 30,000 families; but many of these are affluent, and almost all of them possessed of property. From the chief to the lowest of his subjects, they traffic in sheep and camels; but mostly in the latter, which they breed in their arid plains in great numbers. These they either sell or let; and the chief of Tabas has generally more than a thousand camels hired out to the merchants of his own country, or to others who dwell in its vicinity.

"Favoured by situation", says Malcolm, "by the valour and attachment of their tribe of Ibn Sharbān and by the unsettled condition of the empire, the chiefs of this race, for centuries, maintained themselves in independence;

and their rule, at different periods, extended over several other districts of Khōrasān. They usually acknowledged the king of Persia as their paramount sovereign; and when the empire was in a settled state, neither withheld their tribute nor the service of a quota of their troops; but the most powerful monarchs of Persia preferred the benefit they derived from this qualified submission to the hazard of an effort to subdue them."

I have no information to show how far this independent state of Tabas exists at the present day. (*H. B. Lumsden—Malcolm—Ferrier.*)

TABĀSHĪR—Lat. Long. Elev.

A village in Khōrasān, Persia, about 20 miles west of Mashad. It is described as a beautiful village. High on a mountain, on the right is a fort where the villagers take refuge when an enemy appears. (*Eastwick.*)

TABREZ—Lat. 38° 5′ 10″. Long. 47° 17′ 46″. Elev. 4,500.

A city, capital of Azarbījān, Persia, situated on the left bank of the Ājīchai, north-west of Tehrān, 310 miles south-east of Arzrūm, 490 miles south-east of Tarabīzūn, 320 miles south-south-east of Tiflīs.

It is situated on an elevated slope at the west extremity of a wide plain, bounded on the south-west by the Lake Ūrūmīa, and on the other sides surrounded by barren ranges of red sandstone hills.

It is 3½ to 5 miles in circumference measuring round the walls, but including its gardens and suburbs it is 10 miles round, and cannot, says Wagner, cover less surface of ground than Vienna or Berlin.

The city is surrounded by a double wall, built of sun-burnt brick and a deep ditch, both of which are in a very dilapidated condition, and daily falling into worse decay. At irregular distances from each other are towers of kiln-burnt bricks, to which an attempt has been made to give the shape of bastions. The wall is full of breaches, and the curtains of both are turreted and loopholed.

The city is divided into eight quarters, each of which has a gate of the same name.

"The appearance of the mud walls of Tabrez arising out of and surrounded by ruins; the prison-like houses which seldom exceed one story, without a decent looking window to enliven them; the inelegantly shaped domes, without a single Turkish minaret to relieve them; all exhibit a most monotonous effect, and combine in a general *coup d'œil* to impress the traveller with a very mean opinion of this city."

The buildings at Tabrez are far less striking than might have been expected in so famous a city. Close to the gate from which one passes to the Tehrān road is a fine ruin, called the Kabūd Masjīd, or "blue mosque." It is about 300 years old, and the blue tiles from which it gets its name are beautifully arabesqued. The ark is a noble building of burnt brick, but the walls are cracked in many places by earthquakes. There is a tower in the ark about seventy feet high, from which, it is said, unfaithful ladies used to be thrown.

The streets of the city are generally narrow and always unpleasant in dry weather from the quantity of dust, and in wet from the deep mud. Eastwick describes them as narrow lanes, filled with holes, pits, ditches and filth, and adds the houses are of mud, many of them reduced by the late rains to ruinous heaps; and there is a close, dark, and dirty bazaar, roofed over with sticks, with mangy miserable dogs, and more miserable mendicants prowling about.

The houses of Tabrez are usually of one story only, built round courts, into which all the windows look. The city, therefore, that part occupied by bazaars and shops excepted, offers the appearance of a labyrinth of unpaved lanes, full of holes, usually intersected by gutters, with mud walls on each side, varied only by narrow doors, and the arched brick gateways of larger mansions. There are 12 public baths in Tabrez, some of which are handsome. There are, however, no public buildings of any note, at present at Tabrez, and few are the remains of those described by former travellers. Indications of the great maidan are still to be observed, and the bazaar Kaisaria is still known, but a wooden roof has been substituted for its former arched one. The Ark Alī Shāh (the citadel of Alī Shāh) is the most interesting structure at present in Tabrez, principally because it contains a arsenal. This building comprehends within its limits the remains of a mosque (a mass of brick work as fine, perhaps, as any in the world) about eighty feet in height, at the top of which three small chambers have been constructed, whence the town and the surrounding country are seen as if laid out on a chart. The danger of earthquakes has taught the inhabitants of Tabrez to build their houses as low as possible, and to employ more wood than brick and plaster in their construction. For the same reason the bazaars have only wooden roofs, and are not arched as those in other Persian cities.

The bazaars are about the same size as those of Tehrān, but neither so well built nor so regular. Adjoining them are two fine caravanserais, one constructed by Hājī Syad Hūsēn, a merchant, and another by his son-in law, Hājī Shēkh Kāsīm. There is also another not far distant, the Fateh Alī Beg caravanserai, which is tenanted by Georgian merchants, and is usually called the Georgian serai. These are the best in the city.

The British Consulate at Tabrez is a spacious residence, with some fifteen rooms, all on the same floor, for there is no second story, and with stabling for thirty-two horses. There are, as in all Persian houses of mark, an outer and an inner court, with a smiling garden, and a few fine trees in each.

The population of Tabrez is variously estimated by Holmes at 120,000 souls, by Shiel at 100,000, by Wagner at 140,000 living in 16,000 houses, and by the Imperial Gazeteer at 80,000.

Water is scarce in Tabrez, and the supply of the different parts of the town is in the hands of private individuals, who at their own expense have constructed aqueducts from springs at some distance for the supply of the town.

They sell it for about two tomans per annum per 'luleh', stream of about thickness of a man's finger which the buyer opens from the main channel when he has occasion for it. He may purchase as many (lulehs) as he likes, and regulate the size of his pipe accordingly. It is difficult, however, to say what is the average payment for water, as it depends on a multitude of circumstances, the dryness of the season, the quantity required, and the agreement with the owner. The value is continually fluctuating, each buyer obtains his supply from the side of the main stream, and, if payment is in any case withheld, the water is cut off from the whole street, much to the inconvenience and annoyance of those who do pay; though this seldom happens, as it is every man's interest not only to be punctual himself, but also to see that his neighbour is so. It is, however, a never-failing source of dispute, each party endeavouring to defraud the other as much as possible.

Tabrez is the emporium from which Persia is supplied with European goods. The returns are made partly in specie and partly in produce and native manufactures:—

From Ispahān—tobacco and dyed calicoes are sent.
From Shīrāz—tobacco and hennah.
From Yezd—dyed calicoes and other manufactures.
From Tehrān—specie.
From Resht—silk.
From Mazandarān—rice and a little sugar.
From Kūrdistān—gallnuts and furs (fox and otter).
From Khōrasān—carpets and pipesticks.
From Ūrūmīa—tobacco.
From Kirmān—shawls.
And also dried fruits from all parts of Persia.

Of these various articles, large quantities are exported to Georgia and also to Constantinople, a considerable portion being in transit for Europe. The import trade in European goods has increased considerably during late years, but there now being a greater supply and more competition than formerly, it is by no means so profitable either to the importer or native purchaser. It is difficult to state accurately the amount of British goods annually imported, as opinions and accounts vary materially, those from Tārābīzūn making it about 30,000 packages, and those derived from the custom-house and other sources at Tabrez only, giving about half that number. As there is no reason, however, to doubt the accuracy of the statement from Tārābīzūn, where the number of packages brought by each vessel for Persia is carefully noted, and where no one has any object in giving a false account, it is probably worthy of more credit than that from Tabrez, where the custom-house officers and almost every source from which the information is obtained, are interested in lessening the apparent amount. The customs are farmed, and did the grand customer allow the amount of goods passing through to appear such as to leave him a large profit, he would be outbidden by a competitor the following year, and therefore takes care to make out his returns in such a manner as to show little or no balance in his favor. Some portion of the packages forwarded to Persia from Tārābīzūn certainly never reach Tabrez, but are consumed at Khoī, and perhaps smuggled into Georgia; but by no means a sufficient quantity to account for a deficit of one-half. Besides British manufactures, a small quantity of German goods are included in this number of packages, chiefly broadcloth, English cloth being too expensive; also some tea, sugar, glass, hardware and earthenware.

In proportion as the trade in British goods has increased, that in native manufactures has fallen off. Formerly a large quantity of prints were manufactured in the vicinity of Tabrez and other parts of Persia, the designs being executed both on cloth of the country and English calicoes brought for the purpose; but nearly all these designs having been imitated in England, the Persians can now get a cheaper article than they can make themselves. The native prints and dyed calicoes, however, continue to be manufactured in a more limited quantity for the supply of the Georgian market, where the importation of British goods is strictly prohibited by the Russian government.

The dyed native calico from Ispahān, Yezd, is more durable, though dearer, than the English manufacture. In 1845 there were established at Tabrez three Greek commercial houses, and they have ere this been followed by others. They were gradually driving the Persian merchant from the trade, as he, purchasing his goods at Constantinople, found it difficult to compete with those who import directly from England the choicest assortments bought by their partners in Manchester on the most favorable terms in every respect. The Georgians also, who formerly imported a large quantity of goods from Germany, have been obliged to retire in consequence of their heavy losses, and their business does not probably now exceed 500 packages annually: thus it is expected that the Greeks will soon monopolise the whole trade.

Owing to its commerce and the extreme healthiness of the climate, Tabrez is now the most flourishing town in Persia, and is yearly increasing in size. The value of land for building within the walls, which was formerly at 70 tomans per maun (or measure of 1,250 square yards), has risen to 100 tomans. That outside for gardens, where there is water, sells for from 8 to 10 tomans near the walls, where it is dearest, and the ground for building costs from 4 tomans to 15 keras according to its situation.

The amount of European goods imported into Tabrez was, in 1844-45, £703,204, and the exports for the same year £369,057.

Wagner gives some interesting particulars of the wares for sale in the bazaars of Tabrez: "The first thing that struck me in the bazaar was the immense accumulation of European goods compared with those of Asiatic manufacture. More than three-fourths of the contents of the shops proceed from Europe, and chiefly from England. The best cottons and cutlery were evidently British, whilst the coarser kinds came from Germany and Russia. Almost all the finer glassware, especially used for narghiles, and expressly adorned with fanciful designs, were of Austrian manufacture. The amber used for the mouth-pieces of 'tchibouks' throughout Asia, comes chiefly from the Baltic provinces of Prussia, but it is prepared for circulation at Constantinople. Some Bohemian glass blowers at Stamboul raised a formidable competition to this trade, by making yellow glass mouth-pieces that were mistaken for amber. But their consumption was confined to the poorer classes.

"The poorest articles on sale came from Bohemia, Saxony, and Russia. I saw a considerable quantity of Nuremberg toys, including watches with representations of locomotives and German inscriptions. Even the lithographs of Mahamad Shāh, then ruler of Persia, had a German legend. On many coarsely made boxes coming from Astrākān might be seen uncouth likenesses of the Emperor Nicholas. Even the portraits of Benkendorf, Paskiewitsch, and other Russian Generals were offered for sale in Armenian shops. Almost all the leather and coarse cloths came from Russia, and the best sugar (here in great request) from England.

"Amongst the most beautiful and elegant Asiatic goods, the handsomest were from Hindūstān, including shawls, carpets, and counterpanes. The shawls of less delicate texture, whose splendid colors betray the celebrated Persian taste for beautiful tints and elegant designs, proceed for the most part from the southern provinces of Persia. Of all the eastern provinces, Shīrāz yields the most solid articles, including, especially, sword blades of remarkable beauty and very high price.

The workshops are more interesting than the show-rooms. All trades are carried on in this bazaar, from the coarsest to the finest. It is usual for kindred trades to associate together, and this regulation seems necessary, because some branches could not be carried on near the noisy trades, such as copper-mongers. Neverthless, the continual cries, the buzz of conversation from the numerous groups, and the constant movement, create a perpetual and considerable tumult. I admired particularly the great precision and wonderful strength displayed by the smiths in their strokes.

"Tabrez is celebrated as one of the most healthy cities in Persia, and it is on this ground alone that we can account for its being so often re-built, after its repeated demolition by earthquakes. It is seldom free, even for a twelve month, from slight shocks. The salubrity of this town is the more susprising from the great extremes of heat and cold to which it is subject. General Malcolm when there obtained from a friend, who had resided there during a whole year, a most accurate diary of the various changes of its climate. From this it appears that 'on the 12th of October there was a heavy fall of snow, which did not, however, remain long upon the ground; the weather again became mild, and there was no excessive cold until the middle of December, from which period till the end of January, Fahrenheit's thermometer, when exposed to the air at night, never rose above zero, and in the house, at mid-day, it was seldom above 18°.

"January was by far the coldest month, during which the water is described as becoming almost instantaneously solid in the tumblers upon the dining table, and the ink often freezing in the inkstand, although the table was quite close to the fire. For at least a fortnight not an egg was to be had, all being split by the cold. Some bottles of wine froze, although covered with straw, and many of the copper ewers were split by the expansion of the water when frozen in them.

"Of the heat that ensued, and the sudden and great changes to which Tabrez is subject, we had abundant proof; in the month of June the range of the thermometer being usually, within the twenty-four hours, 56° to 94°,—a difference of 38°."

Fraser also remarks of the climate of Tabrez:—

"Were I, "he says," to select a spot the best calculated for the recovery of health, or for its preservation, I know not that I could hit upon any more suited to the purpose than Tabrez at this season, or indeed at any season. A brighter sky and purer air than those which the inhabitants of this town and its environs breathe and live under can scarcely be found. To me it seems as if there truly was 'health in the breeze' that blows around me. In fact, the occasional excess of this breeze is about the only drawback here to comfort, so far as atmospheric influence is concerned, for the temperature is delightful. The sun would be hot during the middle part of the day, but that this breeze cools his ardours effectually; and we must forgive the clouds of dust which it raises, even though they blind and choke the unfortunates whom business forces to go out during the prevalence of the gale.

"During the months of June, July, and August, the heat in the town itself is no doubt considerable; but September relieves the inhabitants in part, and October, at times, is actually cold. Both heat and cold are dry and wholesome, quite unlike the stifling alternations which render Tehrān and

its environs so unhealthy in summer, and the evenings and mornings are at all times heavenly.

"The inhabitants of Tabrēz, too, are blessed with the means of change of air more than most cities; its neighbourhood abounds in delightful mountain abodes, where assuredly the air is of an unrivalled freshness and purity. About twenty-five miles southward in the mountains of Sahand, there is a village called Līwān, which gives its name to a pleasant valley in which runs a fine clear mountain stream. Perhaps not the least recommendation of this retreat is the fine trout with which this stream is tolerably stored, and which afford both pleasant pastime and food to those who seek its banks; and hither do the English residents often repair and pitch their tents in a climate as cool and bracing as that of the mountains of Scotland or of Wales. Then in another direction there is the Chaman, or natural pasture of Ūjān, where the royal camp was wont to be pitched, and where the brood mares of the prince are now kept; and there is Sarāb, an elevated tract on the road to Ardebīl, with its fine trout stream, and the noble highland districts of Khalkhal and Miskin, if you wish to go further afield. In short, I look upon Tabrēz to be the best situated, as it is in point of fact the first of Persian cities."

The suburbs and gardens of Tabrez extend some miles round the city, and contain nearly as large a population, and in the spring, the latter appearing like one sheet of blossoms, have a most refreshing appearance. They produce almonds, apricots, apples, pears, peaches, grapes, and some other fruits.

It is considered a good investment of money at Tabrez to buy a garden into which the purchaser sends gardeners in the spring to prune the vines and other trees, and put the place in order; and then sells the expected produce for a certain sum, leaving the trouble of gathering and the chance of failure to the buyer. In general, it answers well for both parties; the owner getting a high percentage for capital invested in it, and the buyer making a good profit on the fruit.

Near the town, and along the foot of the hills, are several flourishing villages, and the land, being irrigated by numerous rivulets, is rendered fertile; but the greater part of the plain is devoid of water, and is of a barren and sandy soil, so strongly impregnated with salt as to be almost incapable of cultivation.

The city is visible, on the Arzrūm road, from the village of Shebister, a distance of 36 miles, and its extensive suburbs and gardens give it from thence the appearance of a dark patch of forest, or the shadow of a cloud.

The citadel is at the south-west extremity of the city, is separated from it by a wall, and is rather more regularly fortified towards the country. It contains a very high brick building, constructed by Alī Shāh. One side, which is immensely thick and projects in a semi-circle towards the west, alone remains entire. There is an extensive view from the summit; the peninsula in the Lake of Ūrūmia is visible; the town and its gardens with the extraordinary shaped and colored mountains by which they are almost encircled form a striking *coup d œl*. In the streets and bazaars of Tabrez, Turkish is the only language which strikes the ear. Turkish is so completely the colloquial language of Azarbījān that, excepting in towns, and even there only among the better classes, Persian is not understood.

Tabrez, the ancient Tauris, was probably an old city when it became the capital of Tiridates III., King of Armenia, in A. D. 297. Little, however, is

known about it till A. D. 791, when Zobedāh, wife of Hārūn'r Rashhīd, the fifth Kaliph of the house of Abbās, beautified it so much as to obain the credit of having been its founder. She is said to have called it Tabrez, "fever scattering," from the salubrity of the climate, but this is doutless a mere legend. In A. D. 858 in the reign of Motavakkel, the tenth Abbaside Kaliph, the city was almost destroyed by an earthquake. In A. D. 1041, Tabrez was again levelled by an earthquake, and only those of the inhabitants escaped who had listened to the warning voice of Abū Tahir, the astronomer of Shīrāz, who, being at Tabrez, foretold the danger. In 1392 Timūr took and sacked Tabrez, its then prince, Sūltān Ahmad Īlkhānī, flying at the approach of the great conqueror. After the decline of the house of Timūr in the beginning of the fifteenth century, Tabrez fell under the sway of the Tūrkman princes of Vān, and Kārā Yūsaf, one of that dynasty, died at a village close to the city in 1420. In 1500, Ismāil, the first of the Safavī kings, took Tabrez from the Tūrkmans; but it remained under Persia only till 1522, when Sūlimān, the Sūltān of Constantinople, made himself master of it, expelling Shāh Tahmāsp, who then made Kazvīn his capital. Again it was abandoned by the Turks, and again recovered in 1584 by Murād-bīn-Selim, or Amurath III., but won back to Persia by Abbās the Great in 1618, after his sanguinary victory at Shībli, in which the Pashas of Vān and Arzrūm, and flower of the Turkish army, fell. In 1721 Tabrez was again in great part destroyed by an earthquake, and, according to one writer, 80,000 persons perished. To add to this misery, the inhabitants were attacked by the Turks under the Pasha of Vān, and 4,000 of the enemy effected a lodgment in the city, but, after a desperate struggle, were all put to the sword; nor was it till 1725 that the town was surrendered, after 20,000 Turks had fallen in battle before it. But the Sūltān had scant enjoyment of his new conquest, for in 1730 the invincible Nādar came, saw and conquered.

Since its conquest by Nādar Shāh, Tabrez remained in the hands of the Persians till it was taken by the Russians under Paskivitz. "It had", says Monteith, " always been celebrated for its patriotism and for the courage with which it had defended itself against the Turks and other enemies. The works, though not strong, had at this time been put in a state of defence, and consisted of a double wall and deep ditch, and there was also the reserved park of field artillery and gunners enough to man them; it was therefore perfectly capable of resisting everything but a regular siege.

" And the gardens by which it is surrounded afforded a position very favorable for opposing the advance of regular troops, and it is doubtful whether the whole of Prince Paskivitz's army would have been able to force their way to the town if the governor had been an able man. But this unfortunately was not the case. The command of the place had been entrusted to Alī Yār Khān, a Kajar nobleman unknown to the people or army of Azarbījan, and remarkable only for excessive vanity and pride. He was arrested and delivered up to the Russians, who at once seized on the citadel, which is situated at the southern side of the town, and is admirably adapted to keep the city in subjection. Besides this, a number of the captured guns were kept constantly pointed by the Russians upon the town; and a general disarming of the people took place, who were bewildered at the step they had taken. General Paskivitz himself soon arrived, and on the day after his entrance held a general review of his army, consisting of twelve battalions of infantry, 7,000;

two battalions of guards, 1,200; one regiment of dragoons, 600; three regiments of Uhlans, 1,200; 2,000 Cossacks, irregular cavalry, Georgians and Mahammadans, 2,000; artillery, 52 pieces; gunners, 1,000, to which were immediately added a number of the Persian guns, all of them excellent, and either of English manufacture or cast after the English model." *(Kinneir—Ouseley—Malcolm—Chesney—Morier—Fraser—Mignon—Holmes—Wagner—Fowler—Eastwick—Imperial-Gazetteer.)*

TAEMŪRĪS—

A tribe who inhabit the district of Khāf in Persia. They are a branch of the Eimak tribe of the same name in Afghānistān. (*Pelly.*)

TAFT—Lat. Long. Elev.

A village in Yezd district, Persia, 12 miles from Yezd, west-south-west on the road to Shīrāz, from which it is 177 miles distant. It is a very large village, containing from 1,400 to 1,500 houses, and is situated at the foot of a range of hills in a broad valley. This is a great place for the manufacture of felt carpets, there being no less than 30 factories in it. There is a fortalice here, and the village is embosomed in gardens. Supplies are to be had in small quantities, and also water from springs. (*K. Abbott—Jones.*)

TAGATŪ—

See *Jaghatū.*

TAJARRŪD—Lat. Long. Elev.

A village in Khōrasān, Persia, on the road from Herāt to Yezd, and 70 miles from Khāf to the south-west. It is described as "a compact village among hills." (*Christie.*)

TĀJKOH—Lat. Long. Elev.

A village in Lāristān, Persia, 36 miles on the road from Bandar Abbās to Shīrāz, from which it is 170 miles distant. It has some date groves and a few gardens; water is procurable from springs. (*Jones.*)

TAJRŪD—

A river of Persia, which rises in the plain of Shahr-i-zor, and joining with the Salm, falls into the Āb-i-Shirvān in the plain of Semirām. (*Chesney.*)

TAK—Lat. Long. Elev.

A village in Khōrasān, Persia, on the road between Shāhrūd and Damgān, 35 miles from the former and 8 from the latter. It has a small fort, and stands on a spacious plain which is celebrated as the scene of a victory gained by Nādar Shāh over the Afghāns under Ashraff. (*Forster.*)

TAKHT-I-JAMSHĪD—

See *Persepolis.*

TAKHT-I-JAMSHĪD— Elev.

A remarkable hill 10 miles from Yezd, Persia. Its sides are abrupt and the summit level. (*K. Abbott.*)

TAKHT-I-KAI-KĀŪS— Elev.

A hill at the village of Pitkinah, near Tehrān, on the Kasvīn road. It is conical, and on its top are the vestiges of some buildings. (*Morier.*)

TAKHT-I-KAJAR—

A palace near Shīrāz, Fārs, Persia, about one-fourth of a mile north. (*Ouseley.*)

TAKHT-I-KHŪSHKOH—Lat. Long. Elev.

A town in Kirmān, Persia, 39 miles from Bandar Abbās, and 321 miles from Kirmān, on the road between them. It has 1,500 houses and extensive date plantations. (*Smith.*)

TAKHT-I-SŪLIMĀN—
Ruins in the province of Azarbījān, Persia, near the head-waters of the Jagatū. These ruins, which are of considerable interest to the antiquary, will be found fully described in Major Rawlinson's paper in volume 10 of the Journal of the Geographical Society. (*Rawlinson.*)

TAKHT-Ī-SŪLIMĀN—
A mound in Fārs, Persia, near the village of Mūrgāb, on the road from Persepolis to Ispahān. It is noticeable on account of the ruins of buildings coeval with those of Persepolis. (*Kinneir.*)

TĀK-I-GIRRAH—Lat. Long. Elev.
A pass in Kirmānshāh, Persia, on the road from Zohāb to Kirmānshāh. It is on the great thoroughfare between Baghdād and Kirmānshāh. The ascent from the north-west side commences about 2½ miles from the Khān of Sar-Pūl-i-Zohāb, and is rather laborious over a zigzag and very rough road formed of loose masses of fallen rock and large boulders of stone like gigantic pebbles. The elevation of the road may be about 2°, and in its present state is certainly ill adapted for the passage of either troops or artillery.

A little labor and expense would, however, place it in an efficient state.

The ascent of the most difficult part of the pass occupies exactly an hour from the Bishiweh plain.

Half way up the pass stands a venerable arch of white marble, from which its name Tak-i-Girrah. It is no doubt of very great antiquity, but bears neither inscription nor design.

Quitting the short angular turns which the road takes on the ascent of the pass, it enters the narrow defile or gorge which severs the higher range of mount Zagros from the lofty crest of the Band-i-Noah chain. This chain is the most westerly of the Persian mountains, and forms the great barrier between the alluvial plains of Assyria, east of the Tigris, now termed Irāk Arabia, and the mountainous districts of Persia.

The scenery at this point becomes very grand: on either hand the dark foliage of the oak, overspreading the sides and summits of the mountains, is here and there relieved by a bare abutting crag. The road continues to ascend through the gorge in a general direction of 130°, until it arrives at the village and Khān of Sūrkhī-deyr, whence it proceeds over a very rough road, and so narrow at times that caravans are compelled to proceed in single file. In two hours it arrives at the ruins of the old fort of Sar-mil, anciently called Tur. From Surkhi-deyr to this place the general bearing is 135°. Thence to Kierind is over a plain. (*Rawlinson—Jones.*)

TALAK—
A tributary of the Karūn river in Khūzistān, Persia, which rises near Koh-Kehnū and traversing Tang-Bū-Hāmīd, runs near the fort of Diz Mālakān, and joins the Karūn at Zovrūd. It is always fordable unless swollen by rains, when it becomes a most impetuous and dangerous torrent. (*Layard.*)

TALĀR—Lat. Long. Elev.
A river of Mazandarīn, Persia. It is crossed by the Pūl-i-Sūfēd, on the road to Sārī. About 12 miles from Zorāb the Talār loses its beauty and expands into a broad river with shingly islands in its bed. (*Stuart.*)

TĀLIGŪN—Lat. Long. Elev.
A branch of the Tāb river in Fārs, Persia.

TĀLISH—Lat. Long. Elev.
A district bounded north by the Kur, south by Ghilān, east by the Caspian, west by the Masūla mountains. It formerly belonged entirely to Persia, but now the north part, as far south as Astara, belongs to Russia.

It is well watered by numerous streams which send their waters to the Caspian. It is divided into five or six different districts, each under a chief, who is virtually independent. The climate of Talish is extremely unhealthy, and all the inhabitants retire in the hot weather to their yeilāks in the mountains. The soil is remarkably fertile, and produces grain, tobacco, wine, cotton and silk. Monteath says the revenue of the Russian part is absolutely nothing, and Holmes says the Persian part pays 30,000 tomans, from which, however, 14,000 are deducted for the maintenance of the contingents of the chiefs.

"The tribes of Tālish which have, says Fraser, several features of character in common with the Lesghis of Dāghistān, unite many of the better qualities of highlanders with the barbarity of savages. Their country being more accessible, and their chiefs more under control than those of the Lesghis, they cannot be such systematic robbers, neither do they embark so regularly in the business of taking prisoners for sale, or for ransom, which those formidable banditti practise; but property and life are not at all more sacred in their hands, for they are continually marauding among themselves, and plundering their immediate neighbours, whenever they can; murder, it is said, is an every-day crime with them, and no stranger would be safe for an hour in their country without the protection of their chiefs, or those whom their chiefs must obey.

"These freebooters, however, are brave, and are devoted to their chiefs; they are active and patient of fatigue, but are treacherous, merciless, and rapacious towards all the world beside. They have very few good qualities, and yet they are interesting, from the many points of resemblance, in their patriarchal or feudal economy to the highlanders of Scotland, as they were in old times. There is, amongst these tribes, not only the same devoted attachment of clansmen to their chief, but among that chief's retainers one might discover the same description of attendants, gillies, and benchmen, which constituted the followers of a highland laird. The sword and the rude firelock of the chief are borne in charge by one young man, while another takes care of his cloak, and a third of his pipe. Others again are ready to assist his steps, or stand by his horse's head, on occasions of danger or difficulty. Crowds of idle hangers-on stand before his windows or lounged lazily about the doors, awaiting their lord's appearance, and start into motion with the same springing activity whenever he gives the signal for marching.

"But as the highlands of Scotland are far outdone in height and difficulty by the rugged mountains of Tālish, so does the Tālish mountaineer surpass the Scottish highlander in the strength, ease, and agility, with which he springs up the longest and most precipitous passes; even the little boys dash up the steep faces of the hills after the straying cattle, astonishing by the facility with which they move along the most dangerous places. The nature of the life and the active habits of these people have a great effect upon their general appearance. They are for the most part spare, raw-boned men, of robust, though not tall frames, with countenances not unlike the highlanders, Scotland. Their dress consists

of a large loose pair of trowsers, made of coarse grey or dark brown stuff, reaching below the ankles, and generally tied into the charucks or shoes, which are nothing more than a leathern sock drawn round the instep, and tied on by a thong passing many times round the ankles. These are made to fit, or rather to draw very tight, and appear sufficient to guard the foot against the stones, while they fly so easily as to be very pleasant to the wearer, and enable him to move along at a great pace. The only vest they wear is a sort of a long tailed vest fitted tight to the body, the skirts of which are stuffed into the trowsers, so that the bulk of the nether man greatly exceeds that of the upper parts. The head is covered by a sheep-skin cap of red or black wool. About the waist, these mountaineers wear a leathern girdle, from which depends the formidable cummeh, or Ghilānī knife; and over their shoulder they carry their matchlock, in the use of which they are very expert. The ammunition is carried in numberless rows of loops for cartridges on the breast of the vest and other parts of the person, or in small gourds called cuddoos, hollowed out to serve for powder-horn, &c. In the hand is carried a basket of plaited grass, in which is stowed provisions or plunder. Such is the complete of a Tālish highlander."

Tālish was first taken posssssion of by the Russians at the invitation of its chief Mustafa Khān, who was at enmity with Aga Mahamad Kajar, and then sent a garrison to Leukiran. They were, however, driven out of this in 1812, but returning next year, they, on the 13th January 1813, assaulted the place with 2,000 men and three vessels of war, and carried it after sustaining a loss of 1,200 men killed and wounded, among the latter of whom was the General Kutlerous. Before the war of 1826, the Russians were attacked and driven out by Mīr Hūsen Khān, son of Mustāfa Khan, who maintained himself in the district till the end of the war, when it, as far as Astāra, was given over to the Russians by the treaty of Tūrkmanchai. (*Fraser—Monteith—Holmes.*)

TAL-I-SĪĀH—Lat. Long. Elev.

A small village in Dashtistān, Fārs, Persia, 12 miles from Būshahr on the road to Firōzābād. It is protected by a small fortalice. Good water is procurable here from wells. No fuel is obtainable except dung. Slaughter cattle are procurable in small quantities, and also animals for baggage. It contains 100 houses and pays 200 tomans revenue. (*Jones—Pelly.*)

TAMĪNĀGĀ—Lat. Long. Elev.

A halting place in Persia on the road between Mashad and Herāt, 30 miles from Tūrbat and about 62 miles from Herāt. There is an excellent spring of water here and good grass. (*Connolly.*)

TANGASSIER—Lat. 28° 31′ 30″. Long. 51° 8′ 22″. Elev.

A small town on the coast of Fārs, Persia, situated under the hill called 'The asses' ears.' (*Brucks.*)

TANGĀWAN—Lat. Long. Elev.

A hill fort in Khūzistān, Persia, at the point where the Dizfūl river enters the plains. (*Rawlinson.*)

TANG-I-BĀWASH—Lat. Long. Elev.

A pass in Fārs, Persia, on the road from Firōzābād to Būshahr. It is a difficult pass, the road being for a considerable distance up the bed of a ravine. It is however practicable for guns. It can be turned by going from Akram by Haft Mūla to Kalama. (*Jones.*)

TANG-Ī-CHAKŪN—Lat. Long. Elev.

A pass in Fārs, Persia.

TANG-I-FĪRŌZĀBĀD—Lat. Long. Elev.

A pass in Fārs, Persia, on the road between Fīrōzābād and Shīrāz. It is not very difficult, and there are said to be paths by which it could be turned. (*Jones.*)

TANG-Ī-KARM—Lat. Long. Elev,

A village in Fārs, Persia, one stage north from Fars, on the road to Shīrāz. It is about a mile in length, and is surrounded with a mud wall, and has many flourishing gardens. It is 30 miles east by south of Sarvīstan. (*Ouseley.*)

TANG-I-NAREK—Lat. Long. Elev.

A pass in Fārs, Persia, one march from Dagūmbezān, on the road to Kala Sūfēd.

TANG-I-SARDĀRĪ—Lat. Long. Elev.

A pass in Irāk Ajamī, Persia, on the road from Tehrān to Shāhrūd, and 11 miles east of Kishlāk.

This is an opening across the chain of a vast spur, separated from the Elbūrz, which gradually descending into the plain runs for 16 to 20 miles in a south-easterly direction. A salt desert about 35 miles in length separates this spur from Sīāh Koh, which, notwithstanding this interruption, seems to be a continuation of the same range.

The defile of Sardārī presents an excellent defensive position, more especially at this entrance and exit; at the latter it is only a pistol shot in width; but it might be easily turned, the only difficulty in doing so being the want of water, which would have to be carried for one day's consumption, and in going direct from the district of Veramīn to that of Khar, passing by Eywānī Kēf.

"All doubts", says Ferrier, "may be set aside as to the site of the Caspian Straits. In my opinion they are to be found in the pass of Sardārī, I resided near them for twelve years, during which time I made numerous excursions into the surrounding country, especially amongst the mountains of Demāvand and Firōzkōh, and had ample opportunity of carefully considering the subject. (*Ferrier.*)

TANGISTĀNĪS—

A tribe who inhabit the country near the sea in Fārs, Persia, south of Būshahr. They are of Arab descent. There is a town called Tangistān which contains 130 houses, and pays 1,400 tomans revenue. (*Pelly.*)

TANG-I-THEIS—Lat. Long. Elev.

A pass in Fārs, Persia, on the road between Bebahān and Kala Sūfēd.

TANG-I-TUKĀB—

A defile in Khūzistan, Persia, about 7 miles north of Behbahān, by which the Jarāhī enters the plains. (*Chesney.*)

TANG-I-TŪRKĀN—

A defile in Fārs, Persia, on the road between Kūmarij and Kāzīrūn, 85 miles west-south-west of Shīrāz. It commences 5 miles from Kūmarij.

The ordinary road descends the defile on the bed of a torrent, and for the distance of 3 miles is stony and narrow and quite impracticable for guns or wheeled carriage. Rocky and precipitous heights command the road throughout, rising abruptly on both sides and continuing so till the road debouches into the plain of Kūmarij. There is another road over the

mountains which is practicable for horses, though steep in some places. The mountains here are more accessible, and therefore offer less impediment to a force occupying the right and left of the pass, and the road down the ravine could easily be made practicable for artillery. (*Ouseley—Monteith*).

TANGĪ ZANGH—Lat. Long. Elev.

A pass in Persia, on the road between Yezd and Bandar Abbāss and between Gūrch and Saīdābād. It is narrow pass of about 11 miles in length, very rocky, overrun by water and impracticable for artillery. (*K. Abbott.*)

TANG-I-ZANJĪRĀN—Lat. Long. Elev.

A pass in Fārs, Persia, about 12 miles from Fīrōzābād to Shīrāz. It is not difficult, and has a stream running down it. The heights on either side could be crowned by infantry.

TANGĪ ZARDĀWAR—Lat. Long. Elev.

A valley in Lūristān, Persia, on the road from Dizfūl to Khōramābād. It is a narrow and richly wooded valley, running up in a direction, north 20° west, for about 20 miles into the range between a line of rocks of immense height and almost perpendicular. (*Rawlinson.*)

TANG-I-ZINDĀN—Lat. Long. Elev.

A defile in Kirmān, Persia, three stages from Bandar Abbāss, on the road to Kirmān. (*K. Abbott.*)

TANG CHEVIL—Lat. Long. Elev.

A small and rich valley in the mountains of Mangasht, Persia, north of Bebahān. (*Layard.*)

TANG-SOLAK—Lat. Long. Elev.

A small and rich valley in the mountains of Mangasht, Persia, north of Bebahān. (*Layard.*)

TANG-TAKĪ—Lat. Long. Elev.

A small and rich valley in the mountains of Mangasht, Persia, north of Bebahān. (*Layard.*)

TAORŪN—Lat. Long. Elev.

A village in Khōrasān, Persia, 87 miles from Tūrshēz, on road to Shāhrūd, from which it is 84 miles distant. It is a small village, but has a fort and small gardens. (*Clerk.*)

TAP-TAP—Lat. Long. Elev.

A district in Azarbījān, Persia, situated south of Kala Zohāk on a branch of the Karāngū river, which is entirely inhabited by the Shekākī tribe. (*Monteith.*)

TAREM—Lat. Long. Elev.

A town in Lāristān, Persia, north-east of Lār, and north-west of Bandar Abbāss, on a road from the latter to Shīrāz. It contains about 12,000 inhabitants, but is a meanly built place standing in a plain on the banks of a salt river. It consists of a mud fort, surrounded on all sides by wretched huts formed of the branches of the date tree, which grows in great abundance on the surrounding plain. There are many respectable inhabitants in this place who trade to Maskāt, Bandar Abbāss, and Shīrāz. (*Kinneir.*)

TĀROM—Lat. Long. Elev.

A district of Azarbījān, Persia, situated on the both banks of Kizl Ozan and between the Elbūrz and the Masūla ranges. Tārom is divided into two districts; the upper division, which occupies a narrow tract on the right bank of the Kizl Ozan between the river and the mountains, is named Tārōmi Khelkhal, the lower, a more open country, where the hills recede farther

from the river, is called Tārōmī-pāīn. The district on the left bank of the river, stretching up to the other range of mountains, is named Pushti-Koh, and though now usually included in Tārom, is not considered properly to belong to it. Tarōmī-Khelkhāl contains about 100 villages, situated among the ravines and narrow valleys which run down from the mountains to the river. It is abundantly watered, and possessing a very warm climate, is well adapted to the cultivation of cotton, which it produces in large quantities. There are a great number of gardens and orchards also round all the villages, and the fruit which is thus grown forms one of the staple articles of export. In the mountains, too, there are mines of salt and alum that are considered of some value. The chief place in Tāromi-Khelkhāl is Weniserd, a large village, distant about one mile from the river, considerably below the point where the road from Zanjān to Ghīlān crossed it and Teshwish, upon the skirts of the hills, near Weniserd, is also a place of some consequence. A very small proportion of the villages remain in the hands of government; by far the greatest part have either been conferred in tīyūl upon the proprietors, or have been given, in lieu of pay, to the officers of the court. The inhabitants are all Turks. (*Rawlinson.*)

TARSŪ—Lat. Long. Elev.

A village on the island of Kishm, Persian Gulf, between Konasir and Laft. It is a large village producing dates, vegetables and a few supplies. (*Brucks.*)

TASH BOLĀK—Lat. Long. Elev.

A village in Khemseh district, Persia, 40 miles from Zanjān towards Miāna, from which it is 45 miles. It is a considerable village. (*Ouseley.*)

TASŪJ—Lat. Long. Elev.

A village in district of Gūnieh in Azarbījān, Persia, on the road to Tabrēz from Arzrūm, three miles from north shore of Lake Ūrūmīa. It is a considerable village, capital of the above district, embosomed in gardens and shaded by trees, some of which are respectable in size.

TATAV—Lat. Long. Elev.

A river of Azarbījān, Persia, which rises on the Kandīlān mountains, and falls into the lake of Ūrūmiā, a little south of the Iagatū. (*Rawlinson.*)

TAULEH—Lat. Long. Elev.

A plain in Khūzistān, Persia, stretching north from Shūstar, between the Ab-i-Shōrish and the Karūn towards Rām Hormaz. It is inhabited by the Makiavand branch of the Janekī Garmsar Bakhtīārīs. (*Layard.*)

TĀŪNA—Lat. 26° 42′ 15″. Long. 54° 15′. Elev.

A village in the coast of Lāristān, Persia, north of the island of Kenn and at the entrance of Charak Bay. It is built round a fort, which is erected on a rock near the beach, and is inhabited by about 180 men of the Beni Baphar tribe. It has a few trading boats, and was during the time the pirates were in power on the gulf in alliance with them. (*Brucks.*)

TAURI—Lat. 27° 38′ 52″. Long. 52° 16′ 40″. Elev.

A small town in the coast of Fārs, Persia, situated on a bay near the boundary of Lāristān. There is excellent shelter in the bay in a north-wester, and indifferently good in south-easters. It is inhabited by about three hundred and fifty Arabs of the Nasūr tribe; affords a few supplies, and has excellent water. To the north-west of the town are very extensive ruins, said to have been a Portuguese town; if so, it must have been one of importance from the appearance of the ruins. In many parts the rock has

been excavated for residences in the hot season, and the pass in the hills appears to have been fortified in a manner much beyond the abilities of the natives, at least of the present day. Wells have been also sunk to the depth of forty or fifty fathoms through the rock. Very high up on the hills reservoirs in ruins are very numerous. On the whole, it has all the appearance of having been a large and flourishing town. Several trading boats of various sizes belong to Tauri. *(Brucks.)*

TAYĪN—Lat. Long. Elev.

A river of Lūristān, Persia, which joins the Khōramābād river a short distance above its junction with the Kashghan river. *(Chesney.)*

TEDJEN—Lat. Long. Elev.

A river of Mazandarān, Persia, rising in the north slopes of the Elburz Mountains. Within 1 mile of Sārī, it is crossed by a solid and handsome bridge of 17 arches. It is very narrow, being only 24 feet wide. The stream here is broad and strong, and in floods must be very formidable. It falls into the Caspian 17 miles north of Sārī. There is a large fishery for sturgeon at its mouth. There is a bar at the mouth of the river. *(Fraser.)*

TEGHĀB—Lat. Long. Elev.

A village in Khōrasān, Persia, north-west of Bīrjān. It contains about 20 families of Arabs, and has a considerable extent of cultivation about it. *(Forbes.)*

TEHRĀN—Lat. Long. Elev.

A city, capital of Persia and of the district of Irāk Ajamī, situated on south-west of Sārī, 270 miles south-west of Astrābad, 471 miles west-south-west of Mashad, 672 miles west-north-west of Herat, 677 miles north of Būshahr, 510 miles north-north-west of Shīrāz, 224 miles north of Ispahān, ānd 500 miles north-west of Baghdād, 290 miles north-west of Kirmānshāh.

The town of Tehrān is situated in the very lowest part of an immense desert plain. There is nothing very impressive in its appearance. A city of 100,000 inhabitants, living in mud houses, and packed within a mud wall 20 feet high and four miles in circumference, cannot be a very striking object. Neither are the environs very attractive. A wide, stony plain, with mud-built villages here and there, and without lake or stream or forest, but studded with long lines of circular pits, the shafts to the great subterraneous water-courses on which, in this region, the life of animal and herb is altogether dependent, cannot of itself be very captivating. The one feature of the landscape that rivets attention is the gigantic range of the Elbūrz mountains, 10,000 feet high, which runs like a wall of the Titans to the north-east of the city, and terminates in the stupendous peak of Demāvand.

The city has the shape of an irregular oblong, and is about four miles in circumference. It is surrounded by a dry ditch, and with the exception of a few shops outside some of the gates, is entirely contained within an embattled mud wall flanked by numerous round towers in very tolerable repair, and a very broad ditch with a "khākrēz" between it and the wall.

The city cannot boast of any building of either beauty or antiquity; that of the greatest consequence is the citadel, which is fortified in the same manner as the town, and contains the palace of the Shāh and the houses of most of his court. It was originally built by Karīm Khan Zand,

and has been enlarged and embellished by succeeding monarchs. The citadel contains the Divān Khāna-Shāh or Darb-i-Khāna, as the royal residence is often styled. One of the great open-fronted halls in this edifice is richly decorated with gilding, painting and inlaid mirror-work, and supported by two fine pillars which Karīm Khān had caused to be constructed at Shirāz. The Ark comprises quarters for the soldiers, and many extensive ranges of apartments, such as the Dāftar Khāna, the Sandūk Khāna where money, splendid robes, shawls and other valuable articles are deposited in boxes; the Imārat-i-Khūrsīd or "Palace of the Sun," a handsome building in which Fateh Alī Shāh sometimes received ambassadors; the private chambers of the Shāh constituting the Khalwat Shāhī and Andarūn Shāhī, of which one compartment is called Imārat-i Sarvistān or "Palace of the Cypress Grove;" and another, the Gūlistān or "Bed of Roses." Here too is the royal Harem or dwelling place of the king's numerous wives and their female attendants, and many of the younger princes are allowed to occupy certain rooms within the Ark, which contain ten baths, two or three gardens, besides several hauz and reservoirs of different sizes, all surrounded by a wall with towers and a deep ditch. Near the gate of this citadel is the Jabeh Khāna, an armoury or arsenal, where persons are constantly employed in cleaning and repairing tofangs or muskets, topanchehs or pistols.

On passing the ditch and gate is a maidān (square), surrounded by barracks, and now occupied by 600 or 700 pieces of artillery. In the centre, on a raised platform, is an immense piece of ordnance, which was cast by Karīm Khān, and was formerly placed in an Imāmāzādeh called Shāhī Chirāgh at Shīrāz. It was afterwards brought here, and having, it is supposed, partaken of the sanctity of the spot from which it came, is respected as a sanctuary. The carriage is falling to pieces, and the Persians wish to make a new one, but dare not take the gun down, fearing that they should never be able to mount it again. Crossing this maidān, and going through a gateway ornamented with colored tiles, one enters the royal establishment, consisting of numerous courts, gardens and divān khānas, both public and private. There are six or seven mosques at Tehrān, of which the principal is the Masjīd Shāh, built, like that at Semnūn, by Fateh Alī Shāh; all the others are insignificant. There are said to be between 150 and 200 public baths and a like number of caravansaries.

The city is divided into four parishes or mahallehs: (the Mahalleh Bazaar, the Mahalleh Khai Maidān, the Mahalleh Owd Larjan, and the Mahalleh Senghilek;) and possesses five gates, named either after the districts into which they open, or from the places to which the road leads: thus, to the east, the Abdūl Azīm Gate, leading to the district and village of that name, where is a mosque, built in honour of the Shēkh Abdūl Azīm, a son of the seventh Imām. The village is situated on the site and among the ruins of the ancient city of Rhe. To the north-east, Daolat Gate, leading to a village of that name, whence Tehrān is supplied with vegetables of all kinds. To the north, Shamīrān Gate, opening towards that district, lying along the foot of the Elbūrz, and excessively fertile and populous; and Daolat Gate (royal), leading direct to the palace and generally used by the Shāh. To the west, Kasvīn Gate, leading to that city, on the high road to Tabrēz.

Large round towers are placed about 50 yards in front of four of the gates; their walls are immensely thick and strengthened by ditches and mounds of earth. The gates are still further protected by a species of outwork; the walls of the city, flanked by small towers, are in a ruinous condition; they are of course built of mud; their summits are jagged, and they are furnished with a banquette. The counterscarp of the ditch is so much the worse for wear that a Persian horse could scramble up or down in some places. The earthen round which intervenes between the scarp and the foot of the wall is the only solid part of the defences.

T hese gates are well built, with domed entrances, ornamented with colored bricks, inlaid in the shape of lions, tigers, and deeves or genii, and appear to be kept in good repair.

At the Shēkh Abdūl Azīm Gate, through which all caravans of merchandise are obliged to enter, no matter from what direction they may come, the custom-house is established, and the same dues levied both on entrance and departure.

The duty varies according to the nature of the goods: it is generally 4 karāns per load, but on same inferior articles, it is from 1 Karāns, upwards.

The revenue of Tehrān is 37,000 tomans in money, of which the custom-house pays 13,000; that of the whole province of Irāk is 1,037,000 tomans in money, besides about 108,000 kharwars of grain, straw, &c.

The bazaars are built of brick, with vaulted roofs, and whenever the court is at Tehrān, present a living and bustling appearance. As in all Persian towns, its bazaars are the only streets it can boast of; its other paths of communication are but crooked and winding alleys, so narrow that it is dangerous to meet even with a loaded ass. Sometimes these alleys have a paved gutter in the centre, flanked with high and irregular banks; in other places, from the unsound condition of a water-conduit below the surface, holes are frequent—a circumstance which is pregnant with evil and broken legs to many a horse and mule. In all cases they are full of nuisance and abominations, not the smallest of which is the number of squalid beggars who lie just under your horses feet as you pace along.

The bazaars are extensive and tolerably well filled with goods as well as people, yet they make but little show; there is not a minaret or tower in the place to give effect to the distant view; and of the two domes which it possesses, that belonging to the Shāh's mosque is alone to be perceived by the approaching traveller, from having a little gilded cap upon its head. The shops are well filled, and exhibit British and Russian goods, German glassware, hardware and cloth, and the productions and manufactures of Persia. There is in the Georgian caravanserae a shop, which has lately been fitted up in the European style, where every imaginable commodity is to be found.

From the bazars is a passage leading into a square court occupied by gunsmiths, who are skilful at their trade, and turn out very respectable weapons; but as they find much difficulty in getting money for their articles, the number they manufacture is insignificant. Next to this yard is the cannon foundry, which is one of the Prime Minister's hobbies, and is under his particular superintendence. They make very good guns, but have no artillerymen to manage them when made.

Tehrān can scarcely be called a commercial town; though where there is a court, there will always be a great consumption and a certain amount of trade. There is also a transit trade to all parts of Persia.

The population in general consists of between sixty and seventy thousand souls, but it fluctuates considerably, according to the absence or presence of the court.

The streets are not paved: in summer they are exceedingly dusty, and in wet weather almost impassable from the deep mud. The houses are built with sun-dried bricks, in the same style as is used throughout the whole of upper Persia.

The appearance of the country around the city is very dreary and desolate, being stony and barren. To the north is the Kasr-i-Kajar, a summer-house built by Fateh Alī Shāh. On a raised platform of earth, supported by terraces gradually rising in succession, and at the foot of the elevation, is a garden; it was generally tenanted during the summer by the royal harem, but the place was found so unhealthy that it has been shut up, and is rapidly falling into decay. About eight miles from the city in the same direction, at the foot of the mountains, are the yeilāks, where the British and Russian missions and most of the richer inhabitants retire in the summer, when the heat in the city is suffocating and the air almost pestiferous.

The following list of tribes in the vicinity of Tehrān is given by Shiel:—

"Shahseven—9,000 tents. Toorks. Dispersed over a large tract, according to the season, between Kūm, Tehrān, Kasvīn, Zanjān.

Kharehkanlū, Bajmānlū, Kūndeshlū, Khellij, Khoda, Bendehlū are Īls living in the town of Tehrān. 400 houses. Tūrks.

Afshar—900 tents and houses. Tūrks live between Tehrān and Kasvīn.

Tūrk-i-Māfī—100 houses and tents. Tūrks and Leks.

Paīrewend, Jellīlawend, Kakawend, Ghīasawend, Chegīnī—500 tents and houses, but chiefly houses. Leks. Live near Kasvīn.

Hedawend, Būrbūr, Sylsepūr, } 1,000 tents and houses. Leks.

Arabs of Demāwend, Kengerlū Tūrks and Leks) Kara Chūrlū. } 1,000 tents and houses.

Pazekī—2,000 tents and houses. Tūrks and Leks.

Arab—2,000 tents and houses.

Kellehkū, Gāvbāz, } 150 houses. Tūrks.

Zerger— tents. Leks. Are reputed as thieves and coiners.

Tūyūj—300 tents near Tehrān. Tūrks. A base tribe; are thieves and fortune-tellers; very poor. Dispersed all over Persia.

Kūrd Bacheh—400 tents. Leks.

Abul Hassanī, Jehan Beglū, Shadlū, } 320 tents and houses. Tūrks.

Shah Servarī—250 tents. Leks. Live to the south of Tehrān.

Nana Kellī—650 tents. Leks. Ditto ditto.

Ūsanlū—1,000 tents and houses. Tūrks live at Khar and Demāwend.

Mafī (including Pyrawend, Harūnawend, Shūīrawend, Shahverdīawend, Aspanawend) —1,000 houses. Leks. Live near Kasvīn." (*Kinneir—Malcolm—Shiel—Fraser—Holmes.*)

TEH-RŪD—
A fort in Kirmān, Persia, 40 miles north-west of Bam, on the road to Kīrmān, from which it is distant 99 miles. It is in a miserably ruinous condition, and posseses only 7 or 8 families inhabiting the meanest hovels that can be conceived, but there is a large mud caravanserae. The productions of the plain consist of grain, millet, and palma Christi, of the former the quantity is considerable. (*Christie—K. Abbott—Smith.*)

TĒJAND—Lat. Long. Elev.
A river of Khōrasān, Persia, which rises in the Elbūrz range north-west of Mashad. It is not sure what becomes of it, though both agree in saying it is lost in the desert to the west of Sarakhs. At this place it has a considerable volume of water. (*Thomson—Burnes.*)

TEKĀB—Lat. Long. Elev.
Vide Khūbbes.

TANG-ĀB—Lat. Long. Elev.
A defile in Fārs, Persia, which occurs three miles on the road from Fīrōzābād to Kāzīrūn. It is a rocky and rather fine defile leading down the banks of the stream for about one mile to the remains of a stone bridge, beyond which a short distance the road leads up the side of the valley over slippery rock, which has therefore in one part been cut into steps. The road from Fīrōzābād to Shīrāz branches off from this defile. (*K. Abbott.*)

TENACORBEN—Lat. Long. Elev.
A district of Mazandarān, Persia, which lies between the Mīāndeh-rūd and the Namak-āb-rūd. The revenue is about 2,700 tomans. It furnishes 500 foot soldiers. The productions of its low lands are rice, a little silk of a quality inferior to that of Ghīlān, and sugar; while beans, wheat and barley are grown in its high lands. It is inhabited by some of the Khojavend tribe from Ardelān and Lūristān. These are originally nomads, but now inhabit different villages moving about from one to the other as they find it convenient. They keep cattle, but employ themselves as well in the cultivation of the soil. (*Holmes.*)

TERATŪL—Lat. Long. Elev.
A district of Kūrdistān, lying apparently in Persian territory, north-west of Sehna and north-east by east of Sūlimānia. (*Rich.*)

TERE-CHAI—Lat. Long. Elev.
A pass in Irāk Ajamī, Persia, over the range which divides the drainage of the Kizl Ozan from that of the Zanjān river. (*Rawlinson.*)

TEREGORAM—Lat. Long. Elev.
A village in Ghīlān, Persia. It has a bazaar. (*Fraser.*)

TERHAN—Lat. Long. Elev.
A plain in Kirmān Shāh, Persia, on the right bank of the Kerkhāh river above its junction with the Kirrind river. (*Chesney.*)

TERK—Lat. Long. Elev.
A village in Azarbījān, Persia, 19 miles east from Tūrkmanchāi on the Tabrēz and Tehrān road. It is a pretty little place surrounded by orchards belonging to Shekākīs.

TEZENG—Lat. Long. Elev.
A village in the district of Sarvistān, Fārs, Persia, 46 miles south-east of Shīrāz. It is a large village containing 600 families and embosomed in orchards. (*K. Abbott.*)

TIKANTAPEH—Lat. Long. Elev.

A village in Azarbījān, Persia, on the main road from Tabrez to Hamādān, 32 miles from Sāīn Kala. It is situated in a valley of limited extent well watered and pretty generally cultivated. The village is named from a large irregular mound of no great height, but of considerable circuit, of which it covers the south and west skirts. It is one of the chief places in the Afghān country. (*Rawlinson.*)

TIKMEH-TASH—Lat. Long. Elev.

A village in Azarbījān, Persia, 43 miles from Tabrēz, south-east on the Tehrān road. It is a large and populous village. There is a stream running past it, and a caravanserai. (*Ouseley.*)

TIŪL—

A custom in Persia of granting the crown revenues of any town or district; the individual receiving the grant being usually entrusted with its realization, though not necessarily so. The grant also extends only to one lifetime unless otherwise specified. It is calculated that about one-fifth of the whole revenue of Persia is at present thus alienated from the crown. (*Rawlinson.*)

TOGRAJEH—Lat. Long. Elev.

A village in Kirmān, Persia, 46 miles north-west of Kirmān. About 15 miles from this village in the mountains is a lead mine called Sar-Gheli, which is worked near the summit of a hill. The metal is contained in earth and sand, which, after undergoing a washing in seven successive trenches, is smelted in the spot. Some of the earth yields two parts of lead out of 25 parts, or about 10 per cent., but a red sand found there is said to produce 50 per cent. and requires no washing. (*K. Abbott.*)

TOMBS—Lat. Long. Elev.

Two small islands in the Persian Gulf, which lie nearly close together off the western extremity of Kishm and about 25 miles distant. The northern point of the Great Tomb is in latitude 26° 16′ 28″, longitude 55° 24′; and the centre of the Little Tomb is in latitude 26° 14′ 50″, longitude 55° 16′. They are called Great and Little, and are low and flat, the larger being of the shape of an irregular triangle, the three sides being about two and half miles each, and the smaller being about one and half mile in length. They are both uninhabited and uncultivated, the small one being destitute of everything, but the larger having a little grass on the plain and a large banian tree about the centre. The large island is well stocked with antelopes, and there is good water on it. The anchorage is pretty good to the south-east and west, but on the north side a spot runs off about three-fourths of a mile, otherwise that part is steep. To the channel between it and two and half fathoms on the Basidōh flat is seven and quarter miles, but the safe channel is not more than six and half miles, as the bank shoals very suddenly at this part. The smaller island which is situated about five miles west-south-west of the Great Tomb is rocky at the west end, and should be approached with caution, otherwise it has irregular soundings of from 28 to 5 fathoms, and there is no danger elsewhere. (*Taylor—Brucks—Kempthorne.*)

TARAR—Lat. Long. Elev.

A name of the Taliyūr branch of the Tāb river of Khūzistān, Persia.

TORK—Lat. Long. Elev.

A village in Khūzistān, Persia, on right bank of the Dizfūl river, celebrated for its gardens and rich arable land. (*Layard.*)

TORLOR—Lat. Long. Elev.

A river of Mazandarān, Persia, about 10 miles east of Bārfarōsh. At the point where the road to Sārī crosses it, its bed is nearly 350 yards across. (*Holmes.*)

TOWAR—Lat. Long. Elev.

A village in Tenakorben, district Mazandarān, Persia, on the road between Amōl and Lāhijān. The houses of this place are all dispersed in twos and threes through the jungle. (*Fraser.*)

TŪDARVĀN—Lat. Long. Elev.

A village in Khōrāsān, Persia, 43 miles from Chasma Alī on the Tehrān road. It is situated in a long narrow valley, and has about 200 houses. There is no cultivation worth mentioning, as there is no suitable land and not water enough. It furnishes 200 men for the Semnūn regiment in lieu of taxes. It is situated in a narrow gorge on the banks of a stream, fringed with luxuriant foliage, the surrounding mountains being bare. There are three villages called collectively Tu Derwar, Oz Sah Derwar, and Towar. (*Morier—Holmes.*)

TŪL—Lat. Long. Elev.

A fertile plain in Khūzistān, Persia. (*Layard.*)

TŪL-TIBI—Lat. Long. Elev.

A fort in Khūzistān, Persia. It is built of mud, is the residence of a Bakhtīārī chief, and is built on a lofty mound. (*Layard.*)

TŪN—Lat. Long. Elev.

A town of Khōrāsān, Persia, 140 miles south of Nishāpūr. It is surrounded by a wall which has been recently repaired, and contains 3,500 houses, inhabited by Persians. It has handsome bazaars, mosques and caravanserais built of burnt brick, and its gardens are large and numerous. A good deal of trade is carried on; the productions are opium, silk, cotton, tobacco and fruits. Water is scarce, and the corn crops are consequently light. In years of draught, wheat for consumption is obliged to be imported. Camels and sheep are numerous, horses scarce.

H. B. Lumsden says from Bīrjān to Tūn is 53 miles over a cultivated country covered with villages. Some years ago a Persian army marched from Tūn to Tehrān in seven days. Tūn is a considerable place and supplies are abundant, but the population are principally pastoral, possessing large herds of camels and goats. Water from "karezes." (*Ferrier—Lumsden.*)

TŪRBAT HAIDARĪ—Lat. Long. Elev.

A town and district in Khōrasān, Persia, 30 miles south-east of Tūrshez, west-north-west of Khāf and south-west of Mahmūdābād. It contains 3,000 houses inhabited by the warlike Persian tribe of Garai. It is walled and surrounded by a ditch, and there are bazaars but not roofed mosques and caravanseraes. There are more than 200 villages in the district. The productions are opium, silk, tobacco and fruits.

The tribes of Tūrbat Haidari are—

Karaī or Garai	5,000 tents and houses.	All these speak Persian.
Bilōch	2,000 " "	
Leks	1,000 " "	
Miscellaneous...	2,000 " "	

The district of Tūrbat Haidarī was, during the reign of Aga Mahamad Khan, raised into a semi-independent khānate by Ishāk Khān, whence it is sometimes known as Tūrbat Ishāk Khān. Malcolm gives the following

interesting particulars of this individual:—"Ishāk Khān was born a Tājak, and was according to prejudice by birth unwarlike, but his father, who was the servant of a chief of the branch of the tribe of Kārā Tātār, had shown himself above the duties of a shepherd, which was his first employ, and had latterly been trusted with the command of a hundred men. The young Ishāk, who derived claims from the character of his father, was appointed one of the mace-bearers to his chief, whom he persuaded to depute him to Turbāt-i-Haidarī (then an inconsiderable place) to rebuild a caravanserae for the use of travellers. Having obtained a considerable sum of money for this purpose, he commenced execution of his task. But his plans, which had been long laid, now approached to maturity. He gradually converted the caravanserae he was directed to build into a square fort, and his intrigues to foment divisions in the tribe to which he was attached were so successful that by the time his work was completed, the chief who had employed him was slain by some of his own officers, and his sons were compelled to fly from the country to save themselves from a similar fate.

"These events produced feuds in the tribe of Kārā Tātār, which added to the power of Ishāk Khān, with whom all the discontented found refuge; and strengthened by these adherents, and by that wisdom which enabled him to turn every occurrence amid the revolutions which surrounded him to advantage, the shepherd's son soon became one of the most powerful nobles of Khōrasān. He had been in the early part of his career greatly aided by the monarch of the Afghāns, whose army he had joined, and whose court he had visited; but when his power increased, he ventured to throw off his allegiance, and the troubled state of the dominious of Kābal left him without apprehenson from that quarter."

A writer, who was in Khōrasān the year before that province was invaded by Aga Mahamad Khān, states "that the possessions of Ishāk Khān extend on the north to the gates of Mashad, a distance of more than a hundred miles, and they stretch almost as far south-east in the direction of Khāf. His revenue is very considerable, and he maintains a force of six thousand men, but he trusts more to policy than to arms for his future security." "This extraordinary man," he remarks, "has hitherto never failed in conciliating", when it was necessary, the good opinion and confidence of his superiors. He is dreaded and hated by those who deem themselves his equals, who have seen, with envy and astonishment, the success of all his measures, but no ruler was ever more beloved by his subjects, and "none," continues his biographer, "ever more merited to be so; for he devotes himself to them. He manages all his own affairs, and in his most remote districts there are no great renters or deputies, who have the power to oppress his people. His mind is incessantly occupied, and he was never known to spend an idle moment." "No one," this writer observes, "is intrusted with the secrets of this inscrutable man; but experience has led all to repose with confidence in his wisdom. He is the first merchant in his country, and derives from this source half as much revenue as he takes from his subjects. The integrity and regularity of his dealing is so remarkable that his bills are current not only in Khōrasān, but all over Kābal and Persia."

"His whole revenue is computed at a hundred thousand tomans (two hundred thousand pounds), thirty thousand of which is stated to be from his own estates, almost all of which he has purchased; forty thousand from

his subjects, and twenty thousand, profits of his merchandise. He is said to have three thousand camels continually on hire with the caravans between India and Persia. He exports all the dried fruits and other produce of his own estates, and imports the produce of other countries, which he sells.

"This chief," the same author adds, "reads a great deal, and is estimated a good Arabian and Persian scholar. He is thoroughly versed both in the history of his country and neighbouring nations; and he appears careful to give his sons the best possible education, particularly those by the daughter of the chief of the Kārā Tātārs, whom he married soon after the death of that noble. His politic preference of this part of his family, and his declaration that the eldest son of this high-born lady shall be his heir, has reconciled many of her tribe to his authority.

"The great relaxation which Ishāk Khān permitted himself to enjoy was, perhaps, of a nature more calculated to give stability to his power, as it advanced his reputation, than all the labour he underwent. Tūrbāt-i-Haidarī, which he had raised from an inconsiderable village into a town of consequence, was a place of great resort to pilgrims, merchants and travellers. The Persians boast (not without some reason) that they excel all other nations in the virtue of hospitality. It is natural, therefore, that they should dwell with exultation on this part of the character of Ishāk Khān, whose mehmān-khānā, or hall of entertainment, which could contain nearly five hundred guests, was always open, and from it none however low, or of whatever persuasion, were excluded. The author before quoted remarks that his hospitality and charity are so boundless that even the Hindūs who applied here are supplied with money, that they might purchase and eat apart that meal which their religion forbad them to enjoy in the society of others. Ishāk Khān is represented as delighting in this part of his establishment. He always dines with his guests, and his attentions are said to be so divided that, to use the words of a Persian author, princes and beggars are equally pleased. It is in these hours of relaxation that he displays his great knowledge of men and books, and adds, by the information he receives, to his vast stock of knowledge. We cannot be surprised that those who have for days, weeks, and months listened to his conversaton and partaken of his hospitality, should spread his name in every direction. This reputation was of itself a safeguard, for the most absolute sovereigns of Asia are themselves the slaves of public opinion; and the monarch who, without an adequate pretext, should even diminish means so justly accumulated and so nobly used, would be exposed to reproach from all who had either enjoyed or heard of the bounty of this extraordinary man. This account of Ishāk Khān is taken from the pen of one who knew and admired that chief, but it is confirmed by the information of more impartial observers; and though it may be highly coloured, there can be no doubt that it is substantially true." (*Malcolm—Rumen—Shiel—Ferrier.*)

TŪRBAT ISHĀK KHAN—Lat. Long. Elev.
See Tūrbat Haidari.

TŪRBAT-I-SHEKH JĀM—Lat. Long. Elev.
A town in Khōrasān, Persia, 91 miles on the road from Mashad to Herāt, from which it is 110 miles distant. It was named after Shēkh Jām, a

saint of repute, whose remains lie buried in a beautiful garden. It was formed of more importance, but in 1825 it was plundered by Ālāh Kūlī Khān of Khiva. It contains 200 houses, and is the chief place of a district situated in the extreme frontier towards Herāt, and is surrounded by gardens and cultivation. About 2,300 families of nomads are encamped near the mountains, seven miles south of Tūrbat, and pay their taxes on horses. The tomb of Shēkh Jām is held in great repute by the surrounding population as a healer of all ills of this world. There is a caravanshah outside the town. (*Connolly—Clerk.*)

TŪRGOVEH—Lat. Long. Elev.

A village in Khōrasān, Persia, 12 miles west of Mashad. It is a flourishing place of 800 houses. The water is good here, and fruit of all kind is abundant. (*Ferrier—Clerk.*)

TŪRK—Lat. Long. Elev.

A village in the Khalkal district of Azarbījān, Persia, 24 miles east of Tūrkmanchai. It is a large but ruinous-looking village. (*Fraser.*)

TŪRKMĀNCHAI—Lat. Long. Elev.

A village in Azarbījān, Persia, 64 miles south-east of Tabrez. Here on the 18th February 1828 a treaty of peace was signed by General Paskiwitz on the part of Russia and by Abbās Mirza on that of Persia. (*Monteith.*)

TŪRPARŪ—Lat. Long. Elev.

A river in Mazandarān, Persia, which falls into the Caspian, west of Rūd-i-Sar. It has a bed of 230 yards broad. (*Holmes.*)

TŪRSHĒZ—Lat. Long. Elev.

A town of Khōrasān, Persia, situated 216 miles from Herāt, 149 miles from Bīrjān, 197 miles from Shāhrūd, 56 miles from Tūrbat Sheikh Jām, 30 miles north-east of Tūrbat Haidarī. It is a considerable walled town, containing, according to Forster, 20,000 inhabitants, to Wolff 12,000, and to Ferrier 2,000 houses.

About 100 houses are inhabited by Hindūs from Mūltān and Jesalmīr. They occupy a quarter where they conduct business without molestation or insult. The inhabitants are Persians. The trade of this place arises chiefly from the importation of indigo and other dyes from the west, and wool, cloth and rice from Herāt, and iron wrought into thick plates. A trifling quantity of European goods are brought from Mazandarān by way of Shāhrūd, and from Ghīlān by way of Yezd. The prunes generally known as Alū Bokhāra chiefly come from Tūrshēz, and raisins and other dried fruits are exported thence in large quantities.

The district of Tūrshēz which extends about seven miles to the east of that town is very productive, and abounds in grain and fruits of all description; the grapes, figs and pomegranates of Tūrshēz being deemed equal, if not superior, to any in Persia. It also produces silk, opium, and tobacco. There are four villages dependent on it, but a considerable population of nomadic Bilōch, who number about 8,000 tents, and have very large flocks.

The revenue of this district is estimated by Malcolm in 1810 at 30,000 tomans Khōrasān nett, and by Clerk in 1858 at only £9,000. The inhabitants are chiefly Arabs and Bilōch. Formerly this district used to be much subject to inroads by the Ūzbaks. (*Forster—Wolff—Ferrier—Clerk—Connolly.*)

U.

ŪGDA—Lat. Long. Elev.

A village in the district of Yezd, Persia, 54 miles on the road from Yezd to Ispahān, from which it is 123 miles distant. It contains about 160 houses with a good serae, and is situated on the edge of a desert between two ranges of mountains running north-west and south-east. It is the last village in the district of Yezd towards Ispahān. (*Christie.*)

ŪJARŪD—Lat. Long. Elev.

A district of Azarbījān, Persia, bounded on the north by the plain of Mogān, east by the Bālā-rūd. Germi is its chief place. The inhabitants are chiefly pastoral, possessing large flocks of sheep and droves of cattle. (*Todd.*)

ŪLĀKĪS—

A tribe of the Haft Lang branch of the Bakhtiārīs, who inhabit in summer the mountains near Fellat and Semiran, and during the winter remove to the seacoast north of Būshahr. They number about 1,200 families, and were originally a sub-division of the Baidarvands, but having been long separated from them, they may now be considered a separate tribe. They accompanied Nādar Shāh in his expedition against Herāt, and afterwards settled for a short period in Kāndahar. They afterwards returned to their own country with some difficulty; and now the greater part of the tribe of Ūlākī has proceeded from Shīrāz to Tehrān, where they have since remained. (*Layard.*)

ŪNSHAY—Lat. Long. Elev.

A village in Khōrasān, Persia, 106 miles on the road from Khāff to Tabas, from which it is 82 miles distant and 285 miles from Yezd.

It is a large village with a little cultivation and plenty of good water and flocks of sheep; there is also a good serae. (*Christie.*)

ŪRIARD—Lat. Long. Elev.

A district of Azarbījān, Persia, comprising the mountainous tract between the Miāna river north and the Kibleh Kōh south. It is principally known on account of the rich lead mines in them. These mines have never been regularly worked. A thin vein of very rich grey lead ore extends through a hard schist rock close to the surface for nearly six miles, never distant more than a few inches below, but not yet found to extend much beyond that depth. This yields in a common forage 70 per cent. The hills round are covered with a low brushwood fit for charcoal, and the borders of the river supply a considerable quantity of willows and other light wood. (*Monteith—Rawlinson.*)

ŪRŪMĪA—

A lake in Azarbījān, Persia. It has a length of about 90 miles by a breadth of 30 miles, and a circumference of not less than 250 miles.

Rawlinson says the greatest depth of water found at any part is 24 feet, and the average 12 feet, but the shores shelve so gradually that this last depth is not reached for two miles; and Morier says its greatest depth is not more than four to six feet, and in some places it is scarcely 1½. But Monteith who crossed it in two directions in a boat, and consequently had the best

opportunities for judging, gives the following evidence on this point :—" Crossing from the coast to the Koin Adasay island, he found that for two miles there was only three feet water, the bottom perfectly smooth and covered with a hard blue clay; it then suddenly deepened to five feet for nearly the same distance, when it again deepened to eight; these alterations took place in steps and at once. The next increase was to 12, subsequently to 18 and 22, which was the greatest depth found. In returning their boat was carried off Gougarchene Kala off Salmast, and here was found 45 feet of water, and this is believed to be the deepest part of the lake.

The banks of the lake are only in a few places approachable without wading through dark-green salt slime and plants piled up almost round the lake.

The waters of this lake, which, like those of the sea, appear of a dark-blue colour streaked with green, according as the light falls on them are perfectly clear and intensely salt, but the quantity or exact nature of the substances which they hold in solution is not known. A great quantity of salt is deposited upon the shores, and a pavement or flooring as it were of salt might be seen covering the bottom for a considerable distance under the water. In some places there was an incrustation of salt towards the margin, from under which, when broken, thick concentrated brine rushed out, and the deposition of salt and saline efflorescence extended in some places many hundred yards from the water's edge, encircling it with a belt of glittering white. No fish or living thing as far as is known is found in this lake. The water is salter than that of the sea, and is said to be too salt to support animal life. Certainly fish brought down by the streams immediately die, and Morier is the only authority who mentions any aquatic birds, but Wagner says he found an immense number of crustacea of a peculiar description. The lake supplies the adjacent country with a salt of beautiful transparency.

According to a chemical analysis to which it was subjected by an American, Mr. Hitchcock, the water appears to hold in solution an immense number of ingredients, especially decomposed vegetable matter. This may result from the putrescence of water plants and marshy slime and mud, as well as from vegetable substances brought down by the torrents.

The specific gravity of the water is so dense that fatty bodies such as pigs do not sink in it, and this heaviness, according to Rawlinson, prevents the lake from being much affected by storms which, from its shallowness, would otherwise render its navigation dangerous. A gale of wind can raise the waves but a few feet, and as soon as the storm has passed, they subside again into their deep heavy death like sleep. Wagner, however, was informed by the natives that the lake was almost as tempestuous as the Black Sea in the spring.

No less than fourteen rivers of different sizes discharge themselves into the lake. Of these the most important are the Jagatū, Tatau, Sefichai and Ajichai.

The lake has its largest supply of water in spring, when the snows melt and the torrents flow with the greatest violence.

Notwithstanding this large discharge, the lake has no outlet, and consequently the only way its waters can diminish is by evaporation. It is not possible to form any idea of the proportion of the evaporation which bears to the supply on account of the extremely uncertain nature of that supply.

There are said to be no less than 56 islands in the lake of Ūrūmīa. The largest of these are the Sheep islands, so called from a number of these animals being transported there for pastures in winter. This cluster is composed of three large islands and five small ones. Horse island is the largest and most fertile, but its only supply of water is from tanks. Sheep island is about the same length, five miles, but seldom more than 1½ in breadth. It is composed for the most part of a fine compact but bare limestone. Here there is a small spring of water and a large cistern for rain water. Ispera is not more than 1½ mile in length, and it has more soil but no water. To the south of these there is a cluster of nine rocks of 20 or 30 feet elevation, and wood is also found in them, but they are of no other importance. In addition the peninsula of Shāhī has been sometimes called an island, notably so by Kinneir, who says it is 25 miles in circumference.

There seems to be some difference of opinion as to the increase or decrease of the lake. Fraser says he was informed that it had receded full 500 yards in 12 or 14 years, and this was attributed to the amount of water taken from its affluents for irrigation purposes, and Morier generally agrees in this opinion. Rawlinson on the contrary says there is a common tradition in the country that the lake has greatly encroached on its original extent. The low shelving shore, which now stretches far into the water, is supposed at no very remote period to have been dry land, and the increase of the water is explained by the disemboguement of the rivers Jagatu and Tatau, which were formerly absorbed in the irrigation of the plain of Mīāndāb. Another proof deduced in support of this opinion is the submersion of the causeway, which is believed to have formerly crossed the lake from Ūrūmīā to Bīnāb, but of which no trace now exists.

Morier accounts for any apparent discrepancies by the uncertain supplies of water brought down by its affluents, which are one day overflowing their banks, and on the next scarcely to be called rivulets.

No use whatever is made of this lake, though it is difficult to conceive a finer subject for inland navigation than it and its tributary streams afford. The country from Tabrēz to its bank is very level, and the river Aji which passes the town, flowing for most part of the way in a deep loamy bed, might easily be converted into, or made to feed, a canal, and thus the valuable produce of all the districts around the lake of Ūrūmīa might be brought to the capital at a trifling expense. So little is the value of this large sheet of water felt that when Fraser visited it, there was not a single boat upon it. There had been but two, and those of most clumsy construction. One of them had been wrecked only the year before, with a loss of eight men; the other had rotted at an earlier period, but no one ventured to replace them by new vessels, because they feared that the government would impose heavy duties upon the projectors, and so constantly require the boats themselves for service that they would become sources of loss instead of profit.

Wagner remarks of the lake :—"If it were in the centre of Europe, our physicians would probably send thousands of their patients, who could derive no benefit from the whole pharmacopæia, to Lake Ūrūmīa, and who knows if a plunge in its waters might not renovate them. I at all events can affirm from personal experience that ten baths in the German Ocean do not create so much stimulus in the skin, or so much exhiliration in the nerves as the water of this lake, which holds so much more salt and

iodine in solution than even the Dead Sea. You come out of its waters as red as a crab, and, moreover, greatly invigorated and refreshed. The Ūrūmīa baths would have this farther advantage over the North Sea, that its waves are not in the least dangerous, even in storms. For independently of its shallowness (it is only six feet, deep two miles from shore), so great is the gravity of the water that the slightest movement of hand or foot keeps you afloat. Stout men who stretch themselves full length on its surface, float without making any effort. Natives, however, are said never to bathe in the lake." (*Rawlinson—Monteith—Morier—Wagner—Fraser.*)

This lake has various names, *viz.*,—Daria Shāhī, Ūrūmīa, Maragha, Armanistān and Dariacheh.

ŪRŪMĪA—Lat. Long. Elev.

A town in Azarbījān, Persia, 112 miles south-west of Tabrez, situated in a noble plain 12 miles west of the lake of the same name. It is surrounded by walls and encircled by orchards which penetrate even into the heart of the town and separate the houses from each other, and every house of any importance has its gardens with rows of chinārs and poplars towering above the enclosure.

The streets are wider than in most towns, and have generally a stream of water running down the middle. The bazaar is lively, but is far inferior to that of Tabrez in size, variety of goods, and entertaining sights. The city is surrounded by a deep ditch, which can be filled with water.

Few ruins are visible in Ūrūmīa, for where any exist, they are generally concealed by the wall, which incloses each tenement like a fort. This mode of rendering each house, that is those belonging to the great, a sort of stronghold, is remarkable and very characteristic of the state of society which used to subsist in Ūrūmīa. Situated on the borders of Kūrdistān and in the midst of a "land debateable," frequented by the fierce tribes and clans of that wild country, most commonly at blood-feud with one another, it became a matter of necessity for each chief to have at least a place of refuge in case of attack from his enemies. When Mikrī and Hakārī, and Afshār and Zerza met here, as on a common neutral ground, how, without such means of defence, could bloodshed and murder be prevented, where the police is weak, or the parties are beyond its power?

Ūrūmīa has, according to Wagner, 30,000 inhabitants, but Kinneir only estimates their number at 12,000, and Fraser at 20,000.

There are five American missionaries with their wives and families stationed in Ūrūmīa for the purpose of educating the young Chaldeans of the neighbourhood.

The plain of Ūrūmīa is almost 50 miles long and 18 broad, and the eye embraces nearly its entire surface from Seir. Its extraordinary productiveness is secured by the abundance of waters descending from the snowy Kūrdish mountains, and it would be difficult to find a more exceedingly careful cultivation of the soil, a more judicious system of artificial irrigation, or a denser population. The vast area presents an endless series of villages, gardens and fields, as far as the eye can reach, offering considerable analogy to the richly cultivated banks of the Lake of Zurich, though it lacks the palatial farm houses, the cleanliness and comfort of the Swiss, as well as the blessing of their political liberty. Poverty, misery, and famine are rampant in this Persian paradise. Its unfortunate inhabitants, besides having to pay 65,000 tomans to the state treasury at

Tehrān, are fleeced by the scandalous robberies and oppression of the Persian employés and nobles to whom the caprice of the Shāh assigns the villages.

The district of Ūrūmīa contains 400 villages, and presents an extraordinary scene to a person accustomed to the treeless monotony of the plains of Mesopotamia. A more fertile district can scarcely be imagined—one vast extent of groves, orchards, vineyards, gardens, rice grounds and villages, sometimes with a village common. It much resembles the best part of Lombardy, between Milan and the Lago Maggiore. For twelve miles this town is surrounded with gardens intermingled with melon grounds, cotton and tobacco fields, the latter of high estimation, for chibouk smoking is sent in large quantities to Constantinople. *(Kinneir—Fraser—Wagner—Rawlinson—Shiel.)*

ŪSHNĀI—Lat. 36°55′29″. Long. *Elev.* 4,619.

A town in Azarbījān, Persia, south of Ūrūmīa.

It is prettily situated on the rise of the mountains at the north-west extremity of the plain, surrounded by a large extent of orchard land, and has only about 200 families, besides which there are 300 Mikri, 100 Balbas, and 100 other Kūrdish refugees in the vicinity. It is a dependency of Ūrūmīa, and formerly had, according to Rawlinsons, 1,000 houses in the town alone.

The plain of Ūshnāi is estimated by Ainsworth at from 8 to 9 miles in length and 2 to 3 miles in breadth, by Fraser at 14 to 15 miles each way, and by Rawlinson at 10 miles also each way. Ainsworth accounts for the discrepancy by supposing that Rawlinson included in his estimate part of the lower valley of the Gader, which, from the direction by which he approached Ūshnāi, may have had more the appearance of constituting part of the upper plain. Ainsworth says the plain of Ūshnāi would appear to have once been a lake, which was gradually filled up by deposits of gravel brought down by the Gader, which at the upper end of the plain attain a depth of upwards of 100 feet.

The district of Ūshnāi, says Rawlinson, has been little visited by Europeans, and merits therefore a short description. Situated at the foot of the great Kūrdistān mountains, and surrounded on either sides by an amphitheatre of lower hills, it occupies a natural basin of small extent, but of great beauty and fertility. The river Gader, debouching from the mountains by a deep and precipitous gorge, bisects the plain; and numerous other streams, which descend from the same hills, supply the means of irrigation most abundantly throughout the district. The plain is irregularly shaped, its extreme length and breadth being about 10 miles, and contains the little town of Ūshnāi and about forty other villages dispersed over the adjacent country. The inhabitants are Kūrds of the tribe of Zerzā, now reduced to about 800 houses, but numbered, before the plague which attacked this part of Azarbījān, between 4,000 and 5,000 families. The district of Ushnāi pays an annual revenue of 4,000 tomāns. The Zerzās, however, in common with all the Kūrds, are of the Sūnī religion; and thus differing in language, in manners, and in faith from their Afshār masters, submit impatiently to their dominion. They are a remarkably fine, active, and athletic race, and are, perhaps, the most warlike of the many warlike clans who inhabit this part of Persia. From their exposed position, indeed, upon the immediate frontier of Turkish Kūrdistān, they are constantly engaged

in frays with the wild tribes who inhabit the neighbouring mountains; and Rawlinson saw several of the chiefs who wore their shirts of mail day and night, and always kept their horses ready saddled, not knowing at what moment they might be called on to sally forth and repel a foray. Their common weapon is the spear. (*Rawlinson—Ainsworth—Fraser.*)

ŪSTAJALŪ—

A tribe of Persia of Turkish origin, and one of the seven tribes to whom the name of Kizlbāsh was given by Shah Ishmāil. I do not know whether any of them yet remain. (*Rawlinson.*)

ŪZKŌH—Lat Long. Elev.

A beautiful valley in Azarbījān, Persia, south-west of Tabrez, and tributary to the Ājīchai. The hills which surround it are clothed with wood, its villages are embosomed in trees, and its soil is very productive. (*Morier.*)

V.

VAKĪLABĀD—Lat. Long. Elev.

A village in Kirmān, Persia, 21 miles from Gūlashgord, on the road from Kirmān to Bandar Abbās. (*Smith.*)

VALDIAN—Lat. Long. Elev.

A village in Azarbījān, Persia, on the road between Mehrand and Khoī. Its situation is perfectly beautiful. (*Morier.*)

VARAMĪN—Lat. Long. Elev.

A district of Irāk Ajamī, Persia, east of Tehrān. It is covered with villages, and is very fertile and well watered, supplying the markets of Tehrān. (*Ferrier.*)

VAZ KERUD—Lat. Long. Elev.

A district of Kūm in Arāk Ajamī, Persia. (*Abbott.*)

VENISARD—Lat. Long. Elev.

A village in the district of Tarom Khelkhal, district of Azarbījān, Persia, 9 miles from the right bank of the Kizl Ozan. (*Rawlinson.*)

VERTAN—Lat. Long. Elev.

A village in Kōhpāh, Irāk Ajamī, Persia, 26 miles east of Isfahān. It contains only 20 families, and is surrounded with some gardens and trees. Its situation on a wide barren plain is most dreary. (*K. Abbott.*)

W.

WAIS—Lat 31° 40′. Long. Elev.

A town in Khūzistān, Persia, 35 miles above Ahwāz, on the left bank of Karūn, 13 miles below Band-i-Kīr at the bottom of a long straight reach of about 9 miles. It contains about 300 families. (*Selby—Layard.*)

WANEH—Lat. Long. Elev.

A village in Mazandarān on the Harāz river between Amol and Larījān. It is described as a pretty village, situated in a green cultivated valley. (*Stuart.*)

Y.

YAKDĀR—Lat. Long. Elev.

A village in the Jask district of Kirmān, Persia, about 25 miles east of Jask. It contains about 150 families. (*Johnston.*)

YĀKŪBĪS.

A tribe of Arab origin said to reside in the district of Ghayn, Persia.

YALTAMĪR—Lat. Long. Elev.

A village in Azarbījān, Persia, about 35 miles south from Sūj Bolāh on the road to Saridasht. It has a fortified hillock, near it in a pretty valley on the banks of the Tetawah, a stream which finds its way towards Maragha. (*Fraser.*)

YAMĀN—

A peak of the main range of the Kūrdish district of Khōrasān, Persia. (*Fraser.*)

YEICH—

A river in the Kūrdish district of Khōrasān, Persia. It is crossed on the road between Radkan and Khabūshān, and is said to be "fine stream." (*Fraser.*)

YELALE.—Lat. Long. Elev.

A village in the Sūldūz district, Azarbījān, Persia, half a mile from Tash Tappeh. (*Rawlinson.*)

YENGAGA—Lat. Long. Elev.

A village in Azarbījān, Persia, 15 miles below Syadkandī, on the Mīāna river. It is a fine village quite concealed by a profusion of gardens. (*Monteith.*)

YESHAKA—Lat. 26°33′. Long. 53°30′. Elev.

A small village on the coast of Lāristān, Persia, near the cape of the same name. It is subject to Lingah, and contains about 60 men of the Alfarish tribe. (*Brucks.*)

YEZD—Lat. Long. Elev.

A town in Persia, capital of the district of the same name.

It is situated in the middle of a plain about 50 miles broad, bounded by high ranges of picturesque mountains. The town is surrounded by a wall, but a large proportion of the inhabitants live outside. The town itself is very uninteresting, and contains hardly any building worthy of note. The only remarkable one is the Jama Masjīd, a very old building now ruined, the front of which, however, is still handsome. The bazaars are narrow and irregular, but well stocked with goods and crowded with people. The governor lives in a fortified enclosure outside the town.

Christie states the population of Yezd to have lived in 1810 in 20,000 houses, besides 4,000 more for the Gabrs; but if this estimate was correct, the numbers have since then very much decreased, as Smith, writing in 1868, says it only amounts to 30,000 souls, of whom 4,000 are Gabrs and 1,000 are Jews. A large proportion of the inhabitants are engaged in the manufacture of silk, which is said to be superior to any other made in Persia.

The raw material is obtained from the villages in the neighbourhood, and large quantities are also brought for manufacture from Ghilan. Henna and reng for dying the hair, brought in a raw state from Mīnāb and the neighbour hood of Bandar Abbās, are ground and prepared for use and exported to all parts of Persia. Sugar is also refined and sent chiefly to Ispahān.

The external trade appears to be very considerable, and the merchants of Yezd are reputed to be among the most enterprising and respectable of their class in Persia. Some of their agents have lately gone not only to Bombay, but to the Mauritius, Java, and China.

The manufactures of Yezd consist of Kasb and Aluhī (two sorts of silk cloth), and are superior to any of the kind in Persia; the Guebres also make excellent candied sugar, and the numuds or felts from Taft (a small village within 8 miles) are equal to the best made at Kirmān.

Sheep are brought to this place from Shīrāz, and grain from Isfahān. There are at least fifty thousand camels in the city; and a donkey will here sell as high as fifteen tomans or fifteen pounds sterling. The city has a mean appearance, and has once had a wall, part of which still remains. (*Christie—Smith.*)

YEZDANABAD—Lat. Long. Elev.

A village in the district of Kirmān, Persia, 55 miles from Kirmān, and 162 miles from Yezd, on the road between them. It contains 35 families, and has some cultivation of wheat, barley, cotton, and millet. *(K. Abbott.)*

YEZDIKHĀST—Lat. Long. Elev.

A village in Irāk Ajamī, 80 miles from Ispahān, on the road to Shirāz. It is the border village of Irāk Ajamī towards Fārs.

It is most fantastically situated on an isolated rock of conglomerate, 600 yards long by 50 yards wide, and contains some 300 houses, but those are merely mean mud huts. The bread made at this village is celebrated throughout Persia. Before the Afghan conquest it was a place of some consequence, but, since then, it has never resumed its prosperity. It is celebrated as the place where Zaki Khān Zand was assassinated in 1779. *(Kinneir—Ouseley—Morier—Malcolm—Chesney—Clerk—Taylor.)*

YOKĀRI BĀSH—

A division of the tribe of Kajars, Persia.

YŪNŪ—Lat. Long. Elev.

A village in Khōrasān, Persia, situated about 50 miles from Sabzvar, on the road to Nishāpūr in a small valley, through which a stream winds, the water of which is slightly brackish. *(M. S. Route.)*

Z.

ZAFARŪNĪ—Lat. Long. Elev.

A village in Khōrasān, Persia, 40 miles west of Nishāpūr, 20 miles east of Sabzvar. It is a wretched village protected by a mud wall containing 44 inhabited houses and a ruined caravanseraeshah, the largest in Persia. It is

situated on a vast plain covered with low bushes and rough grass which requires only man's care, and a supply of water that could easily be brought from the hills, to be clothed with smiling crops. There is a small fort here and a post-house, and the ruins of an immense caravanserae said to have once been the grandest in Persia. It was built of immense strength with foundations of solid masonry and walls eight feet thick. When Pelly visited this place, a new caravanserae was being built out of the material of the old one. Zafarūnī is nearest stage to the famous turquoise mines of Nishāpūr, which are about 24 miles distant. (*Clerk—Pelly—Ferrier—Eastwick—Connolly.*)

ZAGHA—Lat. Long. Elev.

A village in Kirmānshāh, Persia, 92 miles from Kirmānshāh, 11 miles from Hamādān, on the road between them. It is small, is surrounded by a wall, and has some rich cultivation belonging to it. (*Taylor.*)

ZALLI—Lat. Long. Elev.

A village in Persia on a road between Shūstar and Ispahān by Gotvand, Andakan, Shunbar, Bazūft and Char Mahl.

ZAMARŪD—Lat. Long. Elev.

A river in Irāk Ajamī, Persia, 40 miles east of Tehrān. The water is brackish, and the river is nearly dry in the summer. (*Clerk.*)

ZAM-ŪD-DĪN—Lat. Long. Elev.

A village in Kirmān, Persia, 45 miles from Yezd and 195 miles from Kirmān, on the road between them. There is a fine caravanserae here of circular form with six flanking towers. The water here is very salt. (*Smith.*)

ZAND—

A tribe of Persia, at one time the ruling tribe of that country. Lūtf Alī Khān was the last of the Zands.

ZANDĀBĪ—Lat. Long. Elev.

A village in the Būshahr district, Fārs, Persia. It contains 100 houses and pays 100 tomans revenue. (*Pelly.*)

ZANDĀNA—Lat. Long. Elev.

A village in Fārs, Persia, 50 miles from Shirāz, on the Fīrōzābād route to Būshahr. (*Monteith.*)

ZANDASHT TĀGH—Lat. Long. Elev.

A hill in the district of Ūrūmīa, Azarbījān, Persia, over the west side of Lake Ūrūmīa.

ZANGAWĀN—Lat. Long. Elev.

A plain in the Pūsht-i-Koh district, Lūristān, Persia, on the bank of the Kirrind river, and on the road from Zohāb to Khōramābād. It is a favorite camping ground of the Pūsht-i-Koh Lūrs. (*Rawlinson.*)

ZANGHUDA—Lat. Long. Elev.

A halting place in Khōrasān, Persia, 60 miles from Shāhrūd, 98 miles from Tūrshez, on the road between them. There is a well of water here, but it is slightly brackish. Firewood is abundant, but the encamping ground is confined. (*Clerk.*)

ZAN-I-TAN—Lat. Long. Elev.

A halting place in Yezd district, Persia, 54 miles from Yezd, on the Kirmān road. There is a ruined caravanserae here which stands alone in a desert, and the only water to be had is from a small spring, dark-coloured, brackish, and bitter with a strong bituminous smell and a most disagreeable taste. (*Gibbons.*)

ZANOBĪ—Lat. Long. Elev.

A village in the island of Kishm, in the Persian Gulf, situated 1½ miles inland and about 18 miles from Laft. It contains about 100 inhabitants, and cattle and poultry are procurable. (*Brucks.*)

ZARGHĀN—Lat. Long. Elev.

A village in Fārs, Persia, 15 miles north of Shirāz, on the road to Yezd and Ispahān. It contains 600 or 700 houses and 2,000 inhabitants. Soap and 'dangārī' are manufactured here; wheat and barley are cultivated here, and vegetables. The inhabitants possess mules and donkeys which they let out on hire as carriage animals. Most of the muleteers of Southern Persia come from this village. It is also called Zargūn. (*Pelly—Morier.*)

ZARNAH—Lat. Long. Elev.

A village in Kirmānshāh, Persia, on the road from Zohāb to Khūzistān. It is 28 miles south of Gīlān and 40 miles from Chārdāwar. It is situated on a barren plain. There are extensive ruins in its vicinity. It is 2 miles distant from the Gangīr river. It is inhabited by the nomadic tribe of Kalhūr. (*Rawlinson.*)

ZALĀKĪ—Lat. Long. Elev.

See Bakhtīār s.

ZANGENAH—

A tribe of Janēkī Garmsar Bakhtīārīs, who, according to Layard, inhabit the plain of Bāgh-i-Malik in Khūzistān, Persia (*see Bukhtiarīs*). Baron DeBode however says it is a Kūrdish tribe, brought here from Kirmānshāh by Nādar Shāh at the time when he transplanted the Bakhtiārī to the Tūrkman frontier. The colony of Zangēnah originally consisted of 2,000 families, which from various causes are now reduced to 400. (*Layard—DeBode.*)

ZANGIĀBĀD—Lat. Long. Elev.

A village in Kirmān, Persia, about 13 miles north-east of Kirmān. (*Abbott.*)

ZANJĀN—

A river of Khamseh, Persia, which rises in the plain of Sūltānia, and after a north-west course of 70 miles, passing the town of Zanjān, whence it takes its name, joins the Kizl Ozān at 6 miles below Darband. (*Chesney.*)

ZANJĀN—Lat. Long. Elev.

A town, capital of the Khamseh district, Persia. It is situated at the opening of a mountain glen, and is an imposing looking place surrounded by a mud wall with flanking towers. It contains about 20,000 inhabitants, who are said to be the most mutinous and troublesome in all Persia, this being the stronghold of the Bābī sect. (*Fraser—Kinneir—Ouseley—Stuart—Holmes—Eastwick.*)

ZANJĪRAH—Lat. Long. Elev.

A village in Azarbījān, Persia, on the road from Khoī to Marand. It is beautifully situated amongst rocky high lands of the most picturesque forms. This place has the reputation of being excessively sultry from being surrounded on all sides by mountains. (*Morier.*)

ZANJĪRĀN—Lat. Long. Elev.

A village in Fārs, Persia, 21 miles from Firōzābād, on the road to Shīrāz It is situated in a deserted tract and surrounded by thick jungle. Ordinary. supplies are obtainable, and good water is found in a brook flowing through the plain. (*Jones.*)

ZAVIEH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, on the road from Tehrān to Hamādān. It is a large village surrounded by numerous others and by a corresponding extent of cultivation. It is situated at the edge of the desert. (*Morier.*)

ZAWĪZAH—Lat. Long. Elev.

A village in Khūzistān, Persia, on the left bank of Dizfūl river. It is celebrated for its gardens and rich arable land. (*Layard.*)

ZEDIC—Lat. Long Elev.

A village in Ghīlān, Persia, 8 miles from Fomen at the foot of the Masūla pass. (*Monteith.*)

ZEIM—Lat. Long. Elev.

A valley in Kirmān, Persia, 52 miles from Kirmān, on the road to Shahr-i-Bābak. (*Gibbons.*)

ZEMŪJĀN—Lat. Long. Elev.

A village in Ghīlān, Persia, 22 miles east of Lahījān. It is a large place and has a bazaar. (*Fraser.*)

ZĒRĀB—Lat. Long. Elev.

A village in Mazandarān, Persia, about 20 miles north of the Āk Gadūk pass. The houses in this village are long sheds thatched with branches, leaves and rice straw and by no means weathertight. One end, appropriated to the bipeds of the family, is built of logs cemented with mud. It is situated on the river Talār, which often inundates it; hence its name Zērāb, under water. (*Stuart.*)

ZERBATĪĀH—Lat. Long. Elev.

A village in Lūristān, Persia, 12 miles north-east of Badrai. It is celebrated for its date groves, and its soil is favourable for the growth of orange and lemon trees. The land produces grain of various kinds, and cotton and hemp; but the country is so frequently exposed to the depradations of the Arabs, that its inhabitants engage little in its cultivation. (*Layard.*)

ZERDAN—Lat. Long. Elev.

A plain in Fārs, Persia, in which there is a fresh water lake. No clue is given to the situation of this plain. (*Chesney.*)

ZEREND—Lat. Long. Elev.

A district of Irāk Ajamī, about 45 miles south-west of Tehrān, on the road to Hamādān. It is a large district comprehending a number of fine villages which afford abundant supplies. The horses of the Persian artillery and cavalry are often quartered here on account of the forage and supplies procurable. Morier talks of the desert of Zerend which is destitute of water. (*Fraser—Morier.*)

ZERĪBĀR— Lat. Long. Elev.

A lake in Persian Kūrdistān, about 8 miles east of the frontier line on the road from Sūlimanīa to Sehna. It is surrounded by a swamp for a mile all round it except on the side nearest the mountains, but the water in the centre is a clear blue. There are numbers of wild fowl. It is frozen over in winter. The plains around it are a favourite summer resort of Jāf Kūrds. (*Rich.*)

ZERREH—Lat. Long. Elev.

A village in Irāk Ajamī, Persia, 45 miles from Hamādān on the road to Tehrān. It contains about 250 houses, and is situated near a stream of very good water. (*Ferrier.*)

ZERZA—
A tribe of Kūrds who inhabit the district of Ūshnae, Azarbījān, Persia. Their numbers are now reduced to about 800 houses, but before the plague which attacked this part of Azarbījān, they numbered some 4,000 or 5,000 families. (*Rawlinson.*)

ZETŪN—Lat. Long. Elev.
A village in Khūzistān, Persia, 15 miles south of Bebahān. It comprises about 2,000 inhabitants, and is situated in a pleasant valley fertilized by both the branches of the river called Zohreh, and Hindīān, or Tāb, which here form a junction. There is also a district of Bebahān of this name enclosed by a range of low hills, and admirably watered by the river Zohreh, from which numerous canals and water-courses are also derived. The land devoted to rice grounds yields abundant crops of a superior quality. Cham is the principal village, and there are several others.

Zetūn is bounded to the east by another range of sandstone hills, the west faces of which are exceedingly steep, to the east however they are very little above the level of the plain of Zetūn. Zetun is bounded to the east by another range equally precipitous, to the west however they unite almost insensibly with the plain of Bebahān. There are the Zetūn hills. Their sides are furrowed by a thousand torrents, and the roads across them are on the west side very difficult. (*Kinneir.*)

ZETŪNABĀD—Lat. Long. Elev.
A village in the Pēsh Koh district in Azarbījān, Persia, on the left bank of Kizl Ozan. It is inhabited by Amberlu Kūrds settled here by Nādar Shāh. (*Rawlinson.*)

ZIADOGLU—
A division of the Kajars who were settled by Shāh Abbās at Ganjah in Russian Armenia and remain there still. (*Malcolm.*)

ZĪĀRAT—Lat. Long. Elev.
A village in Astrābād, Persia, 12 miles south of Astrābād, on the road to Shāhrūd. It contains 50 wood houses, and is romantically built on a small hill coming out into the centre of the narrow valley. At the foot of the village in a neat burying ground is the tomb of Imāmzāda. A quick clear stream runs past it, and on either side rise high and richly wooded mountains. (*Connolly.*)

ZIBEH—Lat. Long. Elev.
A village in Khūzistān, Persia, on the left bank of the Dizfūl river. It is celebrated for its gardens and rich arable land. (*Layard.*)

ZINDARŪD—Lat. Long. Elev.
A river of Irāk Ajamī, Persia, which is said to rise in the Koh-i-Zard mountain, west of Ispahān, and passing that city is lost in an extensive marsh called Gao Khaneh, about 60 miles east of Isfahān. It is crossed at Ispahān by a bridge.

ZOHĀB—Lat. 34° 35′ 22″. Long. Elev.
A town in the district of the same name, Persia, south-east of Sūlimānia, and west-north-west of Kirmānshāh.

It is described as a miserable place, having now barely 30 tenable huts, though formerly it contained 1,000 houses. The climate of Zohāb is proverbially unwholesome, and the water, though clear and not unpleasant to the taste, contains some pernicious mineral component that, if indulged in for a short time only, seriously affects the traveller. To the natives,

however, it is not so baneful, but they are nevertheless aware of its bad qualities, for they recommend a raw onion to the stranger before a draught is indulged in. The water of the Shirwan, Holwan, and Zemkan is alike deleterious, both to men and cattle, as indeed are, with few exceptions, the whole of the springs which have their origin in this part of the Zagros range. Fevers are very prevalent, caused by the marshy nature of the district; and excepting amongst the nomad tribes but few individuals wear an aspect of health. During the summer, the heat is excessively oppressive, and the myriads of annoying insects that infest the locality are represented as almost beyond endurance. A cooler atmosphere can, however, be reached in a few hours, and that luxury,—ice,—is attainable all the year round by sending to the mountains above. (*Rawlinson—Jones.*)

ZOHĀB—Lat. 34° 36′ 22″. Long. Elev.

A district of Persia lying on the frontier between Sūlimānia and Kirmānshāh.

It is of considerable extent, lying at the foot of the ancient Zagros. "It is bounded on the north-west by the course of the river Diāla, on the east by the mountains, and on the south by the stream of Holwān. It formed one of the ten pāshāliks dependent upon Baghdād until about sixty years ago, when Mahamad Alī Mīrzā, prince of Kirmānshāh, annexed it to the crown of Persia. At the treaty concluded between Persia and the Porte in 1823, it was stipulated that the districts acquired by either party during the war should be respectively surrendered, and that the ancient frontier-line should be restored, which had been established in the time of the Safavī monarchs. According to a subsequent treaty, Zohāb ought certainly to have been given up to the Turkish authorities, but Persia had neither the will to render this act of justice, nor had the pāshā of Baghdād the power to enforce it; and Zohāb, although still claimed by the Porte, has thus remained to the present day in possession of the government of Kirmānshāh.

"Zohāb having been acquired in war is Khālsah or crown land. It has been usually farmed by the government of Kirmānshāh, at an annual rent of 8,000 tomans (£4,000) to the chief of the Gūrān tribe, whose hardy Īliāt inhabit the adjoining mountains, and are thus at all times ready to repel an attack of the Ōsmānlīs. The amount of its revenues must depend, in a great measure, upon the value of rice and corn, its staple articles of produce; but in years of plenty, when the price of these commodities is at the lowest possible rate, a considerable surplus will still remain in the hands of the lessee. The revenue system in this district is simple, and more favorable to the cultivators than in most parts of Persia. It is thought derogatory to the chief to take any part of the cultivation into his own immediate hands. He distributes grain to his dependents, and at the harvest receives as his share of the produce of rice two-thirds of corn in consequence of the water consumed in its irrigation, which is the property of the landlord or of government, and is rarely to be obtained without considerable expense and labour.

"The rice-grounds of Zohāb are chiefly irrigated by an artificial canal, brought from the Holwān river, a distance of about 10 miles. The canal is said to have been an ancient work; but was repaired and rendered available to its present purposes only about a hundred years ago by the same pāshā who subsequently built the town of Zohāb.

"The revenues accruing to the chief averaged 10,000 tomans annually, of which the following is a rough statement :—

		Tomans.
From produce of rice, 2,000 kharwars, at 2 tomans per kharwar	...	4,000
Ditto wheat and barley, 2,500 kharwars, at 1 toman per kharwar	...	2,500
Rent of the kāravānserāi of Sar Pūl, which includes the transit duty upon merchandise and the profits arising from a monopoly of the sale of grain to the Kerbelāi pilgrims	...	1,000
Rent of the kāravānserāi of Kasri Shirin	...	200
Contract for the daroghah-gari of Zohāb; the emoluments of this arising from the rent of shops in the Zohāb bāzāar, and several petty items of taxation	...	800
Fees exacted from the Iliyāt of Khurdistān for permission to pasture their flocks during the winter in the grazing-grounds of Zohāb ...	...	1,000
Growth of cotton, rent of mills, orchards, and melon-grounds, value of pasturage, &c., &c.	...	500
TOTAL	...	10,000

"Under the Turkish rule Zohāb yielded, with its dependencies, an annual sum of 30,000 tomans, but it then included several fertile and extensive districts, which are now detached from it, and there were also above 2,000 ra'yats resident upon the lands; whereas at present this number is reduced to about 300 families, and the great proportion of the cultivation is in the hands of Gūrān Īliāt, who, after sowing their grain in the spring, move up to their summer pastures among the mountains, and leave only a few labourers in the plains to get in the crops. The soil of Zohāb is naturally very rich; but owing to the little care bestowed on its cultivation, a tenfold return is considered as good. Manure is never employed to fertilise the lands. After the production of a rice-crop, the soil is allowed to lie fallow for several years, in order to recover its strength, or is only sown with a light grain. The interval between two rice crops upon the same ground is never less than seven years, but even this is said to exhaust the soil. Wherever the extent of the lands will admit of it, an interval of fifteen years is allowed.

"The grain of Zohāb is principally disposed of to Arab and Turkish traders from Baghdād. They buy it as it lies stacked upon the ground, and conveying it to Baghdād upon mules and camels, without paying any export duty, realise a considerable profit. Scarcely a fifth part of the arable land in this district is now under consideration, and certainly the revenues might be raised, with proper care, to ten times their present amount.

"The town of Zohāb was built about a hundred years ago by a Turkish pāshā, and the government continued to be hereditary in his family till the conquest of the pāshālik by the Persians. The capital was surrounded by a mud wall, and may have at first contained about 1,000 houses. From its frontier position, however, it has been exposed to constant spoliation in the wars between Turkey and Persia, and is now a mass of ruins, with scarcely 200 inhabited houses. There are about twenty families of Jews here, and the remainder are Kūrds of the Sūnī sect." (*Rawlinson.*)

ROUTES IN PERSIA.

No. 1.

A'MOL TO TEHRAN.

On quitting A'mol for Párus, the road leads in a south direction for eighteen miles along the western bank of the Herhaz, and at the sixth mile enters a valley 400 yards broad, through which the stream flows to the plain. A low range of wooded hills slopes to the water's edge on either side of the river. The road then runs along the bed of the stream, and at the eleventh mile, the valley closing in on both sides, the road ascends the left bank of the river by a narrow causeway, in some places not more than three or four feet broad, cut in steps on the side of the hill, and formed of layers of wood and stone placed on deep clay, the natural soil of the hill. This causeway, although lately repaired at considerable expense by one Hájí Sáleh, a merchant of A'mol, is almost impassable to horsemen and laden mules, and is fast falling into utter decay, numberless mountain streams, and the incessant rains of the country, having washed away in many places the materials of which it is made. The remains of an ancient and more substantial road, built up against the solid rock on the other side of the stream, are visible, and are probably the work of Sháh 'Abbás; but earthquakes and torrents have nearly destroyed it, and travellers prefer the modern causeway, although the distance by it is greater. At the thirteenth mile the road again descends to the bed of the stream, but occasionally runs over causeways similar to the one above described, but shorter in extent. The hills cease to be wooded within about two miles of Párus, a ruined and deserted building, which may once have been a caravanserai. Supplies, in small quantities, are procurable here, but with great difficulty.

Beyond Párus, still pursuing a southerly course, the road improves from the hardness of the rock over which it passes and from the dryness of the climate. It is, however, in some places only a narrow pathway, built upon or scooped out of the face of a perpendicular rock overhanging the torrent. Frequent accidents are said to occur from land-slips and fragments loosened by sudden thaws in the mountains. Between Párus and Karú,* the stream is crossed in two places by wooden bridges, near the remains of stone ones, which have been swept away by the torrent. At Karú some caves, cut in the side of the hill, afford shelter to the traveller, but supplies are not to be procured.

Four miles beyond the caves of Karú the mountains close in on both sides of the Herhaz, which here runs in a deep and narrow channel between walls of perpendicular rock. The pathway, in some places not more than three feet broad, is scooped out of the face of the rock about 200 feet above the torrent. This strong natural defile, about a mile in length, is said to be the only entrance on the northern side into the district of Láriján. Beyond the defile the road improves, and after the twelfth mile, at Waneh, it turns south-west, and passes through several fine villages at the immediate south-eastern foot of Mount Demávend, forming the district of Amírí.† Before it reaches Ask,‡ eight miles farther, the stream is crossed in six places by wooden bridges.

At a short distance from Ask the road leaves the river, and ascends the southern shoulder of Demávend. The ascent is steep and rocky. The point at which the road turns the shoulder of the mountain is about 1300 feet above the stream. This road is impassable in winter, when horsemen cannot approach Láriján in this direction, but foot passengers contrive to scramble over the rocks immediately

* Kharoe, in J. Arrowsmith's map.—F. S.
† Commander's District.—F. S.
‡ Asek (J. Arrowsmith). Ouseley, iii. 329.—F. S.

above the bed of the river. The descent is comparatively easy, and much shorter than the ascent; but the road is execrable, being almost blocked up with masses of rock and half-frozen snow. Near the foot of the mountain, the river is joined by a rapid stream called the Lár, flowing from the north-west. This is crossed by a stone bridge. The road thence ascends the bed of the Herhaz, which is here a mountain torrent; and for the last two or three miles before we arrive at Imám-Zádeh Háshim,* which marks the summit of the pass,† the steep and rocky pathway is scarcely practicable to a laden mule. The snow was deep on the northern face of these mountains on the 21st April.

From Imám-Zádeh Háshim the descent is gradual, the road takes a westerly direction, and after four miles turns to the south into a rich valley, with a fine stream running from the north, on which is situated the village of A'lí, also called Táki-zumurrud,‡ from a garden-place, now in ruins, erected near the spot by Fat-h-'Alí Sháh. Near the village of Rúdehán, about six miles beyond 'Alí, the road joins that which leads from Jáj-rúd to the village of Demávend on the main road to Tehran.

No. 2.

A'MOL TO TEHRA'N—5 MARCHES.

1. PARAS—16—

The road ascends the course of the Haráz, either up its bed or through thick jungle on the left bank. Near the first defile, where the Haráz bursts its way through romantic rocks, the narrow path is carried by ill cut steep steps through deep mud, several hundred feet above the valley. This is more difficult than *any* part of the Sari road. Another path, said to be still worse, winds above the right bank of the river.

2. CAMP NEAR A CAVE—

In an hour the road crosses the Haráz by a bridge, then turning south-west enters a wild pass, without a particle of vegetation, and with black fantastic crags on each side of the river. It then passes a succession of steep pathways cut out of the side of the hill, so narrow that they will not admit of a mounted man passing. It then enters some green fields, near which in a cave is the halting place.

3. ASK—

The scenery for the first 10 miles is as wild as, and far more magnificent than that of yesterday. The path in many places is so narrow that it is difficult to pass. There is a gorge a quarter of a mile in length, which is sublime beyond description. Perpendicular precipices, scarcely 20 feet asunder, rise to the height of 100 feet on each side of the foaming Haráz. The path is 3 feet broad, and there is a passage, just high enough to be practicable for a loaded mule, scarped out of the face of the rock 250 feet above the torrent: the parapet is only 6 inches high, and the chasm below is awful. Pass village of Waneh on a green cultivated valley: higher up on right bank of the Haráz are several considerable valleys.

4. AH, 20 miles, 9 hours—

The road commences by a difficult ascent over a shoulder of Mount Damávand of an hour. The descent is extremely steep and toilsome, among rocks and stones to the Haráz; thence it ascends the bed of the river, fording it 30 times in 2 miles, and increasing in difficulty at every step to the head of the pass. (Thence a road goes to Damávand.) Thence the road descends into a well cultivated valley, with one bad bit of road to Ah.

5. TEHRÁN—

The road joins the Tehrán and Damávand road at 5 miles from Ah. (*Ouseley.*)

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* The Imam's son Háshim.

† This is the line of separation of waters flowing north to the Caspian, and south towards the plain of Persia, and may probably be estimated at 7,000 feet above the sea, or 3,000 nearly above Tehran.—ED.

‡ The Emerald; Portico or Cupola.—F. S.

No. 3.

ARDABIL TO ZANJAN—11 MARCHES.

1. KUREHIM—6 hours, S. S. E.—
The road is good through a cultivated country.

2. SANGAVA, S. S. E.—
The road lies through a dreary, cheerless track.

3. IRIS, S. S. W.—
The road is through a well cultivated country.

4. AHMADÁBÁD
The road is through a well cultivated country.

5. PARAS, S. S. W.—
The road descends gradually.

6. MAMAU, S. S. W.—
Descend to the Kizl Ozan, which cross by an easy ford 3 miles from Paras.

7. AK-KAND—
At this point the road enters the Tabréz and Tehrán road, *vide* No. 133, whence to Zanjan is 4 marches. (*Morier.*)

No. 4.

ARZRUM TO TABRÉZ—16 MARCHES.

1. HASAN KALA—
The road crosses some chalky hills, and then enters the plain of Hasan Kala.

2. KHORMAZU—
Cross river Múrts at starting, pass village of Kopri Koi, and cross Aras at junction with Múrts by bridge of Chobán Kopri. This valley is in a well-watered plain sloping to the Aras.

3. DAHAR—
The road is excellent, and all the streams are bridged. It goes through a well-watered and fertile country; pass village of Deh Baba, then come to defile of Kara Darband, a deep narrow gorge, on each side of which rise red rocks, jagged and broken into a hundred pinnacles overhanging the path. A few miles beyond come to the Baghaz-i-Dahar, a narrower but less imposing pass; thence there is a steep ascent followed by a few miles of upland valley.

4. MÚLA SÚLIMANÍA—
The road ascends for two hours.

5. KARA KÍLÍSA—
Pass Toprak Kala to the north. The road winds about a great deal to avoid, marshy spots.

6. UCH KÍLÍSA—
The road goes along the banks of the Morád Chai the greater part of the stage, and fords it a little below Uch Kílísá, close to a two-arched bridge.

7. BAYAZID—

8. KILÍSA—

9. KARA AINA—
The road crosses the plain of Chaman-i-Kazligúl, and then traverses a dreary defile hemmed in by volcanic rocks, and then crosses a hill and descends into the large plain of Chaman-i-Chalderán.

10. ALI SHEKH—
The road goes through defiles the greater part of the stage.

11. PEREH—
The road goes through a narrow valley into the plain of Khoi.

12. KHOI—6 miles.
The road goes over a plain.

13. HAJI SYAD—
The road on leaving is 20 feet broad, and with an avenue of willows for 2 miles, but is intersected by water-courses. Ford the Otur river a little above a bridge, and then ascend from the plain.

14. TASOJ—
The road ascends a wild rocky defile, from the summit of which Urúmịa is visible. The descent, the roughest and most precipitous on this route, is into a plain which is crossed for 14 miles.

15. SHEBESTER—
The road skirts the lake of Urúmía at the distance of 2 to 3 miles.

16. TABREZ—
The road crosses a large plain. (*Stuart.*)

No. 5.

ASLANDŪZ TO ARDABĪL.

5 marches.

As far as Aktapeh, *vide* No. 113.

2. ARIJEH S. S. E.—
The road leaves the Tabrez road to the west. At about 16 miles the road crosses the Kárạ́ sú, and then arrives at the village of Dádá beglú and passes Lárí to the west; it then passes Lahar.

3. ARBAB, E. S. E.—
Water from a stream.

4. KOHNAK KARAM, S. E.—
In this stage the road comes to a very steep, rocky and dangerous ascent, which is not practicable for laden animals.

5. ARDABIL, S. E.—(*Morier.*)

No. 6.

ASHRAF TO AMOL.

4 marches, 74 miles.

1. FARAHABUD—27 miles—
The road lies through jungle by a narrow rugged path, obstructed with stumps of trees and marshy land to Karatepeh; it then goes to the Caspian and continues along its shores.

2. MASHAD-I-SAR . 22 miles—49 miles—
The road goes along the sands of the Caspian for 7 miles to the Siah Rud, which is crossed by boat; at 17 miles cross the Tatar by boat; at 18½ miles further the Mir-i-Rud, whence the road leaves the beach and goes through fields and jungles to the river Bábal at 22 miles, which is crossed to Mashad-i-Sar.

3. BARFAROSH . 7 miles, S. 56 miles—
At 5 miles pass villages of Pázavar and Hamza Kala, then 2 miles Bārfarosh.

4. AMOL, 18—74 miles—
The road goes for 1½ miles along the right bank of the Babal, then west-south-west over the causeway; at 7½ miles cross a small stream and village of Kasam Begi, and half way, just before arriving, cross the Harhaz river by a ford below the bridge. (*Ouseley.*)

No. 7.

ASTRÁBAD TO SARI.

5 stages, 98 miles.

1. KURDMAHALA 23 miles... W. N. W.—
   The road lies over the Sháh Abbás causeway, but it is very ruinous and in many places it quits it to take to the clayey soil of the forest. The road is through thick jungle of lofty forest trees and impenetrable undergrowth, with at times openings with cultivation. Some supplies are procurable here.

2. NOKANDEH—14 miles—37 miles.
   The road in this stage is similar to the above.

3. ASHRAF. . 26 miles...63 miles—
   The road nearly the whole way keeps either upon or by the side of Sháh Abbás's causeway through dense jungle. There is another road to the north by the sea-side, but it is in a desert, and dangerous without a guide.

4. PUL-I-SAR-I-NIKA ..17 miles W. S. W. .80 miles—
   The road keeps to the causeway the whole way. and is very good. As Nika is approached, the mountains and forests retreat to the south, leaving the country comparatively open.

5. SARI .18 miles.. 98 miles—
   The road goes along the causeway, which resembles a well-metalled English road, being raised in the middle and having hollows or drains along the sides. For three or four miles there is cultivation extending to a great distance on either hand; then a deep forest is entered, which continues for 8 miles, when the country again opens into a wide extent of rice-fields. At one mile from Sari the Tejand river is crossed by a good bridge of 17 arches.—(*Fraser*).

No. 8.

ASTRABAD TO TEHRAN.

12 Marches.

1. MIANDARA—16 miles.
   As far as Kafshigeeree we retraced the road by which we had arrived; then turning towards the mountains, and travelling through the forest about four miles further, we came to the village of Miaunderreh, distant sixteen miles from the city. It is prettily situated in a valley on the banks of a small stream.

2. MEGASSE—16 miles.
   The road for about a mile from the village lay over wide grassy lawns, on the slopes of the lower hills. from whence we had a good view of the desert, and the south-east corner of the Caspian. We soon entered the forest, which afforded some very fine specimens of its own peculiar scenery. We kept our way along the edge of a precipice nearly a hundred feet high, overhanging a ravine, at the bottom of which ran the rippling stream which passes Miaunderreh; on our left rose the steep side of a hill, thickly clothed with the wintry forest; and here and there fantastic masses of grey rock started forth from a verdant covering of creeping plants, mosses, and primroses. An hour's travelling brought us down to the bed of the river, in which we continued our march for about a mile and a half, and then commenced an ascent, most painful and difficult for the horses. Hitherto the sharp frost of the morning had hardened the ground, but the sun was now high in the heavens, and having softened the frozen mud, rendered it very slippery; this, and the steepness of the path, made it all but impracticable. In many places we were compelled to dismount and lead our horses, which were dreadfully exhausted by the continual struggle. This lasted till we reached a level space, about four miles from the summit of the mountains, at a sufficient height above the sea for the snow to lie on the ground. Here we halted for some minutes, to allow the tired animals to take a little breath. We had left our baggage far behind, making slow and laborious progress, as the cattle rolled over almost every instant, and the muleteers were incessantly engaged in replacing the fallen loads. On looking above us, high masses of rock, covered with snow, rose like an impassable barrier; and it was to me a matter of curious

conjecture as to how and where we should pass it. Our guide, however, assured us that as we proceeded the road would open upon us, and that we should soon reach the ridge. The intermediate path was difficult; and we were forced to walk the greater part of the way. Near the top there was half a foot of snow on the ground; and the icicles hung on the branches of the trees, among which I observed several firs. At last we attained the summit, and commenced a gradual descent by a broad, dry, and well-beaten road.

The country as we proceeded presented a very different aspect to that which we had lately been traversing, for the hills were now half bare, merely dotted here and there with a few stunted firs. We soon got below the range of the snow, and continued the descent along a deep and narrow valley till half-past three in the afternoon, when we arrived at some caves in the side of the mountain, where we intended to halt for the night. The hill in which these caves are excavated is of a clayey nature, which has facilitated the work. There are several of them, of sufficient extent to accommodate some twenty or thirty horses. The place is called Megassee; a clear rivulet flows near at hand, and it is a convenient halting-place for muleteers between Miaunderreh and Chehardeh, being nearly equidistant from both.

3. Chehardeh.

Having travelled about a mile, we turned east, over a level plain, where in summer the Governor of Astrabad encamps; a small stream of delicious water runs through it: no doubt it must be an agreeable and cool residence in the hot season. The surrounding scenery, however, is dreary in the extreme; the rocky barren mountains rise in rugged confusion, and exhibit no signs of animal or vegetable life, save occasionally a flock of wild sheep, and here and there a solitary stunted pine tree.

About half a mile further we turned at a right angle into another plain, which gradually narrowed into a valley, and terminated in a steep rocky pass. The road lay over this, and about three-quarters of a mile on the other side we entered a curious defile, about three yards broad, the rocks rising on each side fifty or sixty feet perpendicularly, like immense walls, called the Shemshirbour. A small stream flows through it, which was now frozen into an undulating surface of ice, and none of the horses being rough-shod, we had the greatest difficulty in getting through the pass. The whole length of the defile is not more than five or six hundred yards; but we were full twenty minutes in passing it. On emerging from it, we ascended a gentle elevation, and entered a country perfectly barren, without so much as a bush, and the scenery formed a dreary contrast to the beautifully-wooded districts we had left behind. Continuing some miles further over low hills, we came to Chehardeh.

4. Ayanú—20 miles.

We left Chehardeh at ten o'clock, and, passing a mud imaumzadeh which stands on the confines of the village, proceeded in a south-westerly direction across a well-cultivated plain. It was watered by several rivulets, and everywhere dotted with the remains of small round towers.

About three miles from the village we passed the ruins of a large, circular mud-fort. We continued three or four miles further, in the same direction, and then left the road, turning west over some low, barren hills, crusted with soda, for the purpose of witnessing a phenomenon, which had been mentioned to us wherever we had been.

The spring was situated about seven miles from Chehardeh, in a wild and desolate-looking spot.

We continued our march south, and reached Kellater, a village about three-quarters of a mile from the spring; then turning south-west, we entered a plain surrounded by rocky mountains, and having the appearance of an immense basin. Towards the south-east, signs of cultivation were visible; but by far the greater part was a waste, barely affording subsistence to a few flocks of sheep. After crossing the plain, we went over some low hills and arrived at Cheshmeh Allee (fountain of Allee, where we halted to see the springs).

We left Cheshmeh Allee at three o'clock in the afternoon, and proceeding alternately over low hills and narrow plains, we passed Astanek, around which was a considerable extent of cultivated land. A few miles further we reached the village of Baba Hafiz, enclosed within four walls, with towers at the angles, and looking like a square fort.

Continuing onwards, we crossed the Cheshmeh Allee stream, and turning south, arrived at the village of Ayanú, after a circuitous ride of five fursucks.

5. TUDARWAR—28 miles.

We left Ayanú early in the morning, and after travelling about two fursucks through solitary valleys among the mountains, came to a spring, from whence Damghaun and several surrounding villages were visible to the east, on the edge of a vast salt-plain, the commencement of the desert of Khorassan. The water was very good, and having refreshed ourselves and horses, we continued our route in a general westerly direction, through the same desolate scenery of plains and mountains, without seeing a single village or human being, far or near, to relieve the dreary monotony. The country was perfectly clear of snow, and the burning sun, the brown soil, and scorched vegetation gave one the idea of the close of autumn, rather than the middle of winter.

After a fatiguing ride of seven fursucks, we arrived at Toodervah, situated in a long narrow valley.

6. AHÚWAN—20 miles.

We left Tudarwar at nine o'clock, and a short and monotonous ride of twenty miles brought us to Ahúwan, at half-past two in the afternoon. The scenery was the same as that of the previous day, consisting of desert, plains, and mountains. We fell in with no villages; but in one place, some miles to the right of the road in the desert, we could just discern the walls and ruin of a few.

7. SEMNÚN.

We left Ahúwan at ten o'clock, journeying west over the same description of country as that we had traversed for the last two days.

Continuing our march, generally west, but sometimes winding round the bases of several excrescences at the foot of the mountains, we passed a ruined caravanserai, and came to a fountain, almost midway between Ahúwan and Semnún, which, from the straw and litter scattered about, seemed to be a frequent halting-place for muleteers. From this fountain the road lay west, through a series of ravines formed by low hills, and finally brought us to the edge of an elevated slope, overlooking a vast plain, in the centre of which Semnún was visible, apparently not more than six, but in reality fourteen miles distant. The city had the appearance of the dark shadow of a cloud, and the road could be plainly traced far on the other side, till lost in the distance, which was bounded by a gentle rise, similar to the one on which we stood. The plain, till within a mile or two of the city, was desolate and barren. We arrived at Semnún at four in the afternoon.

8. LASGIRD—26 miles.

We left Semnún at ten o'clock, and proceeded across the plain, in a westerly direction.

Fourteen miles from Semnún we arrived at the village of Surkeh.

Continuing our march some twelve miles further, we came to Lasgird, twenty-six miles from Semnún.

9. DEH-I-NIMAK—26 miles.

At nine o'clock we took our departure from Lasghird, and crossing a wide plain, always keeping in a westerly direction, we arrived at Abdoollahbad, twelve miles from our starting-place. We were now in Irauk, having about a fursuck before crossed a bridge over a deep narrow chasm, formed by a stream of water, which divides this province from Khorassan.

From this place we crossed another immense plain, with slight undulations on its surface, at the further extremity of which our purposed halting-place was visible. About four miles from Abdoollahbad we passed a deep, narrow ravine, which our guide pointed out as having formerly been notorious for murders and robberies. A ruined, and now deserted tower, is perched on a small eminence just above it. After a hot and fatiguing ride of twenty-six miles, we came to Deh-i-Nimak (salt village), where there is another of Shah Abbas's caravanserais, and a mud-fort, similar in plan to that of Lasgird, but neither so large nor so perfect, having, in fact, almost crumbled to pieces. It is now inhabited by only eight families, who have been placed there by order of the Shah. We had been told that the water here was not drinkable, but we found it as good as at most other stations.

10. KISHLÁK.

At last we arrived at the fort or village of Pordeh, constructed also on the same plan as Lasgird. We now entered a division of Irauk, called Khaur.

Continuing onwards, we passed in succession the villages Kaleh-Haraubeh, Mehtabad, Alleeabad, and Aradon. The remainder of our ride to Kishlak through this well-cultivated and well-watered district, was pleasant from its contrast with the barren and desolate country we had lately traversed. We passed many flourishing villages in the distance.

11. EIWAN-I-KÉF—20 miles.

We departed from Kishlak at ten o'clock, and, going a little north of west, travelled over a more barren part of the plain for about two fursucks, when we entered a valley lying between low ranges of sandy hills. An intensely salt stream flowed through it, and the deposit on the edge was sometimes half an inch thick. Travelling about four miles through this valley, we passed the remains of an old fort, and entered an extensive plain, strongly impregnated with salt, and its eastern extremity totally uncultivated; two fursucks further brought us to Eiwan-i-kéf, twenty miles from Kishlauk.

12. PALESHT—28 miles.

Leaving Eiwan-i-kéf, we reached Palesht, our last stage from the capital, after a hot and dreary ride of twenty-eight miles. At first, we had travelled over a barren plain along the skirts of the Elburz, and crossed several small rivulets flowing south, in which direction numerous fields and villages were to be seen in the distance. The last eight miles had been through a well-cultivated country.

13. TEHRAN—20 miles.

At ten o'clock we left Palesht, and rode along the foot of the mountains towards Tehran. The city lies in the middle of a hollow plain, and was not visible till we ascended an intervening hill, and were within four miles of it. (*Holmes*).

No. 9.

ASTRABAD TO TEHRAN BY DAMGHAN.

7 marches.

For the first two stages to Chasmah Ali, vide No. 124.

3. DAMGHAN—

The road gradually descends to the plain of Damghan.

4. BAKHSHABAD—10 miles.

The road is good and hard, tending towards the mountains, and passing some remains of villages.

5. To DARWAR—

The road tends more towards the mountains.

6. SHAHMIRZAD—45 miles—10 hours.

The road first goes back to Toweh, then there is a long and steep ascent for four hours to Rasum Rudbar, whence the road is taken for a short time, but, instead of going through the narrow pass leading to Anaseram, it strikes off in a south-south-western direction through a most dreary tract without water to an eminence, whence Shahmirzad, though two hours distant is visible. There is a good deal of cultivation round this place.

7. GOUR-I-SUFED—25 miles; $5\frac{1}{2}$ hours.

The road first crosses the mountains that gird Shahmirzad on the north through a very difficult pass, and it then enters the road up Route No. 124 near Anaseram. Thence, *vide* Route No. 124.

No. 10.

BAGHDAD TO TEHRAN.

30 marches—500 miles—$139\frac{1}{2}$ hours.

1. ORTA KHAN—15 miles; 3 hours and 45 minutes.

Road level, through desert plain of alluvial soil; general direction north-east. Water 'none on the march', must be taken out from Baghdad, there being only a limited supply at Orta Khan, and that brackish. Supplies none, except

occasionally a little milk and ghee from shepherds in the neighbourhood. Leave Baghdad by north-east gate of city, and proceed across desert plain. At 6th mile cross low canal mounds trending in directions east and west. At 8th mile cross other lines of mounds. Here a small rivulet runs off right of road with moist grassy banks, but very nearly dry at this season of the year, also at this point pass off same side of road, brick ruin of Imamzada.

Orta Khan consists only of a caravanserai, surrounded by a few mud huts. Encamping ground ample. No cultivation or villages this march.

2. YAKŌBIA.—14 miles $3\frac{1}{2}$ hours.—29 miles.—$7\frac{1}{4}$ hours.

Road same as last march, except steep and broken descent into and ascent from bed of Diala. Water none, until arrival at banks of Diala, where it is muddy, but plentiful and sweet. Supplies procurable of all kinds. Pass village of Hup-hup, Bahrez. At 9th mile, cross lines of canal mounds, and at 10th mile cross the remains of the once magnificent Nahrwan canal, dry at this season of the year. Its bed is about 100 yards broad, with steep banks about 50 feet in height. On north bank numerous mounds, apparently the site of an ancient town. At 12th mile cross some broken ground and ravines running down to the right bank of Diala River, at the ferry of Haweidha, where there is a caravanserai in good order, off left of road. Banks of river precipitous, breadth about 40 yards at its medium height. Cross the river by ferry-boat, capable of holding 15 horses with attendants, and occupying three minutes in transit. There are also two or three koofehs or bitumen boats of the country, that hold 8 or 10 persons. Date groves and cultivation on banks of river. Steep ascent from river's bed; pass through the town, and encamp in open pastures on north-east side. There is also encamping ground for a small detachment on left bank of river, which greatly commands the right bank, and would make a very strong position for a force defending the passage of the river from the Turkish side. The river is fordable for horses, 100 yards above and 2 miles below the ferry.

Yakooba is now partly ruined, situated upon high ground surrounded by gardens and cultivation. No villages on this march.

3. SHEHRABAN—27 miles, 5 hours and 50 minutes.—56 miles--13 hours.

Road very winding for the most part, through rich cultivation, and much cut up by beds of canals and water-courses, a few only of which are bridged over. Direction of road north north-east through alluvial and occasionally argillaceous soil level and with very few slight undulations. Water procurable on the march from some of the canals of very indifferent quality. The water in the Nahrood was stagnant, but drinkable at the point where the road crosses it. At Shehraban, muddy but sweet water is procurable from a deep canal close by encamping ground. Supplies procurable of all kinds. At half mile cross watercourse, and another at 1 mile, both by trunk bridges. At 5th mile cross dry bed of a cut from the Khorassan Canal, and at 6th mile broad and deep canal by trunk bridge about 3 feet broad. At 8th mile cross deep marsh between two watercourses, and at 12th mile cross ridge of low mounds with stony soil. At 16 mile cross canal by trunk bridge; between this and 22nd mile pass through extensive cultivation and villages surrounded by trees about a mile off both sides of road, one of which called *Wujjahea* off right is the usual half-way stage between *Yakooba* and *Shehraban*, also pass several small Imamzadas in fields off left. At 22nd mile cross deep. but narrow, canal called the *Nahrood* by ancient brick-bridge in bad repair. This canal runs nearly parallel to the road from 16th to 22nd mile, and small watercourses, cut from its bed to irrigate the adjoining fields, intersect the road every few yards. After crossing the *Nahrood* by a bridge of one arch, pass brick Imamzada off right of road, and the road winds along lanes and trees to the village of *Shehraban*. Cross a stream just before entering gate of village, pass through and encamp on north, on which side are several caravanserais in the suburbs.

Shehraban is a walled village, once a large and extensive town, but owing to misgovernment, is now falling into decay. The greater part of the walls and houses are in a ruined state, but a wet ditch still surrounds the place on three sides. The houses are covered with nests of storks which give them a very extraordinary appearance. The district all round is very fertile, and its cultivators now form almost the only inhabitants of the place. The village is strongly situated on high ground, and has withstood many sieges in former years.

4. Kizl Rabat--18 miles; 4 hours and 45 minutes.—74 miles— 17¾ hours.

Road good, except in several places in the pass over the Hamereen Hills, where it is very steep, rugged and narrow, over the slippery face of the sandstone rocks much cut up by deep mule tracks. Impassable in its present state for wheeled carriages. General direction north-east to top of pass, thence north-east; soil alluvial and argillaceous to the Belladrooz; thence to River Kizl over gravel, and gray sandstone rock; thence alluvial and argillaceous as before. Water on the line of march from the Belladrooz Ccanal and the Kizl River, and other lesser streams sweet and abundant. At Kizl Robat, from a canal from the Diala, which runs about half mile off. Supplies procurable of all kinds. At ½ mile cross dry bed of broad water-course, and a deep canal at 2nd mile by trunk bridge, traverse a range of low gravelly mounds at 3rd mile, and cross another canal by trunk bridge. At 5 miles cross the *Belladrooz* Canal by brick bridge, in bad repair. This canal is broad and deep, and has a strong current. Numerous deep and precipitous ravines run down towards the canal at this point, and the road arrives at the bridge itself by some very steep and rugged descents into the bed of the ravines. This is reported to be the favourite post of ambush for Arab plunderers, gangs of whom infest the road from this place to the top of the pass in the *Hamreen* Hills, making this march a very unsafe one for small caravans. Soon after crossing the bridge, commence ascent towards pass over *Hamreen* hills which is about 4 miles in length, and very steep and difficult in parts. After numerous undulating ascents and descents, reach the summit of highest ridge, from whence an excellant view of surrounding country is obtainable, the villages of Shehraban, Kizl Robat, and the windings of the Diāla clearly visible, steep gravelly descent from top of pass into a valley covered with green pastures full of antelope. At 12½ mile, descent becomes very gradual, until the Kizl river, which is crossed by a ford about 3½ feet deep at 13½ mile. This is a fine clear stream, about 30 feet broad, tributary to the Diala. Hence to Kizl Robat road passes through green fields and well-watered cultivation which surrounds the village. No villages passed on this march.

Kizl Robat is a large walled village, on a canal cut from the Diala, which river runs about a mile to the north. Encamping ground ample either on north-east or south-west; the latter preferable, being close to the canal and about ½ mile from the Diala.

5. Khanikeen—17 miles—4 hours—45 minutes.--91 miles—22½ hours.

At ¾ mile cross broad dry bed of watercourse which runs parallel to left of road for some yards. Here also pass some mounds and ruins on both sides, particularly on right, where they are close to road. At 1 mile cross small canal by narrow brick bridge; at 1½ miles cross by broad brick bridge in good repair large canal with high banks running across plain; pass some low mounds on left, and at 4 miles enter defile through range of low hills running about north and east; at 4¼ miles steep ascent for about 200 yards. Thence steep descent to 5¼ miles, when it becomes gradual and undulating, entering a valley with low spurs of the range of hills just crossed (the Khooshk Dágh) running down, and extending far into plain, on both sides of road. At 10½ miles these spurs give a defile, which is followed by gentle descent into undulating plain to 12th mile. At 12¾ miles cross dry bed of mountain torrents, full of boulders, and at 13 miles another deep bed with high steep banks. At 14 miles pass large pool of clear water on left, apparently a spring running away in a small stream to north. At 14½ miles cross ridge of low gravelly hills from the top of which the town of Khanikeen is visible embosomed in gardens and plantations of date and poplar. Here a small town called Aliabad lies about 3 miles off left of road. At 15½ miles cross deep canal by broad brick bridge in good repair. Thence road passes along a causeway about 20 feet in breadth of large rounded pebbles, which commences at the suburbs, circles round south side of town by river's bank, and thence forms the roadway of a lofty brick bridge of 13 arches which spans the Hulwan at the 16th mile. Cross the river and pass through suburbs on north side of town, where are several caravanserais. At 17 miles cross a canal by bridge in good repair, and encamp on either side of road in an elevated plain without trees or vegetation. Opposite Khanikeen is Haji Kara.

Khanikeen is situated upon the river Hulwan, a tributary of the Diyúla, is the frontier town of Turkish Irak, and a quarantine station. Road good throughout

this march, over brown sandstone and gravel which has worn down in the hill passes, forming an excellent roadway; general direction east until first ascent of Khooshk Dágh hills, thence north-east. Water limited on first part of march, but plentiful between the 13th mile and the Hulwan river, at Khanikeen from the canal from the river running close by encamping ground on north of town or from the river itself. Supplies procurable of all kinds.

6. KUSR-I-SHIREEN—107 miles—40¾ hours—16 miles—4 hours—18 minutes.

Cross two ridges of low hills at 1 and 2 miles respectively, then descend gradually, and cross deep dry beds of two torrents running down from hills, spurs from which extend down into valley on right. At 3 miles, pass a steep isolated rock on left. A little further on, enter defile, and at 4½ miles steep ascent to top of ridge, thence gradual descent and across dry bed of torrent; ascend through defile; cross steep rocky ridge, and at 6½ miles, cross another dry bed of torrent; thence undulating ascent followed by long and very steep and rugged descent to 7½ miles where a stream crosses the road. Here on left is a little valley or basin almost entirely surrounded by high and precipitous trap rocks through which the frontier line dividing the Turkish and Persian territories passes. At about 8 miles cross three low hill ridges in succession, and the broad dry bed of a stream; another low ridge at 10 miles, followed by short steep ascent at the 11th mile; at 12 miles, cross two ridges divided by several small streams, afte which pass a small spring of clear water on left, and cross a stream followed by a low rocky ridge at about 13½ miles. Thence short steep descent to a point where a bend of tne Hulwan river runs close to right of road, which thence lies parallel to the river's bank along the foot of high rocky hills on left, beyond which on the north west a remarkable lofty and isolated hill is visible, a good landmark. Encamping ground about half a mile from the bend of the river above described. on right bank, level but limited in space; ample ground on left bank of river, which is easily fordable, and this site would be a strong position for an army. The village lies among the hills about half a mile up the river. No villages in this march.

Kusr-i-Shireen consists merely of a caravanserai surrounded by a few huts. It is the frontier station of Persian Irak, and is garrisoned by a detachment of 100 regular infantry. Road generally rugged and bad, with many steep ascents and descents over bare rock, much cut up by mule tracks. No vegetation until arriving at the bank of the Hulwan. Direction at starting north-east, soon after changing to east-north-east, and from river's bank to encamping ground north-east. Water plentiful from watercourses, the Hulwan river and clear and good. Supplies none.

7. SIR-I-POOL-I-ZOHAB—125 miles—45½ hours—18 miles—4 hours—45 minutes.

Leaving encamping ground on right bank of Hulwan, ascend along steep side of hills on left cross a deep ravine down which a rapid torrent rushes to join the river which here runs close to right of road. Thence short, steep and rocky ascent to top of plateau on which are the caravanserai and village of Kusr-i-Shireen. Pass the serai (which is in good order) on left and through the ruins of the ancient town and palace beyond, extending for a circumference of about 5 miles and enclosed by a ruined wall, constructed like the other ruins of huge masses of hewn stone. At 1¾ miles steep descent into undulating valley cross low ridge at 3½ miles, and pass large masses of ruins on both sides of road, apparently the remains of an ancient aqueduct. A little farther on, the Hulwan abuts on right and runs along that side of road for some distance. At 4 miles cross another low ridge, and pass a small village off right of road. At 4½ miles cross steep rocky ridge, where are the remains of a stone wall of Cyclopean masonry crossing the valley and connecting two rocky mountains. At 4¾ miles cross low ridge and dry bed of torrent, thence ascend to top of ridge which is reached at 7 miles, road passing for part of the way up the dry bed of a torrent. Hence very steep and rugged descent; cross small stream, followed by short steep ascent of ¼ mile, thence over high table land to 8th mile, whence short steep descent into gently undulating valley, intersected by numerous streams. At 11¾ miles commence steep and rugged ascent. Here some extraordinary masses of trap rock rise from plain on right of road, The ascent is

about a mile in length and very rocky and difficult. At 13 miles pass through defile in low range of stony hills trending about north-west and south-east On a hill on left of road is a solitary stunted oak tree surrounded by a wall a good land mark); from this a long steep descent into the valley of Zohâb, which is richly cultivated, and is watered by the Hulwan and other smaller streams. At 14½ miles cross a small river, tributary to the Hulwân, called the Kara Boolac. Here is a small white obelisk on left of road. Cross numerous watercourses which irrigate the cultivation of the valley, and at 17½ miles arrive at the village of Sir-i-pool-i-Zohâb; pass through village, and cross the Hulwan by an ancient brick bridge of four arches and encamp on left bank in grassy plain. From this village Zohâb is 8 miles north.

Sir-i-pool-i-Zohab is a small ruined village with a caravanserai and some huts of Eelyats; there are 100 infantry in garrison.

The direction of the road at starting north-west for first 3 miles, thence east south-east to end of march until arrival in the valley of Zohâb. The road is one succession of rugged and difficult ascents and descents over rocky ridges; it could, however, be easily made passable for artillery. Water good and plentiful, from numerous streams, and the Hulwan river. Supplies procurable of every kind.

8. Miyan Tak.—15 miles—4 hours and 3 minutes—140 miles—49½ hours.

Road at starting tolerably level, but rugged in a direction south-south-east for 2½ miles. After emerging from the defile in the lime-stone rocks, it changes to east-south-east and to foot of pass is undulating and rugged in parts, but generally good. The ascent of the Tak-i-Gharra is very precipitous and difficult, but it might be much improved without difficulty by clearing away the boulders of rock which now cover the road, and make it slippery and dangerous. From the summit of Miyán Ták the road is extremely rugged and has not apparently been touchet since Khosroo Parvez's time. Water good and plentiful from the Roojab, in the valley below the Ghauts. Thence there is little or no water until encamping ground, where there is a fine mountain torrent. Supplies none. Leave encamping ground on left bank of Hulwan, and at 2½ miles pass through short defile in Dakani Daod Range of lime-stone rocks that here divide the valley, thence cross several undulations, and a rapid torrent called the Roojab at 4 miles. At 5 miles cross a broad water-course, and at 5¾ dry bed of torrent. Hence pass along side of a range of high grassy hills from the Bishiweh plain, on the left a spur from the Ghauts. At 7¾ miles cross the mountain torrent previously mentioned, which runs along the road for many yards. At 8 miles pass stone ruin of water-mill on left bank of torrent, which here runs off right side of road. At 8½ miles, pass small white obelisk on mound on right of road. The village of Pai Tak lies about ½ a mile to the right up the valley, where there is a fine ruined bridge. Thence commence ascent to foot of main pass, up the Ghauts of Zagros, called the Tak-i-Ghurra. Ascent is steep and rugged until the 9th mile, when it becomes dangerously precipitous, passing over naked slippery rock, covered with huge masses of stone and boulders. Nothing but manual labour could get guns up this portion of the march, but it is practicable for a mountain train. The heights above cannot be crowned. The difficult portion of ascent is about 1 mile in length; in some parts, the road-way merely consists of a ledge about 10 feet broad, cut up the bare face of the rocky mountain, with precipices above and below. About half-way up the ascent is the ruin of an arched toll-house, called by the natives the Arch of Ferhad, but generally supposed to have been built in the time of the Parthian Kings Gotarjes or Nologeses. On arrival at the summit, a long, steep, and very rugged descent of about 4 miles through a thin jungle of stunted Koordish oak brings you to the ruined caravanserai and village of Miyán Ták, consisting of a few stone huts, with a garrison of 100 Infantry, situated in a dell surrounded by high and precipitous hills, on the sides of which are stunted oaks and poplars. Encamping ground contracted and irregular, on the green wooded slopes running up to the foot of the rocky hills on left of road."

9. Kirrind—14 miles—4 hours and 8 minutes—154 miles—53⅓ hours.

"Direction of road at starting south-south-east, most execrable, over rugged undulating ground for the first 5½ miles, when it emerges upon the plain of Kirrind, and becomes level and good through rich loamy soil with cultivation. At 7½ miles,

direction changes to south-east. Water plentiful throughout this march from numerous streams, and at encamping ground from the Ab-i-Kirrind, and water-courses cut from it. Supplies procurable of all kinds. For the first $2\frac{1}{2}$ miles the road passes over steep ascents and broken ground, very rugged and difficult, through scattered jungle. Thence it opens, and you enter a little valley, between lofty hills, watered by a stream which is crossed five or six times during this part of the march. At about 5 miles a steep rugged ascent of about half-a-mile brings you to the elevated plain of Kirrind, about 20 miles long by 5 broad, richly cultivated, and watered by a stream called the Ab-i-Kirrind and other streams. On reaching the summit of the last ascent, pass remains of small fort on right of road called Sir-i-meel. At $6\frac{1}{4}$ miles, pass small village with some trees under hills off left of road called Huluteh. At $7\frac{1}{2}$ miles, cross small stream, and a little further on, pass a white domed building on left and the ruins of a village on right, called Deh-goomeh. At $8\frac{1}{4}$ miles, cross stream running down from village under hills about a mile off left of road called Hurree, surrounded by poplars and other trees. At 13 miles, cross numerous water-courses and the stream called Ab-i-Kirrind (a tributary of the Karasū) which rises in a beautiful spring situate in a dell between the two high rocky hills, on the sides of which the town of Kirrind is built; pass a caravanserai on left of road and through vineyards and gardens, and arrive at the ample encamping ground in grassy plain about 1 mile to east of town. From Kirrind another road goes to Kirmanshah,

Kirrind is romantically situated in a gorge between two precipitous hills. The name of the high hill on east side of town is Shi-Kuroch, and is about 1,200 feet high. From its summit the snow capped hills of Behistan beyond Kirmanshah all are visible."

10. Haroonabad.—20 miles—4 hours and 40 minutes—174 miles—$58\frac{1}{4}$ hours.

"Direction of road at starting east south-east; level and good through pastures and cultivation until the 9th mile, when it becomes rugged and undulating, until the 11th mile; thence in a south-east direction level and good. Water plentiful from stream on the march and from three large streams at Haroonabad. Supplies scanty. At 4 miles cross stream which, overflowing its banks, creates a marsh, and pass over some rugged broken ground; at 5 miles pass small village of Dehsuffeed on right of road; a little further on cross another stream, and at 6 miles pass small spring on right called Chesma-suffeed; at 7 miles cross a stream, and at 9 miles the hills close to both sides of road, between which and 11th mile are two difficult rocky portions of road over steep ridges; cross at 14 miles a road running probably from Sehna to Ghitan."

"At $19\frac{1}{4}$ miles, road passes along valley between two ranges of hills, that on the right is called Durwanzurd, and the hills on left Baghlanee and Tak-took. Encamp on either side of road in grassy but moist and unhealthy ground north-west side of Haroonabad. From Haroonabad a road goes by Mendaū to Baghdad.

"Haroonabad is a small village with a caravanserai situate upon three streams, two of which are called Ab-i-Haroonabad, and the third Chakeleecheh; the inhabitants are Eelyats, who leave the village and encamp in the plains in winter. It lies under high hills at the head of the Kirrind Valley."

11. Maheedusht—22 miles—5 hours and 30 minutes—196 miles—$63\frac{3}{4}$ hours.

"Road at starting south-east for a few miles, thence north-east to top of the Charzabber, thence east by north to Mahedusht. Rugged and undulating the whole way to the foot of the Nálshikkun pass in Zobeideh Valley. Level and good across the valley, thence rugged and bad to foot of descent into plain of Mahidusht, the rest level and good. The Nálshikkun is precipitous and impracticable in places, but the heights could be crowned Water plentiful and good from streams and springs on the march, at Mahidusht from a muddy stream, scanty but sweet. Supplies procurable from Kirmanshahan and the surrounding country. Pass through the village of Haroonabad, and cross three streams in succession by rugged stone bridges; pass a conical hill on right, and soon after hills close to both sides of road, giving a steep rocky ridge which is crossed at $2\frac{3}{4}$ miles. At $3\frac{1}{4}$ miles, cross dry bed of torrent and a little further on a low ridge with a small stream flowing at the bottom; here enter defile between low green hills covered with brushwood and stunted trees;

at $4\frac{3}{4}$ miles, steep but short ascent to top of pass called Nálshikkun; thence long rugged and precipitous descent of pass brings you at $8\frac{3}{4}$ miles into the valley of Zobeideh, about 4 miles broad, richly cultivated, and watered by a stream called Hajeegah, which crosses the road at $11\frac{3}{4}$ miles running down from village of Darkhoob on left, situate on side of hills north of valley. At $12\frac{3}{4}$ miles, ascend the pass over range of hills called Charzubber, by short steep ascent, thence long descent of about 5 miles into the plain of Maheedusht. At $13\frac{3}{4}$ miles pass spring of good water on left of road; at $14\frac{1}{4}$ miles, 5 or 6 water-mills in ravine on same side, worked by a rapid torrent called Chesma-i-Charzubber, which runs along side of road for about 100 yards. At foot of long descent, the village of Charzubber lies about 1 mile off left of road, and in the plain about 5 miles beyond that village, is visible a high mound with the ruins of what is supposed to be an ancient fire temple of the Ghebers, called Goree. At $18\frac{3}{4}$ miles, cross small stream running down from village under hills off right of road. At 22 miles, cross the river of Maheedusht by a fine brick bridge in good repair, and encamp in grassy plain on right bank, where is a large caravanserai and a few huts of which the village consists. Between Maheedusht and Haroonabad are three passes.

12. KERMANSHAHAN.—14 miles—4 hours and 10 minutes—210 miles—68 hours.

Road level and good across plain of Maheedusht for first 4 miles, thence over a succession of ridges in the range of mountains west of Kermanshahan. General direction east by north. Water from streams on the march. At Kermanshahan from a small river running through the city and irrigating the neighbouring country a tributary of the Karūn. Supplies plentiful of every kind. Leave encamping ground on banks of the stream, pass the caravanserai on left and proceed across plain to foot of rocky hills. At $5\frac{1}{2}$ miles commence steep ascent over first rocky ridge. After reaching top of which road passes through a defile in the hills until the 8th mile, whence a continued series of steep and rugged undulations over this range of hills (at 6 miles cross small stream). At about 11 miles, road passes along the side of hills on left, and on right is the commencement of a long narrow valley sloping down to the plain of Kermanshahan, filled with trees and gardens; the city being built on the spot where the valley debouches into the plain. On approaching the city steep descent to foot of walls, circle round, or pass through and encamp in plain on north side of city.

Kermanshahan, is the capital of the province of that name.

13. BESITOON.—21 miles—5 hours—231 miles—73 hours.

"Road generally level and good; the last half slightly undulating. General direction east to banks of Kara-sú, thence east by north to encamping ground. Water from the Kara-sú and smaller streams on the march; at Besitoon from a spring rushing out of the rock, forming several tributaries to the Garmisiab, which flows into the Kara-sú. Supplies procurable from Kermanshahan. At $\frac{3}{4}$ mile, cross stream in suburbs of city working two flour-mills. Thence gradual descent through plain to the basin of the Kara-sú, which river is crossed by a large brick-bridge at the 4th mile. Thence approach the foot of the lofty mountains of Behistan which the road skirts at about 2 miles distance off our left. At 7 miles, pass walled village on left in plain, and at 9 miles large village on low hills off right. At 13 miles, pass through remains of marble walls and columns, scattered over the ground for some distance, apparently the site of some ancient temple. Here the low hills on right close into that side of road, cross a stream, and hence the road undulates over low spurs of high mountains on left. At 20 miles, slight descent to the foot of the Peak of Peeroo, which rises abruptly from the plain to the perpendicular height of 1,700 feet, where there is a ruined caravanserai and some stone huts. Encamping ground on right of road among fields rather confined, owing to the broken nature of the ground, which is intersected by numerous streams tributary to the Gamasiab flowing down from the Peak of Peeroo.

Here are some extensive and very perfect bas-reliefs and cuniform inscriptions of Darius, high up in the face of the precipitous rock, the greater portion of the lower part of which has been scarped and smoothed for further sculpture, with the remains of terraces reaching to the plain.

14. SEHNA—17 miles—3 hours and 58 minutes.—248 miles—77 hours.

"Road reported dangerous, over-run by plundering Lurs. Direction after leaving the foot of the rocks of Peeroo, north-east for some distance, thence generally east-north-east, to end of march. Road very winding through cultivation and marshy ground, for first 6 miles; thence over undulating plain to foot of the Kujjawar Shikkan, where is a long rugged ascent followed by gentle descent to the Sehna Valley. Water plentiful from the Gamasiab and water-courses. Supplies procurable of all kinds. At starting pass close under Peak of Peeroo on our left, and at 1½ miles cross the river Deenaver, a tributary of the Gamasiab, by a lofty brick-bridge in bad repair; and a little further on by a bridge, a deep canal cut from the Gamasiab, which here flows on right of road. At 2¼ miles, pass through small village of Nadirabad. At 5 miles, cross by a bridge a small stream called the River of Zurdabád, running down from a village of that name lying off left of road. At 6½ miles, cross deep canal by bridge, and pass a small scattered village on artificial mounds on right, at the foot of which are poplar plantations. At 7½ miles the river Gamasiab again abuts on right of road. At 8 miles, cross canal by bridge, and village of Sainanghan off left of road. At 9 miles, another bend of the Gamasiab approaches close to right of road, which here passes under a high precipitous hill on left called Shámaran. At 10½ miles, cross canal by bridge and pass the village of Akbar Khan of road. At 11½ miles, pass on right of road a small fort on high mound, called Hassan Khan, now ruined, and used as a caravanserai; afterwards cross several water-courses which irrigate the fields in the valley. At 12 miles, another bend of river on right, and at 15 miles cross spur of low rocky hills by a pass called Kujjawar Shikkun. Hence descend into well-watered and cultivated valley to Sehna, which is situated among beautiful gardens and plantations at the foot of a range of precipitous rocky hills, where are some ancient caves and sculptures. Encamping ground good and ample on banks of stream on north-east of town. Sehna is a small, but flourishing town of the Ali Illahi sect.

15. KUNGAWAR.—18 miles—4¼ hours.—266 miles—41¼ hours.

"Road rough and stony for the greater part of this march, and in some places impassable for wheel-carriages. General direction north-north-east to 8th mile, thence north-east to encamping ground. Water plentiful and good from numerous streams. Supplies procurable of all kinds. At starting leave town on left, cross several streams, all tributaries of the Gámásiab. At 2 miles, enter defile of low hills; close on left and ½ mile distant on right At 3 miles, pass small spring of fresh water on right of road. At 4 miles commence ascent of the hills on left and pass village off right called Beesoorkh at 4½ miles. Thence gradual descent into valley, and at 5 miles pass high artificial conical mound in valley on right, at the foot of which are some stone ruins. Here a fine stream crosses the road gushing out from a spring in hillside on left. Hence steep ascent of main range commences. At 5½ miles, a road crossing the hills by another pass turns off to left front. At 7 miles, pass village in a dell under rocky hills about 1 mile on left of road. At 7½ miles, arrive at top of pass: thence long steep descent of about 2½ miles. At 9½ miles, pass small walled fort in valley 2 miles off right of road, and on reaching the bottom of descent cross low ridge by gradual inclines. At 13 miles, pass a village off right, and a little farther on, another under farther slope of hill off same side. At 14 miles, cross two broad water-courses running from left to right, and at 14½ miles cross the small river Kabooter-Lana by a fine brick-bridge in good repair. Thence short ascent, and cross a deep water-course by bridge. At 16 miles, ford a small stream, and at 17 miles enter suburbs of town of Kangawar Pass, through or round east side of town, and encamp among fields and grassy pastures.

Kangawar (the ancient Concobar) is built upon a series of artificial and natural mounds, covered with remains of ancient buildings. On a hill overlooking the town, are the extensive brick ruins of a fortress or citadel. This district is noted for its fertility and the number of its villages.

16. ASSUDABAD—22 miles—5¼ hours.—288 miles—86½ hours.

"Road excellent throughout over alluvial soil, except between 5th and 6th miles, where it is rugged and stony. Direction at starting north-east, and after

descent into Assudabad Valley north by east, and subsequently north-east by north. Water plentiful and good from streams and water-courses. At encamping ground from a torrent, sweet but rather muddy. Supplies procurable of every kind. Proceed through richly cultivated plain covered with walled towns and villages. At 4½ miles cross low ridge and at 5½ miles cross broad rocky rugged ridge, whence descend into another richly cultivated and populous valley extending to the foot of the lesser range of the Elwand Mountains. At 6½ miles, cross small stream called Ser-i-ab-i-kherreh flowing down from village under hill about 1 mile off left of road called Jafferabad. At 8 miles pass small spring on right of road running in a stream down to village off that side called Deh-i-noosh. At 10 miles pass walled town about 2 miles off left called Beefooneh, and at 11 miles cross a deep pool of stagnant water called Sujahgur, by a fine brick-bridge of 4 arches in good repair. This bridge is built at right angles to the general direction of road, and is a good landmark. At 12½ miles pass mound on left of road called Koosheh-Tuppeh, close by which rises a small stream of the same name. At 14 miles pass through large village of Vinderabad, the portion on right of road surrounded by ruined mud wall, within which is a lofty artificial mound; pass a spring on left of road, and at 15 miles pass large village off same side. At 16 miles pass through village of Deh-i-Boozan, where is another spring of water. From this, lines of Kanats lie along side of road reaching to Assudabad. At 17 miles pass small town surrounded by poplar trees off left of road. At 18 miles a road branches off to right front, apparently leading direct to the main pass over the Elwund mountain avoiding the town of Assudabad. At 20½ miles enter suburbs of town, pass through and encamp on sloping plain on north-east by the side of small torrent, high and ample in extent.

"Assudabad is a small walled town of 3,000 inhabitants surrounded by gardens and well watered by streams from the hills, which flow through the streets of town. In the valley, about 3 miles higher up, is a strong fort on a high mound, with a village at its foot called Khareez.

17. ZAGHA.—14 miles—4 hours.—302 miles—90½ hours.

"General direction of road at starting north-north-east, which changes to north by east and north-east during the ascent over the mountains, the last part of march east by north. The pass is steep and rugged in parts, but is in no place impassable for artillery, and the heights in the immediate neighbourhood of the road could be crowned throughout; the rocks consist of slate with occasional patches of quartz and granite. Water good and plentiful from innumerable streams. Supplies procurable from Hamadan and the surrounding country. At starting, proceed by gradual ascent to foot of mountains, crossing a rapid torrent repeatedly. At 1½ miles pass some ruins on side of hill on left of road. Here the road diverges, that to right front leading straight over mountain range very difficult and impracticable for baggage animals heavily laden. The other road circling round to left and crossing a low spur of Elwund Mountain. This last is recommended to travellers and is described accordingly. On leaving the ruins above-mentioned, commence steep ascent of the lower range of hills, and at 3 miles pass small village in ravine off left of road, with a small ruined fort on opposite slope of ravine just above it. Hence, slight descent; and cross two torrents at the bottom of a ravine at the 4th mile. Thence steep ascent to highest point of pass which is reached at 4½ miles. The mountain of Elwund and the heights off right covered with snow. Hence gradually descend, cross stream at 5 miles, and another at 6 miles. At 6½ miles pass small village off left of road, thence ascend, and at 7½ miles pass large village of Tajabad off same side, cross a stream, and reach top of ridge at 9 miles. Thence gradual descent into fertile and well-cultivated plain, pass a village under mountain off right of road, and at 11 miles pass large mud ruins on left. Here road leading to village of Zagha turns off to right the high road to Humadan continuing in a north-east direction. At 11½ miles, cross broad and deep stream running down to plain from mountains off right The right bank of stream high and steep. At 13 miles pass through village of Seemeen (between this village and the stream above-mentioned is fine encamping ground and strong position for an army off right of direct Hamadan Road); cross a stream

between Seeman and Zagha, pass round right of latter village, and encamp on rocky slopes overlooking the village, high and open but rather stony ground.

Zagha is a small walled village on the direct mountain road to Hamadan, surrounded by rich cultivation.

18. HAMADAN.—11 miles—3½ hours.—313 miles—94 hours.

"Road rugged and difficult throughout, and much cut up by streams; near Hamadan it is mostly under water, swampy, and almost impassable. Direction north-east by east until 3rd mile, thence south-east by east to Hamadan. Water abundant and good from streams. Supplies procurable of every kind. On leaving encamping ground, slight descent over rocky ground until the 3rd mile, when road turns a low rocky spur of hills on left. Cross a stream, and at 4 miles pass village off right of road. At 5 miles cross another stream running down through thick groves from village under hills off right. At 7 miles cross broad stream by small brick bridge in bad repair. Hence to suburbs of city, road passes along the rocky beds of streams which inundate their neighbourhood and render the road very swampy and difficult. Several villages and ancient ruins (parly of marble) lie on both sides. At 10 miles cross by stone bridge deep rapid stream on the banks of which the city is built, pass through city and encamp in sandy plain outside suburbs on north-east on either side of the broad high road to Tehrán

Hamadan contains about 5,000 inhabitants, and has extensive streets and bazars, down which streams flow.

19. SOORKHABAD—8 miles—2 hours—321 miles—96 hours.

"Road generally level and good, throughout in a north-easterly direction, through an alluvial plain. Water procurable from streams and an aqueduct on the march, and from the River on which the village of Soorkhábád is built. Supplies procurable from Hámádán. Proceed along broad highroad, and at 1 mile ford stream, which, in the rainy season, is crossed by a brick bridge about 200 yards higher up on right. Here the road passes under a high mound on right; some low detached hills lie a short distance off left. At 2 miles pass large ruined village off left, and a little farther on, road circles round a lofty mud wall enclosing the ground garden of the house of governor of Hámádán; thence pass a long lane between garden walls. At 2¾ miles arrive at a large fortified village of Shevereen, surrounded by double walls 60 feet high; there is no road through this village, which has only one gate on south side. The ordinary road leads round to left, and is nearly 1 mile in circuit, but there is a narrow way for foot passengers round the right side of the village through some huts and enclosures, which is far shorter. After arriving at the further side of village, cross a water-course, and at 4 miles pass an Imamzáda on mound left of road. Here some large boulders of dark red granite lie strewed about the plain. At 5 miles pass between two villages off either side of road, and cross two water-courses. At 5¾ miles pass the mud embankment on right of road, forming a bund for the retention of water for a patch of cultivation; also here pass a kanat of good water on left. Ascend and cross a short steep ridge, and arrive at tho bed of a small river, and encamp on its grassy banks, close to the ruins of an ancient brick bridge, on the opposite bank to village.

Soorkhabad is a small village of about 500 inhabitants.

20. BEEBEEKABAD—20 miles—4½ hours—341 miles—100½ hours.

"Road level and good over undulating plain of gravelly soil to 14th mile, whence level alluvial plain to encamping ground. General direction north-east by east. Water procurable from streams and springs on the march, and from a kanat at encamping ground, plentiful and good. Supplies procurable of every kind. At starting ford the river to right of ruined bridge (which has been nearly washed away by the violence of stream, and is impassable), pass through the village of Soorkhábád, cross numerous water-courses, which irrigate the fields and gardens on both sides of road. At 1 mile cross a stream, and pass ruined village off right. Here the road passes under a range of low hills on left. At 2½ miles pass a high isolated rock with scarped sides off right, formed of red ochreous stone, an excellent landmark for a great distance in the surrounding country. At 2¾ miles pass village off left, on a stream with a bridge, over which a direct road (avoiding Soorkhábád) leads from Hámádán, joining our road on the left a little further on. At 3 miles pass spring on left of road, from which a kanat on that side

commences. Here the road enters an open defile between low hills, thence emerging into undulating plain. At 8½ miles pass spring on right of road. At 10 miles cross water-courses running from under low mounds on left. At 13½ miles two other roads branch off to right and left fronts respectively, that to left leading over hills direct to Tehrán; pass ruined walled village on left, where is a fine spring of water. Thence gradual descent into grassy plain, full of villages, surrounded by poplar trees and cultivation. At 14½ miles road passes for about 100 yards along the dry bed of a stream. Hence no landmarks until arrival at stage. Pass the village of Beebeekábád on left of road, and encamp in alluvial plain on east of village by the side of a kanat,

Beebeekábád is a large flourishing village, with some fine plantations and gardens.

21. ZERREH—17 miles—4¼ hours—358 miles—104¾ hours.

"Road over level alluvial plain, much cut up by irrigation, for the first 13 miles; thence over undulating country of gravelly soil. General direction east by south. Water plentiful throughout the march from streams and canals; at encamping ground from a kanat in the hollow. Supplies scanty. At 1 mile ford two deep canals in succession, and at 2 miles cross a third by bridge. At 3½ miles pass large straggling village on right, with mud ruins extending along road side for some distance. At 4½ miles pass small fort off right of road, and at 5½ miles cross a dry river's bed about 40 feet broad and 10 deep. At 6¾ miles pass through village of Jehanábád, and a small fort on high mound about 3 miles off right of road (a good landmark). At 9½ miles cross a water-course and pass a ruined village on right of road. At 10 miles, ford a broad canal, 3 feet deep; and at 10½ miles pass a large village with fort on right of road called Serjhan, and afterwards some mud ruins on left. At 11½ miles ford a stream, and pass the village of Nusseerábád on right of road. At 13 miles cross a dry bed of river, and pass through the large straggling village of Khoosheenábád. At 16 miles cross the dry bed of stream, and pass under village the and fort of Khooshejeh on right of road, and a spring of fresh water with a kannat on same side at 16½ miles. Thence steep descent into hollow between two ranges of low tuppehs, where lies the small village of Zerreh on right of road; encamping ground ample and good in hollow or on hillocks on left of road overlooking the village. No trees or cultivation.

32. MERRIK—14 miles—3½ hours—372 miles—108¼ hours.

"Road—rough and indifferent for first 4 miles, thence undulating to 9th mile, whence are some steep and rugged descents to 12th mile. General direction south by east to the point where direct road to Nooveran diverges, thence north-east to encamping ground; soil, loam, sand, and conglomerate. Water procurable from streams and water-courses. Supplies none. Leave encamping ground in hollow, steep ascent round ruined fort, and through upper portion of village of Zerreh; thence long descent into undulating valley between ranges of low hill close on left and distant on right. At 2 miles, road passes under hills on left, with deep dry bed of canal on right, which lies alongside for some distance. At 3 miles cross ridge of spur from hills on left after which valley becomes more open. At 4 miles water-course flows along right of road, and a little further on ford two other water-courses. Pass some ruins on right and the large village of Dowán about a mile off same side. At 5 miles ford water-course, and at 6½ miles pass village of Goolgoolábád off left, of road; and a little farther on same side, the ruined village of Kurrehdaie. At 9 mile. pass village of Zajhchehábád off left of road. Here a steep sandstone bluff abuts on right. At 9½ miles steep descent, and at 10 miles cross a low sandstone ridge, and enter a small valley, down which a stream winds off right of road. Here the road diverges, the direct road to Nooveran proceeding in an easterly direction, that to Merrik turning off to left. Pass close under lofty and precipitous sandstone bluffs on left, and at 12 miles short rugged descent over a spur of this range, which here crosses the road and divides the valley. At 13 miles pass round lofty rock, cross torrent, and, after passing over undulating ground, arrive at Merrik, and encamp on east side among fields.

Merrik is a small village built upon the site of a ruined town, situate in a dell between lofty hills, with a few trees and scanty cultivation, watered by a stream, on which the village is built.

23. NOOVERAN—17 miles—4¼ hours—389 miles—112½ hours.

Road rugged and undulating throughout, and much cut up by torrent beds, but nowhere very difficult. General direction east by south for first 2 miles, thence nearly due east.

Water plentiful from streams throughout the march, and at Nooveran, from a fine spring rising in hills west of town, which flows in a torrent through encamping ground. Supplies procurable of every kind. At starting, proceed across broken ground in southerly direction to regain the high road to Nooveran (which is reached at the 2nd mile). At 1 mile steep ascent through a rough and stony defile in range of low grassy hills, and after crossing the ridge, descend a long slope of hills on left. At 2½ miles cross a dry bed of torrent, at 3½ a stream, and at 4¼, dry bed of another torrent; thence ascend and cross steep rugged ridge at 5½ miles, followed by a short bit of table-land, and a descent to 6½ miles, where a small stream crosses the road. Here pass the ruined village of Dookan on right of road, and at 9miles another extensive ruin on same side. Alittle further on, short ascent to table-land, and pass a small village among gardens in valley off right of road. At 9¾ miles descend into undulating plain and cross a dry bed of torrent at 11 miles. Here some low scattered hills lie on right of road, and some lofty ones about 1 mile off left. Cross two streams flowing from a beautiful spring, which is passed at 12 miles, and at 13 miles pass some ruined buildings and walls on right of road. At 14 miles cross three water-courses in succession, and at 15 miles pass high garden walls on left and the village of Nooveran Koochik in the valley beyond. A little further on, ford river about 3 feet in depth, the bed of which is about 100 yards broad (at this time of year only 30 feet of water); thence ascend and pass Government Toll House on right of road, and cross a deep water-course; continue the ascent and cross steep ridge at 16 miles; thence long undulating descent intersected by numerous water-courses which irrigate the trees and gardens in a valley on right of road. At 16¾ miles cross another low ridge, and reach encamping ground on grassy slope on west side of town by the side of a clear stream.

Nooveran is a flourishing little town, with some fine gardens. Population about 2,000.

24. SHAMIRAN—14 miles—3½ hours—403 miles—116 hours.

"Road indifferent and broken the whole march, with some steep and difficult ascents and descents, chiefly the former; road throughout much cut up by torrent beds. General direction about east to 9th mile, thence north-east. Water plentiful from streams on march and at encamping ground. Supplies scarce. Descend from encamping ground, cross stream at foot of declivity and pass through town of Nooverun, which is built on the sides of a steep hill round which the road ascends. At ¾ mile pass some fine gardens and vineyards on right of road; thence a steep short ascent. At 1 mile steep descent into a stony undulating country, pass along lane between high garden walls, and at 2 miles cross stream and ascent to top of steep ridge, where pass fortified village on high mound on right called Azlágheh. In the valley below, watered by the stream before mentioned, are some ruins and flourishing gardens. At 2½ miles steep descent into gently undulating valley with low hills on left. Here a road branches off to right, and another comes in from right rear, from beyond village of Azlágheh. At 5½ miles a road crosses from left rear, leading towards hills, off right, in the direction of Sawah At 6½ miles cross dry bed of torrent; thence ascend, cross stream, and pass village of Kazeeabad amid gardens and vineyards on right of road; thence a succession of undulations and dry beds of torrents. At 8 miles pass close under low hills on left, and cross dry bed of broad stream running down from ravine in hills aforesaid. At 10 miles cross deep ravine with stream at bottom. Here pass under lofty trap rocks on right with a torrent winding at their base; sloping grassy hills on left. At 10½ miles pass some gardens and fine walnut trees on right. At 11 miles cross stream and commence steep ascent, and at 11½ cross a deep ravine down which runs torrent aforesaid; thence road continually ascends following course of a ravine, with rocks on right high and precipitous. At 12 miles pass close to hills on right alongside of which road ascends. Below in valley on left are fine gardens watered by a torrent; a little further on pass large village of Booverem, built on sides and top of a gravelly hill. Here a road turns off to left towards hills on that side.

Between this and the 13th mile cross three successive low ridges from hills on left. At 13½ miles cross dry bed of torrent; thence ascend to high rocky plateau on which the village of Shamírán is built, cross a stream and pass through village, beyond which is an Imamzada on right of road, and encamp beyond on alluvial slopes of hills on left. On right is a rapid torrent, above which are lofty and precipitous rocks. This encamping ground is irregular and confined. Better ground is obtainable on slopes on south-west side of village.

Shamírán is situated on high ground surrounded by rocky hills.

25. VERDEH—20 miles—5½ hours—423 miles—121½ hours.

"Road execrable for the first 4 miles, passing over a succession of deep rocky ravines and over alluvial soil cut up by overflowing water-courses, rendering it in many places almost impassable. From 4th to 7th mile tolerably level and good over gravelly soil; thence to encamping ground it passes over a series of steep undulations, intersected by deep beds of torrents and by streams. and through some scattered tracts of cultivations. Direction about north-east to 10th mile, thence east to 18th mile, and thence north-east by east to encamping ground. Water plentiful from innumerable streams and water-courses. Supplies procurable of every kind. Leave encamping ground on north side of village, and pass along slopes of hills on left; thence descend and cross deep ravine, down which flows a rapid and deep torrent. Hence pass between ranges of hills close on right and ½ a mile distant on left between this and 3½ miles cross by steep and difficult gradients 3 deep ravines watered by torrents, the intermediate distance being overrun by a succession of water-courses deep and rapid. At 3½ miles pass some remains of gardens and a ruined fort off right of road; thence pass over a high and slightly undulating plateau. At 4 miles pass some gardens on right, watered by a stream which is crossed a little farther on; hence the plateau slopes gently upwards to the 7th mile, whence long steep descent to 8th mile. Cross the dry bed of torrent, and a little farther a stream running down the ravine from right to left; thence steep ascent and reach top of ridge at 8½ miles, whence long gradual descent down the side of the high hills on left to 10th mile. Here the road diverges, one branch continuing the descent along the hill side, and proceeding in a north-easterly direction direct to Tehran by Khaniabad, which is the ordinary caravan route, but the stages are very long and there is a deficiency of water and supplies. The other road, which is recommended to travellers, proceeds in an easterly direction. After quitting the caravan road, pass some gardens on left watered by a stream flowing from a pool of water; thence ascend and cross ridge at 11th mile, thence cross deep ravine, ascend and pass gardens on right, and a large village in valley off left called Isfahanek. At 12 miles cross a high ridge whence descend into valley; and at 12½ miles cross dry broad bed of torrent running down from hills on right. At 15 miles pass Imamzáda and village on right of road called Ishmail Peghumber; thence short ascent and pass gardens and a stream on right of road at 16th mile, and a little farther on, cross several small streams tributary to the same. At 17½ miles pass a fine grove of walnut trees on right, and at 18 miles pass through rich cultivation, and by gardens and trees, among which lies a small village. Hence long gradual descent, and after crossing two low rocky ridges, arrive at walled gardens in the suburbs of village of Verdeh at the 19th mile, between the high walls of which gardens the road passes, crossed by several streams which turn flour mills. Pass through village and encamp on high ground beyond, near gardens and orchards, watered by a stream flowing down from hills on right of road. Encamping ground ample but rather stony; from this the lofty snow-capped mountain of Demavand is distinctly visible, bearing about east north-east.

Verdeh is a flourishing village, surrounded by poplar trees and richly cultivated gardens. Its site is very lofty, but it is enclosed by hills on all sides, except the north, and is consequently rather confined in its atmosphere.

26. AMEERABAD—14 miles—3¾ hours—437 miles—124⅞ hours.

Road broken and difficult for first mile in south easterly direction, thence level and good over alluvial and sandy plain in a direction east by north. Between Punneejird and Zerrund road is broken and cut-up by water-courses. Water procurable from kanats and a stream on the march; at Ameerabad

from a stream in the town, plentiful but brackish. Supplies procurable of every kind. After leaving the encamping ground, cross deep ravine with torrents flowing down from hills off right; thence gradual undulating ascent to the first mile, where pass some mud ruins on right of road; thence gentle descent into vast alluvial plain. At 2 miles a road crosses north-west to south-east, probably from Kasvín to Savé; and here the high hills off right turn off in a southernly direction, hence there are no landmarks until the 10th mile, where a line of kanats crosses the road from north-west to south-east. At 11 miles pass mud ruins on left, and fine walled gardens about 1 mile off right watered by a kanat which here crosses under the road. Remains of various other obsolete kanats lie along left of road at this point. Pass some gardens and trees off left, and at 11½ miles pass ruins of a small fort on mound right of road; thence pass village of Punneejird on right of road, beyond which pass under some high rocks on right, and garden on left at 12 miles. At 13 miles pass along lane between high garden walls, and intersected by numerous streams and water-courses. At 13½ miles pass through the large ruined village of Zerrund, and a little farther a ravine at Ameerabad; pass round right of town and encamp in sandy plain beyond. Ameerabad is a small town strongly fortified, with its walls and gates in a good state of preservation.

27. Peek—15 miles—3¾ hours—452 miles—128 hours.

Road level and good through desert plain of sand and alluvium crusted with saline particles. General direction north-east. Water brackish throughout, must be obtained from Robat Kurreem or Verdeh. Supplies scanty. Leave encamping ground in plain east of town, pass some gardens on right, and through the villages of Mamoodabad and Khoorshedabad at 1 and 2 miles respectively. A kanat connects these villages, passing along right side of road. At 4½ miles pass range of low hills on right and an isolated hill on left. At 5½ miles cross a water-course, and at 5½ miles pass walled village off right under range of hills aforesaid, which here turns off in an easterly direction. At 6½ miles pass under isolated mound on right of road, and a little farther on a ruined mud fort off same side. At 7 miles pass under the fortified village of Fyzabad on right of road, thence through scanty cultivation, and at 7¾ miles cross two water-courses. At 8 miles pass under range of low hills and an isolated conical mound in plain off left (a good landmark). At 8½ miles pass short defile of low hills aforesaid, and left of road are two low detached hills. At 9½ miles, hills on right branch off to east; at 10 miles, cross two deep dry torrent beds about 36 feet broad with precipitous banks of alluvial soil; these are bridged over about 100 yards higher up on right, but the bridge is now ruined and impassable. These torrents when full would form a serious obstacle to the march of an army. At 11 miles cross a water-course, and a line of ruined kanats at 11¼ miles; at 11½ miles pass through some mud ruins, which spread for some distance off left of road. At 12¼ miles pass through village of Soolimanabad, and another village off right of road a little farther on. At 13¼ miles cross dry bed of stream, and at 13¾ miles pass through small ruined village of Peek, and encamp in a desert alluvial plain on north-east near to a water-course of brackish water.

28. Robat Kurreim—22 miles—5 hours—474 miles—133 hours.

Road level and good over alluvial soil in a direction east by north to foot of first range of low hills, thence east north east along undulating elevated plateau to bed of river, after which long and difficult ascent to 16th mile over broken ground and rocky ridges almost impassable for wheeled carriages. Hence level and good over gravelly soil to stream near the village. From encamping ground proceed across barren plain cut up by water-courses towards a range of low hills. At 2¼ miles commence gradual ascent through a defile; reach summit of ridge at 3¼ mile, thence proceed along gently undulating plateau over the top of range which the road crosses obliquely. At 4 miles a broad high road joins from left rear a caravan route referred to in the march from Shameran to Verdeh. At 9 miles pass ruins of ancient brick fort on left of road. At 12¼ miles gradual descent into a ravine, whence undulating ascent among confused range of hillocks. At 13½ miles commence descent into valley, down which flows a

small river of brackish water at this time of the year, about 30 yards in breadth and 2 feet in depth, which is forded at 13¾ miles. Long winding ascent from the river's bed, and at 15 miles cross a very steep and rugged ridge. Thence the ascent undulates until the top of the plateau is reached at 16 miles. Here pass a large ruined caravanserai of stone on left of road, situate on edge of declivity overlooking the river; this spot is reported to be a notorious rendezvous for plunderers. Hence traverse level gravelly plain for about 5 miles with no particular land marks. At 21 miles cross a stream of fresh water, after which pass along lane between high garden walls; pass through village of Robát Kurreem and encamp in alluvial plain on the north-east of village, where there is some scanty cultivation. No cultivation or villages passed this march until arrival at stage.

Robát Kurreem is a flourishing village with a caravanserai, and is surrounded by trees and gardens. There is no sweet water between this stage and Verdeh, a distance of about 51 miles. Water not fit for drinking until arrival at Robat Kurreem; the river crossed at 14th mile is salt. At an encamping ground plentiful and good. Supplies procurable of every kind.

29. Koolmeh—8 miles—2 hours—482 miles—135 hours.

Road generally level with a few undulations over alluvial plain, much intersected by water-courses, which overflow their banks, inundating the road, and creating a series of deep muddy swamps. General direction east north-east. At ¾ miles cross deep water-course by trunk bridge, ford two others at 1 mile, and a stream at 1½ miles. At 3 miles pass ruined village surrounded by trees and gardens on the right of road. Cross water-course at 3¾ miles, and at 4 miles pass village of Sadrabad on the left of road. A little farther on, cross dry bed of stream and pass village off the right. At 5½ miles pass village surrounded by trees off left and some mud ruins on same side. Cross water-course at about 7 miles, and pass the village of Koolmeh on the left of road, situate in the midst of orchards and rich cultivation; descend into grassy bottom, and cross a small river at this time of the year, about 15 yards in breadth and 2 feet in depth; ascend out of river's bed, which has steep banks on its north side, pass a high mass of mud ruins on the right and encamp in plain, near a water-course about ½ a mile further on. In the river's bed is beautiful pasturage for cattle, but the locality is marshy and unhealthy. Water from numerous water-courses and streams good and plentiful; at stage from the Kerrej river. Supplies procurable from Tehran.

30. Tehran—18 miles—4½hours—500 miles—139½ hours.

Road as in last march overrun by water-courses, and muddy to a degree through alluvial plain with numerous villages surrounded by gardens and poplar trees, but scanty. General direction east north-east. Soon after leaving encamping ground, cross a water-course, and at ½ a mile cross the river Kerrej by a brick bridge in good repair. River about 30 yards broad, deep and rapid. After crossing pass the caravanserai on the left and a large brick kiln on the right. Travellers might avail themselves of this caravanserai, instead of encamping in plain. A little farther on cross water-course and pass village on the right of road, and at 1½ miles ford a stream; and another at 3 miles with a village on the right. At 4 miles pass through mud ruins, and at 4½ miles cross deep nullah, at the bottom of which is a small stream. At 6½ miles pass extensive walled garden on the left and another on the right at 6½ miles. At 8 miles cross deep nullah, and pass small spring rising at the side of road. A little farther on pass walled garden on the right, and at 8½ miles a line of kanat and water-course cross the road. At 9 miles pass a ruined Imamzada and walled gardens on the left of road, and a little further on cross water-course, and pass walled garden on the right of road. At 10 miles pass ruined mud fort situate on mound on the right of road and some low mud ruins; on the left cross a small stream, and at 12 miles a dry bed of another stream, and pass village off the left of road. At 12½ miles cross broad water-course by bridge, and pass walled garden on the right. At 13 miles pass Imamzada among fine trees on the left and a village beyond off the same side. At 13½ miles pass a caravanserai on the left, and the village of Khaniabad about ½ a mile off right situate among fine gardens. Hence to the city of Tehrán pass numerous gardens with poplar trees off both sides of the road, and cross numerous water-courses. Enter the city

by the south-west gate. Encamping ground for an army in the vast plain on this side of the city for the sake of space, forage, and situation. There is also ground on the north side, but not of much extent.

In explanation of this route it is necessary to state, that the distances between the stages from march to march are calculated according to the time actually passed in the saddle, with special reference to the average paces of our horses during that particular march, as it is evident that where the road is steep or difficult, the pace must sensibly decrease in speed. Good roadsters on a firm and level track will rarely walk faster than 4½ miles an hour; and as the total time passed in the saddle each march is entered in the route, it will be seen that the distances cannot have been much under-rated. The distances between all landmarks are calculated in the same manner by timing them actually by the watch. A village or object on right or left means close to, or at some distance less than ½ a mile from the right or left side of the road. An object stated as "*off*" right or left means at a distance greater than ½ a mile, but less than 2 miles from the respective side. In some cases, this lateral distance is estimated roughly. A water-course is applied to small canals, and means an artificial stream. A kanat means an underground aqueduct. A nullah means a deep bed of a stream in a plain, as opposed to a ravine. It is necessarily difficult to give any exact classification of rivers, torrents, streams, &c., from the cursory observation of the features of the country; but the terms are applied generally to natural water-ways, as opposed to artificial. A ridge means a hill-top or summit of range of hills traversed by the road between an ascent and a descent. In most cases where these are considerable, the times of ascending and descending are shown separately. All dry beds of streams and torrents are noted, as during certain seasons of the year they would be full of water, and many of them unfordable.—(*Taylor—Hardy.*)

No. 11.

BAM TO SHIRAZ BY RUDBAR AND AHMAD.

23 MARCHES—575½ MILES.

1. FEDVA—12 miles.

I quitted the place on the 17th January, and passing through the neighbouring village of Bagh-e-Khan, was soon traversing a stony plain in a direction W. by S.* At the 2nd mile the hamlet of Bagh Nú occurred, then in a direction W. by N. we crossed, at 4⅓ miles, the Tehrud stream, at a bend it makes from the southwards, and passed the hamlet Hararun. At the 12th mile we alighted at Fedva, a spot at which we had been told we should find a caravanserai. Two ruinous hovels, however, were the only structures, and in these we deposited ourselves for the night, having brought with us provisions and provender for this and the next deserted stage.

2. SARÆ—24 miles—36 miles.

We continued our way over this stony plain in direction S. W. towards the mountains, and subsequently on the bearings noted in the margin.† A sprinkling

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* *Distances and bearings.*

	Miles.		Miles.
W. to Bagh-e-Khan...	1¾	W. by S....	1
W. by S. Bagh Nú	½	W.S.W.	⅕
Tehrúd stream	2¾	W. by S.	⅓
S.W., W.S.W.	1½	W. by N.	½
S.W. by W and S.W.	¾	W. to Fedva	⅓
W. 25 S., W.S.W., and W. by S. ...	2		
W.S.W.	⅕		12⅕

† *Distances and bearings.*

	Miles.		Miles.
S.W.	4	S.	⅔
W. 5° N. by gentle ascent	1	S.W.	⅓
W. by S....	1⅓	Valley expanding; Deh Bekri; then S. by W., and presently S. through snow ascend hills 4 min.	4¾
W.	3⅓	Descend S.S.W.	¾
W. by S.	1	S. by E and S. by W. by hill side ...	1
W. 5° S.	1⅔	Alighted at caravanserai.	
W.S.W., ascend low hills	2		24⅓
Enter valley, W.	1		
Descend N.W. by W. among hills ...	½		
Up valley S.W. by S.	1		

of bushes of the wild almond and thorn, and of a tree called *bermeh*, occurred as we advanced, the former giving shelter to numerous coveys of partridge. At the 14th mile we ascended low hills at the foot of the mountains, and at the 15th mile entered a valley; at the 16th mile we descended N.W. by W. amongst hills clothed with scattered trees and bushes as before described. At the 17th mile we turned up a valley leading S.W. by S., and alighted to breakfast, and to allow of the baggage coming up with one of my servants, who, having fallen alarmingly ill, was carried stretched on the back of one of the mules. Continuing southwards the valley expanded, and we passed the ruined village of Deh Bekri, belonging to the district of Sardu, 12 fursacks distant to the W.; there were no inhabitants, but the fields around were under cultivation. Presently afterwards we got amongst snow, which deepened as we ascended through hills still clothed, though not densely, with trees and shrubs. The 22nd mile led us to the extremity of the valley, and presently afterwards to the top of the ascent. The path then lay down the mountain-side through a wooded country to a small ruined and uninhabited caravanserai, which was to afford us shelter for the night. It was open to the air on one side; but though the country lay deep in snow, and we were at a considerable elevation, the climate was comparatively mild; the distance travelled this day was about 24 miles. The caravanserai in which we had found shelter is situated in the district of Meskin, belonging to Jemal Báriz. Mountains rising range beyond range, many of great height, were visible to the W. and S.W. When our baggage arrived we could hardly find space for the whole party to be accommodated in the ruin, for, besides my own, which consisted of 15 men and 19 beasts of burthen, several other travellers and their cattle had to be crammed into the building.

3. SERJĀZ—30 miles—66 miles.

We were off early on the following morning (19th January), descending the mountains by a very winding path in a general direction S.W. for the first 2 miles.* Getting out of the snow as we descended, we proceeded by a pleasant path winding by slight risings and falls through a charming country of wooded hill and dale. Sometimes the wild almond was the only tree or bush visible; though destitute of leaves at that season, its lesser branches are green at all times, whilst its stem is of the darkest brown. We continued the descent until the 10th mile, when we alighted at a pleasant spot to break our fast; and at the 11th mile crossed the Rud Khaneh Saghder, a small river flowing to the N.W. Subsequently the path led over low hills until the 12th mile, when we commenced a great descent, through a picturesque country of mountains, towards the plain of Jeruft by a difficult, rough, and rocky road. This fine pass is known as the Gúdar Múgat; the hills were scantily clothed with shrubs and the tree *koonar*; the latter seems to retain its leaves, which are nearly circular throughout the year. It bears a round stoned fruit, and its branches are armed with crooked thorns. We quitted the mountain-pass at $17\frac{1}{2}$ miles, and entered the plain of Jeruft, traversing a most stony tract, southwards, by a descent towards the Rud Khaneh Shur (Salt River), a very rapid stream, varying at that time from 20 to 30 paces in breadth, but flowing through a much wider, deep, and rough bed in a direction from N.W. to S.E. Its waters, notwithstanding its designation, are perfectly fresh, and its sand contains the same sparkling substance I have observed around Yezd.

* *Distances and bearings.*

	Miles.
S.W. general direction	$1\frac{2}{5}$
Windings	1
S.	$\frac{2}{3}$
S.S.E. and S.	$\frac{3}{5}$
S.E. and S.	$1\frac{2}{5}$
S.E. to S.W., windings	$1\frac{1}{5}$
S.W. by W.	$\frac{1}{5}$
S.W. by S., S., and S.W.	$1\frac{1}{5}$
S.W. by W.	$\frac{2}{5}$
Windings—general direction S.W. to river Rud Khaneh Saghder ...	$1\frac{1}{5}$
Ditto	$1\frac{2}{5}$
S.	$\frac{2}{3}$
Descent—S.W., W., W. by N. and W.S.W....	5
S.W.	$1\frac{1}{5}$
Quit mountains S.W.	$1\frac{2}{5}$
S.S.W. to Rud Khaneh Shur	$\frac{3}{5}$
S.W. 5° S.	$1\frac{3}{5}$
S.S.W.	$\frac{2}{5}$
S. by W. to S.	5
S.E. to Huts (Serjaz)	$2\frac{1}{5}$
	$30\frac{9}{15}$

Thence we continued for about 7 miles over the same kind of stony waste as before. Night overtook us, and no habitations were visible on the plain; but falling in with some Eliats, we procured a guide, who conducted us to some reed huts, at one of which, a clean and spacious dwelling, we alighted, at 29½ miles, and found comfortable and abundant accommodation. This place is called Serjáz—a mere collection of reed huts, occupied by the tribes from Isfundekeh during winter.

4. Du Sárí—20 miles—86 miles.

This site I proceeded to visit on the 20th January, sending on my baggage to Du Sárí, in the opposite direction. It lies at about 3 miles W. 20° N. of the fort of Serjáz.

We crossed the Hali-rúd at about 1¼ mile from Serjáz. The stream was about 25 paces across, less deep and rapid than its sister stream of yesterday, but flowing through a still wider bed; N.W. to S.E. at that part.

Returning from Shehr Daghianus we passed at about 2 miles W. of the fort of Serjáz, and proceeded through a tract of high and low jungle, with which the plain is clothed at this part, the land in general appearing very salt. Shortly afterwards we passed the Rud Khaneh Shur, flowing in a diminished stream, from much of its water having been taken off for irrigation, below the spot at which we crossed yesterday. Our guide deserting us by hiding in the wood, we found our way with difficulty through the jungle, and much time was lost in consequence until we procured another and more faithful leader. I took few bearings, but our route led us in general nearly S. and S. by E. from Serjáz; and we did not reach Du Sárí until long after nightfall. The distance is called 6 or 7 fursacks. I estimate it at 20 miles.

5. Deh Pesh—23 miles—109 miles.

Our route from Du Sárí was at first S.W.,* by a continuation of the plain, the soil of which is sandy and gravelly, but productive under the effects of a fine climate. In parts it is very salt. The heat was great, and my dogs even were panting and seeking the shade of bushes, of which there was a sprinkling, and occasionally patches of close jungle. At 14½ miles we reached the joint stream of the Hali-rud and Rud Khaneh Shur, flowing to the S.E.; it is about 60 paces in width, and here we entered the district of Rudbar; 8½ miles farther brought us to the Persian camp at Deh Pesh.

6. Kehnú—13 miles—122 miles.

I took leave of my hospitable friend and proceeded towards Kehnú.† At the 12th mile we passed near the ruined fort of this name, attached to which are extensive groves of palms stretching to the westward; here a few huts were seen, but the new fort to which we were going lies a little S. of this spot, and we reached it at the 13th mile.

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* *Distances and bearings.*

	Miles.		Miles.
S.W.	1⅓	170°	⅙
245°	1	215	½
200	½	195 and S.W. to united stream of Hali-rud and Rud Khaneh Shur	1
220	½	190° to 170°	½
190	½	160 165°	1
200	⅓	160	1
185	1⅓	180	⅔
190	1	160	⅚
215	½	190	1
210	½	205	½
200	⅝	190	¼
205	½	175	½
210	1¼	S.E. and 195°	1½
185	1¼	180°	½
205 and 215°	⅔	165 to Deh Pesh	¼
190	⅓		23
175 190°	⅓		
210	⅓		
215	⅙		
170 175	⅔		

† *Distances and bearings.*

	Miles.		Miles.
205° 200°	1½	230°	1¾
230	¾	215	⅜
215 225°	4¾	195 to Kehnú	1½
220	⅝		13
245	2¼		

7. Rud Khaneh Bar—28½ miles—156⅓ miles.

We quitted Kehnú* on the 26th January by a path which presently led us through jungle, and brought us gradually near to sterile mountains forming the northern boundary of this vale, which is probably 6 or 7 miles in width, flat, and more or less covered with trees and bushes, between which grows a fine carpet of turf; the trees are mostly of a species of acacia, called kehour. At the 11th mile we alighted at some wretched huts, the people of which supplied us with sour milk and fresh butter. This valley is ill supplied with water, and the people subsist with difficulty by what they obtain from wells 12 or 15 yards deep; and what I tasted was bad and almost putrid in flavour. At the 18th mile we reached the northern extremity of low hills, interrupting the valley, in a direction N. W. and S.E., and passing through these, entered a broad plain, the mountains receding on the N. to a distance; the country to the S. occupied by low hills, and behind these, mountains, which, as we advanced, receding farther S., increase the width of the plain. At the 26th mile, having reached a clump of tall palms, we ascended by the bed of a rivulet, passing other extensive plantations of the same tree; and finally alighted at a collection of 14 poor *kútúk* or huts, at a spot called Rud Khaneh Bar. The people and date-groves are the property of the chief of Rudbar. The distance travelled was about 28½ miles.

8. Camp—25 miles—175⅓ miles.

On the 27th we were early in the saddle, and continued along the plain,† which, for a few miles, was uneven and broken into ravines, then occurred a tract of fine turf with a sprinkling of the kunar and kehur trees. Soon after quitting Rud Khaneh Bar this morning, we entered the district of Rudan.

At 9⅓ miles we reached the stream called Rud Khaneh Duzde, flowing S., very shallow, and only 15 yards in width. Date groves extend along its course.

At the 23rd mile we alighted to wait the coming up of our baggage, and here falling in with a shepherd, he informed us that it would be impossible to reach Ahmedí that day, and recommended our putting up at some neighbouring tents,

* *Distances and bearings.*

	Miles.
W. and W. by N.	1
270°	½
245	⅔
255 275° 270°	⅔
265	1
250	½
265	⅓
225 250° 255°	½
265	⅓
250	1
260 280° 270° 265° 260°	1
255	⅔
270 265° 260°	½
270	½
260 250°	1⅓
S.S.W.	¾
W.	1¾
255°	1
225° 200°	½
23°	1
220	1
255° 260°	1
270	1¼
Northern extremity of low hills.	
260° 270°	2⅓
240	2
225	1½
233	¾
225	¾
215 225° 250°	¾
230 220 210	1⅔
180 through palm groves to Rud Khaneh Bar	¾
	27⅔

† *Distances and bearings.*

	Miles.
N.W.	⅓
270° 240° 235° 230°	⅔
220	⅔
230	1
235	⅓
270 285°	1
270	⅔
260	½
235 270°	⅔
260	⅔
230	½
225 270°..	⅔
S.S.W. to Rud Khaneh Duzde ..	1
S.	⅔
290°	⅓
295 300°	½
295	⅔
275	½
270°	⅔
285	1
To Chakunarík (bed of a stream flowing from the W.)	
285°	⅔
300	⅓
290	⅔
275 290o	3
315	½
285	2
305	1½
300	⅔
310	1
300	½
	22
Then back eastward	2
	20

there being no other habitation short of the above-named place. The baggage was so far behind, and so little remained of the day, that I reluctantly consented to turn off a couple of miles in direction E. to the tents, which we found miserable in the extreme, and composed merely of matting.

9. AHMEDI—26 miles—$201\frac{1}{2}$ miles.

After leaving our quarters* at the 5th mile we descended into a deep gully resembling the bed of a torrent, and followed its windings by a very rough and difficult path with a gentle ascent, after which it narrowed considerably with high abrupt sides and water lying in little pools in the bottom. Towards the end of the 13th mile, after a most difficult route amongst the rocks of this deep gully, we reached a point, which leading up the side of the rock, brought us immediately out of the pass. We then proceeded through a rocky wild country, by a difficult steep descent, dangerous for laden cattle, until it terminated at about the 15th mile. We then proceeded by an infamous road about W.S.W., down a valley containing trees and low jungle, and at the 17th mile entered a small plain surrounded by rocks, and presently crossed at right angles the high road leading from Kermán towards Bunder Abassi. Passing through low hills and across a broad stony valley through which flows a rill of water southwards, at the 20th mile we ascended and then crossed another stony valley; presently afterwards, entering a narrow pass through craggy weather worn rocks, we turned off to the W. through low rocky hills, and soon afterwards proceeded S.W. by S. Thence the road lead into a valley partly occupied by extensive plantations of palms, across a rivulet and over an intensely salt tract of land into another valley of palm trees and jungle, in direction W. and S.W. This brought us into a more open country, and descending at the 23rd mile into one more valley of date trees, we proceeded up it in a direction varying between W. by S. and due W. to the fort of Ahmedí, which we reached towards the end of the 26th mile.

From Ahmedí to Bunder Abassi it is four stages, namely—

Teng-e-Zendan	In all about 27 fursacks.
Kushghan	
Ser Khun...	
Bunder Abassi	

The old traveller Marco Polo, 600 years since, described the road from Kermán to Hormuz, near Bunder Abassi, and it is probably that which is now usually taken by caravans, namely—

Kermán to Kharin...	6 fursacks.
" Nigar	6 "
" Kaleh Asker	7 "
" Baft	5 "
" Deshtab	6 "
" Deh Serd	5 "
District of Ahmedí	9 "
And from Ahmedi as above	27 "
	71 fursacks.

* *Distances and bearings.*

	Miles.
285°	$\frac{3}{4}$
270 290°	$1\frac{3}{4}$
300	$\frac{3}{4}$
285 290° 300	$1\frac{3}{4}$
To deep gully, winding S.W. by S. to N.W. by W.	$2\frac{3}{4}$
N. 225° to 285°	$1\frac{1}{4}$
N. to S.W.	3
S. by W. to W., N. to S.S.W. .. .	$\frac{3}{4}$
Summit of pass—descend in general direction—	
160°	2
240	$\frac{1}{3}$
255	1
230	$\frac{1}{6}$
270 to 300°	$\frac{2}{3}$
265	$\frac{1}{6}$

	Miles.
285° 290°	1
Cross road to Bunder Abassi	$\frac{1}{6}$
W. to low hills	$\frac{1}{3}$
Through them W. to N.W	$\frac{2}{3}$
260° 275°	1
290 to 270°	$\frac{1}{3}$
290 up pass	$\frac{1}{6}$
295	$\frac{3}{4}$
W., S.W., and S.	$\frac{1}{6}$
215° and 220°	$\frac{1}{6}$
260 and 240	$\frac{1}{3}$
W., S.W., W. by S.	1
270° 285°...	1
280 and 270°	$2\frac{1}{3}$
To Ahmedí.	
	$24\frac{7}{12}$

10. Daslatabad—30 miles—231½ miles.

Our route from Ahmedí* led us about N.N.W. towards the mountains by a path, stony in parts. At 1⅓ mile we entered a deep pass leading at first N., and here I observed some large fossils, funnel-shaped and fold within fold; the pass greatly expanding as we advanced, and containing bushes of various kinds and a few benneh trees. At 3¼ mile we ascended the rocks by a difficult and dangerous path, in which some of our baggage-mules fell, occasioning us much delay in unlading and reloading them; 8 or 10 minutes would otherwise have sufficed to take us to the summit, from whence we descended immediately into a small plain, the surface of which, at first perfectly sterile, was, farther on, sprinkled with tufts and bushes, but exceedingly stony. The plain stretches E. and W., and is apparently of no great extent; our way across it led us N. 30° E. and N. 25° E. to some low hills, where we proceeded along the dry bed of a salt stream, where fossils resembling a honeycomb are abundant. At 9½ miles we entered a pass through red hills, winding through which, by a gentle ascent, we crossed at the 14th mile the valley side, and immediately afterwards proceeded N. 10° E. over hills. At the 15th mile we turned off the road to our right to a sulphurous spring of water, which though extremely nauseous to the taste, is still used by travellers for want of better. We continued due N. over the hills for a space, and, at the 16th mile, proceeded up a narrow rugged ravine in direction between 85° and 50°, presently reaching its summit, thence by a gradual descent 55° E. and N., and down a valley between the points W. by N. and N.W. by N., to a clump of palms at 17½ miles; then N. until we entered the plain of Orzu at the 18th mile, proceeding over a stony tract by a slight descent, of which the bearings are given in the margin. This is an extensive plain, running in length E. and W.; its southern side is covered with bushes, and is very stony, but towards the centre it is of a light, fine soil. I was enabled to take bearings up to about 25½ miles after which the darkness prevented my making any further observation until we alighted at the little fort of Dowlatabád, surrounded by a village of huts composed of branches and reeds, at the and of the 30th mile.

11. Kala Nao—30 miles—261½ miles.

We were early off in a direction of 300.† Four miles and a half brought up to a copious canat stream, close to the fort of Kaderábád.

* *Distances and bearings.*

	Miles.
340° 350°	1
Enter pass N.	½
320	⅙
275 260° 270°	1¼
To top of pass	⅓
328° by descent to plain	½
N. 30° E.	2
N. 25 E.	1½
N·	1¼
45°	⅙
20 and 320° to a pass	½
N. 10° E. 40° and N.	⅔
E.	⅓
20° 5° 10°	1
17 10° 15° 10°	1⅔
340	⅓
315 300°	⅔

	Miles.
355	¼
80 100°	½
Ascend valley side 75° and 10° over hills	½
Spring of water N. over hills and 340° ..	1
25° up ravine—85° and 50°	⅓
Desend 55° and N.	½
340° 290° 325° down a valley	½
345°	⅓
N.	⅔
Enter plain of Orzu 335° 345° 325° ..	1⅔
300° 325° 340°	1⅓
335 345	2
335	1⅓
350	⅔
345 355°	1
345	4⅓
To Dowletabád	30¾

† *Distances and bearings.*

	Miles.
300°	1½
305 300°	3
Kaderabad.	
300 295°	2⅔
280 275	1½
280 parallel with mountains to our right	2¼
265°	1⅙
260	⅔
270 and 285°	2¼
209	1⅛
285	⅔
305	⅔
285	1⅓
290 280°	⅔

	Miles.
290°..	1
To Kahn Mahomedi.	
300° 260°	1⅓
295 280	⅔
250	⅓
270	1½
255	1¼
265	2
270	1
To Sultanabad.	
280° 300°	⅓
280 to 300°	2⅓
To Kaleh Nú.	
	$30\frac{7}{21}$

Passing an encampment of Afshars at the 8th mile, we proceeded parallel with mountains half a mile distant to our right; towards the 12th mile these mountains receding to the N., form a wide recess of the plain, of which at this part and at Dowlatabad the width is the greatest. At the 14th mile, Allahábád, a lately abandoned fort, bore due N. one mile distant; and N. 10° W. were the snowy mountains of Khabre, a division of Aktá, which, notwithstanding its mountainous character, abounds with fruit groves, of which the pomegranate, almond, pistachio nut, grape, and figs are the principal productions. The habitations there are of mud and stone. At the 15th mile we reached some rocks, several high ridges of which interrupt the plain at this point, running N.N.W. and S.S.E. The juniper trees had become scarcer in this part. At 18½ miles the deserted fort of Orzu bore N. 5° W. about two miles distant. Presently afterwards we passed the ruins of two small forts and some fruit-gardens. At 19½ miles occurred the fort of Kahn Mahomedi, belonging to Afshars, who speak Turkish. N. 20° E. from thence was the ruined fort of Orzu, the people of which occupy huts near it. A good deal of land was under cultivation in this part of the plain, watered by copious canat streams. At the 26th mile we reached the small fort of Sultanabad, and at the 30th that of Kala Nao.

The range marked in our maps as the Jebelábád mountains is no doubt that of Jemelábád of Aktá. Beyond the mountains bounding the plain in which Kala Nao is situated, to the S., is the country of Lar. The direction of Forg was pointed out on a bearing of 210°, 10 fursacks or 40 miles distant, and that of Tárem, 15 fursacks or 60 miles in the same direction.

12. Gishkuh—28 miles—289½ miles.

From Kala Nao* we marched 1⅓ mile to Zearet, a small collection of huts, an Imamzadeh, and plantations of palms. We proceeded diagonally on a bearing of 315° across it, and at the 4th mile reached some huts and the ruined fort of Desht-Bir. At the 8th mile our way lay over a stony plain clothed with tufts; at 14½ miles by a shallow valley through low hills, occupying the extremity of the plain; at 16½ miles a watch-tower to our left; at 18½ miles a well of water and presently another watch-tower after which we crossed an open but uneven tract of country. At 23½ miles the little fort of Rishghir bore 210°, one mile off, and at the 24th we reached the hamlet Mahomedábád, and immediately got on to the high-road between Yezd and Bunder Abassi; thence 1½ miles beyond brought us to a large round tower and village huts, known as Aliábád, a little to the right of the main road we were on. At 27½ miles quitting this road, we reached at the 28th mile the fort Gishkoh. From hence to Bunder Abassi are 33½ fursacks, to Yezd 80 fursacks, and to Kermán 40 fursacks. This measure varies a good deal in these parts, namely from 3 to 4 miles per fursack; between Yezd and the Gulf I believe that 3 miles per fursack may be reckoned.

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* *Distances and bearings.*

	Miles.
320° 325° to Zearet	1⅓
315 across plain	1⅓
310	⅔
315 to Desht-Bir	1
280 270°	1⅓
280	⅔
N.W. and 285°	2
270° 275°	2
305	4⅓
270 by shallow valley to watch-tower ...	2
290°	⅓
280	1
300 to a well	⅓
300 to a watch tower	⅓
300	1⅔
265 and 275°	⅔
265	¼
300	½
285	1

	Miles.
310°	1
305 to 315o	½
Rishghir 1 mile distant 210°.	
350°	⅓
300 to Mahomedabad	⅙
300	⅙
High road between Yezd and Bunder Abassi	
325°	⅓
345 315° to Aliabad	⅔
345	1⅓
310 345°	½
Quit high road.	
340°	⅔
To Gishkuh.	
	28 1/12
Return to Aliabad	2½
	25 1/12

13. Kúm—25 miles—314½ miles.

Quitting Aliábád,* and regaining the high road leading to Yezd, we proceeded by a gradual ascent northwards. The plain we presently traversed was clothed with tufts of the gum tragacanth plant, and with scattered bushes of the wild almond, &c. At 2⅔ miles we passed a tower and garden belonging to an adjoining hamlet embosomed in trees, which a mile farther on we left a little to our right. Here we overtook a cosseid or foot-messenger from Bunder Abassi, who had been 4½ days on the way. At the end of the 5th mile we alighted at a pond of good water, possessing two trees and some cultivation near it. At the 8th mile the mountains of Khabre (part of Aktá) bore exactly E., distant probably 25 miles. At the 9th mile, still continuing northwards, we reached some low hills, and traversed them by a broad passage and an easy ascent, gaining the summit at the 13th mile. Here we entered the district of Sirjan, and proceeded by a gentle descent through low hills in a direction a little E. of N. until the 14th mile, when, reaching a plain of great extent, we continued northwards. Finding we could not reach any village before nightfall, at about the 20th mile we turned off the road across the country in a direction of 60°, reaching at the 25th mile (7 fursacks) the ruined mud fort of Kúm, near which some Afshar black tents were pitched.

The highway for caravans between Yezd and Bunder Abassi, which we had travelled on this day, is said to be at one point only impracticable for artillery, that is at the Tengheh Zaugh, between Saidábád and Gurch, a narrow pass of 3 fursacks in length, very rocky, and overrun by water. The road by which guns are therefore taken to or from Bunder Abassi is by Kermán, the position of which is about S.E., and not S., from Yezd.

14. Malkábád—340½ miles.

From Kúm† we took a cross path leading on a bearing of 75° at 1⅓ mile into a high-road, different from that by which we travelled yesterday. It led us northwards over the plain, which for a space was bare kevvir, but farther on was clothed with bushes for several miles. On the way we breakfasted at some black tents, but the water drawn from wells with which the people supplied us was so filthy and thick, that we could not use it for tea. At the 21st mile the village of Abbássábád lay three quarters of a mile to our left, and at the 23rd that of Sálábád 1 mile on the same side, half a mile N. of which is a white isolated rock rising from the plain. At the 24th mile the small village Darestan occurred, and at the 26th that of Malikábád, where we alighted. This place is almost destitute of trees, but many of the villages of this plain possess gardens and groves of trees.

* *Distances and bearings.*

	Miles.		Miles.
355° and N.	⅙	Top of Pass—	
N. 20° E.	½	Descend N. 5° E. and 10° E. to Great Plain	1⅓
N. 10 W. to N.	2	N. 50° E.	⅓
N. 15 W.	1	N.	2⅓
Tower and garden.		N. 10° E.	1⅓
340° Hamlet ½ mile to right	1	N. 15 E.	½
N. to pond	⅙	N., N. 10° E., and N. 5° E.	6
N.	½	N., and N. 10° E.	½
N. 15° E., 20° E., and N.	1⅓	A small fort ½ mile to right.	
N. 10 E.	1⅔	N. 10° E.	⅚
Mountains of Khabre bore E.		N. 60 E.	4½
N to low hills	1	To Kúm.	
350° N. and N. 5° W.	1		25
N. 5° E. and N. 5° W.	2⅓		

† *Distances and bearings.*

	Miles.		Miles.
75° to high road	1½	330o	2½
40	⅓	320	⅙
N. 20° E. and 15°E m ...	1½	345 and 325o	3⅙
N. and N. 10° E.	1⅚	325	¾
N.	2⅙	310	½
N. 11° W	⅚	330	½
N. 10 W. and N.	1	340 to Darestan	¼
335	¾	340	¼
N.	¾	N.	2
335 / N. 30° E. } off high road ... ... {	2⅓ / ¾	To Malekabad.	
			26½

15. SA'IDA'BAD—18 miles—358½ miles.

Quitting Malikábád,* we encountered a caravan of 370 camels on their way from Yezd to Bunder Abassi, laden chiefly with madder-root, cotton, assafœtida, and almonds; and we passed a second company of about the same size soon afterwards. At the 2nd mile we reached Ezetábád; at the 5th Tájábád. We then turned off the road in a direction 290° to visit the rock and ruins of Kala Sang, which we reached in half an hour.

We proceeded over a sandy tract of desert, in which we presently lost our way, in consequence of the clouds of dust and sand-drift caused by the gale which has raged since yesterday; reaching some tents, we procured a guide, and at the 12th mile got again on to the high-road we had missed. We then proceeded on a bearing of 295°, passing, 1½ mile farther on, the village Jellalábád. At the 16th mile those of Feruzábád and Makeábád, about three quarters of a mile to our left; then Ghiadgar and Kushkabad, also to our left. At about the 18th mile we reached Saidábád, the principal village in Sirjan, containing some 500 houses.

From Saidábád to Kermán is a distance of 34 fursacks; to Darab, 27 or 28 fursacks; Shehr Babek, 15 fursacks.

The direction of the town of Kermán, as pointed out by the people, was about 40° from this place; that of Yezd about 340°; that of Pariz, where the turquoise-mine exists, N. 5° E., distant 35 or 40 miles; in that vicinity also the *ghez*, which yields manna, grows abundantly.

16. KHAIRABAD—27 miles—385½ miles.

From Saidábád† we started with fine frosty weather on a bearing of 255°, and presently passed some ruined villages destroyed. At 3⅔ miles we reached the village of Deh Nu Balla, and 3 miles beyond that of Deh Nu Pain; 8 miles brought us to the nearly uninhabited village of Kaneh Amré. The plain was generally very barren and gradually resolving itself into salt desert. At 10½ miles we reached the edge of the keffeh or great salt field for which this plain is remarkable.

We proceeded by a hard, smooth path worn in the otherwise soft, rotten soil; in rainy weather the keffeh becomes impassable, and the whole tract a mere morass or bog. I observed that wherever rainwater had collected or flowed in streamlets, a beautiful incrustation of salt was the result. As we advanced, the path for a while lay through a deep layer of loose salt, and then commenced the most notable part of the keffeh. The loose salt gave place to a sheet of the same substance, hard and highly crystallized, and not yielding to the tread of a horse though at first only one or two inches in thickness; beneath it was brine, mud, and water. Poles or stumps of trees placed at intervals guided us on our way, but presently we lost all traces of a path, and travelled over one wide expanse or field of salt, on which the horses' tread left no impression, and which resembled the surface of a frozen sea. The salt, however, was everywhere cracked into sections of from half a foot to 3 and

* *Distances and bearings.*

	Miles.		Miles.
330° 350° to Ezetábad	2	260° on to high road again	1
350	⅓	295° to Jellalabad	2
315	1⅓	295	⅔
330	⅔	300	⅙
335 to Tajabad	1	305	1
350	1	320	1
290 off road to Kala Sang	2	335	1
N. 35° E....	3	To Saidábad.	
			18⅙

† *Distances and bearings.*

	Miles.		Miles.
		Commencement of Great Salt Field.	
255°	2⅙	248°	1 4/6
S.W.	⅙	220	5/6
260° to Deh Nu Balla	1 2/6	240 225°	2/6
273 255° 250°	2/6	245 255	6 5/6
W.	⅙	Quit Salt Field.	
S.W.	½	250° 260°..	2
W. by N	⅙	Quit main road.	
W. 5° S. and W	2/6	310°	½
250°	2/6	350 along another high road	2⅙
255 and 270° to Deh Nu Pain ...	1 3/6	Quit ditto N. 30° E.	1 5/6
260 to Khaneh Amri	1 3/6	To Kheirábád.	
275 285° 290°	3/6		
260 and 265	1 3/6		26 4/6

4 feet in diameter, in the form of pentagons, hexagons, and heptagons, and the brine beneath oozing through the cracks marked them more distinctly by a slightly raised edge. In the midst of this singular tract one almost loses sight of land. N. and S. were clear expenses of salt, and were it not for the neighbouring mountains on the W. one might fancy oneself in the midst of an interminable frozen ocean. The length, as reported, is from N. to S. 6 fursacks, or 21 miles; but to the S.E. it spreads out into a very wide expanse. Its breadth at the part where we crossed was about 6 miles. I endeavoured when in the midst to ascertain the depth of the salt, but having no proper instrument for digging into it, was obliged to relinquish the effort after piercing with difficulty to a depth of $3\frac{1}{2}$ inches. Towards the W. side the surface was one unbroken sheet without a crack, its crystals sparkling in the sun, the heat and glare of which were inconveniently felt.

After getting again upon the hard plain, at the 20th mile quitting the main road we struck across the country in a direction of 310°, after closely approaching the hills. At the 21st mile we reached another hill road, and presently afterwards, leaving it, turned towards the small fort and village of Khairábád, where we alighted at the end of the 27th mile, having been obliged to travel about 5 miles out of our way to reach an inhabited spot.

17. Beshneh—$28\frac{1}{2}$ miles—414 miles.

Proceeding on a bearing of 220° and crossing a broad recess of the plain, we entered the mountains, and presently observed a herd of deer.* At the 6th mile two roads occurred, one leading direct to Kutru, and the other on a bearing of 260°, by which we proceeded through a broad valley more or less clothed with bushes and the benneh-tree, which bears a small fruit with a stone and kernel; the latter is eaten, and from the tree a resin is obtained. At $17\frac{1}{2}$ miles, having reached the head of the valley, we found a deep well of good water, where, by means of a stable-bucket and a rope, we obtained some of the contents to refresh ourselves and cattle with, this being the first water we had met with since the morning. Here we entered the territory of Fars, and proceeding by a gentle descent still through a valley, shallower than the preceding one.

Gradually we got into a more open country by continued descents, and at $28\frac{1}{2}$ miles we alighted at the small village Beshneh, possessing some towers of refuge. The distance is called 9 fursacks.

18. Kutru—15 miles—429 miles.

We proceeded on a bearing of 280° down a valley much occupied by the ghez tree, and possessing a salt-streamlet.† At the 3rd mile proceeded on a bearing of 210° over a plain of great length N. and S., the mountains on the western side forming a vast amphitheatre, the convexity of which points about S.W.; the plain more or less studded with low bushes, but in parts salt and sterile. At $15\frac{1}{3}$ miles we alighted at Kutru beyond which we could not proceed that day, there being no inhabited place for many fursacks on our way beyond it.

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* *Distances and bearings.*

	Miles.
220°	$2\frac{1}{3}$
225	3
225 through mountains, two roads ...	[illegible]
260° 270° 255° 260° 265° along broad valley	[illegible]
270°	[illegible]
270	[illegible]
260	[illegible]
270	[illegible]
260	[illegible]
265	[illegible]
270	1
To head of valley. A well here.	
270° by gentle descent through a valley ...	2

	Miles.
N. 310°	[illegible]
290	[illegible]
280 295° 300°	1
270	1
265 255°	[illegible]
250 245	[illegible]
260 235	[illegible]
255	[illegible]
245	[illegible]
275	[illegible]
245	[illegible]
260	[illegible]
250 260° 270°	[illegible]
To Beshneh.	$8\frac{7}{12}$

† *Distances and bearings.*

	Miles.
280° by valley and salt streamlet ...	[illegible]
220	[illegible]
190	[illegible]
225	[illegible]
270	1
210 over great plain	[illegible]
215	[illegible]

	Miles.
210° and 215°	$5\frac{1}{3}$
205 and 190 salt barren tract	$4\frac{1}{2}$
195 salt barren tract	[illegible]
190	[illegible]
185	1
	$15\frac{1}{3}$

19. Neyriz—21½ miles—450½ miles.

From Kutru we proceeded on a bearing of 260° and 275°, the plain clothed with the gum tragacanth plant.* At the 2nd mile we entered a deep and wide ravine through the mountains, and proceeded by a gradual ascent in direction 275°. This pass abounds with bushes and the benneh and wild almond trees. The 6th mile brought us to the top of the pass, from whence we proceeded by a gentle descent over an open tract between hills, the country still clothed with tufts and bushes. At 12⅓ miles we descended through a narrow, tortuous valley by a very rough road and considerable slope, towards the end of which occurred some plantations of pomegrante, walnut, and other trees, nourished by a streamlet of very clear water. At 15¼ miles ascended again a quarter of a mile, when we came in sight of the Lake of Neyriz, or Kheir, stretching nearly N.W. and S.E. apparently, though only a part of it was visible. We descended by a bad and rather steep road, on a general bearing of 270°, reaching the bottom of the pass at the commencement of the 17th mile, and then proceeding along the plain over very rough ground. At the 19th mile alighting at a circular pond.

We reached Neyriz at the end of 21½ mi'es of difficult road.

From Neyriz to Eej, across the mountains, is a distance of 4 fursacks, or 12 miles. Though this place is on the high-road between Shiraz and Kermán, such is the limited nature of the traffic between the two places that we had not encountered a single caravan in all the distance between Sirjan and Neyriz.

20. Kheir—26 miles—476½ miles.

From Neyriz† we proceeded over an uncultivated plain, passing at 4⅓ miles the village of Khajeh Ahmed, situated one mile off to our right at the foot of a

* *Distances and bearings.*

	Miles.
260°	5/6
275	1 2/6
Enter deep Pass.	
275°	1 1/6
270	4/6
255	1 3/6
By windings of valley from 220° to due N. to top of ascent	2 3/4
325° by gentle descent through hills ...	3/8
320°	1/8
300	2/8
310 and 325°	3/4
300 305° 285° 290°	
310	1/2
Descend through narrow tortuous valley in general direction N.	1/8
320° and 340°	2/8
320° and 285°	3/8

	Miles.
305 and 320	4/8
305	3/8
300 and 330	2/8
To plantations.	
305° 285°	2/8
270° ascending come in sight of lake ...	2/8
Descend 270° to bottom of descent ...	6/8
280° across plain	3/8
265	3/8
250 to pond	1 4/6
230	1/6
225 and 230°	4/6
240	2/6
230	4/6
To Neyriz.	
	21 3/8

† *Distances and bearings.*

	Miles.
285°	1
275	1/6
280	1 1/3
290	1/6
285	1/6
270	2/6
265	2/6
270	1/6
290 270° 285°	1/2
Village Khajeh Ahmed 1 mile distant.	
270° 285°	4/6
Village Kala Nú bore 360°, 10 miles distant. Village Rustak 350°, 2 miles distant, Kala Shur N. 5° E., 3 miles distant. Mountains 2 miles off to south run in a line with the shore.	
270° 265°	1/6
270	2/6
260	1/6
275 to rocks	5/6
275	1 1/6
265	1/3
285 265°	1/3
280 295 to Ay Yovan	1/3
285 270...	1
295 305...	4 1/8
280° 295°	2 5/8
(Here the direction of the shore was from 115° to 295°.)	

	Miles.
270° 280°	1
275	3/8
270 leaving the lake	3/8
275	1 5/8
270 265°	3/4
260	1/2
265 270° 275° 280°	1/2
295	1/6
275	3/8
285 270°	3/8
290	5/8
To village Mubarekábád.	
275°	3/8
Lake appeared to terminate at this point, having taken a bend due N°, and some rocks shutting out the view of its continuation W.	
295°	3/4
290 260° 270°	5/8
To ruined village Seraj.	
330	1/2
305	1/2
To Kheir.	
	26

lonely rock. At the 5th mile the village of Kala Nu bore due N. 10 miles distant; that of Rustak, 350°, 2 miles off; and Kala Shur, N. 5° E., 3 miles distant. We were then travelling parallel with mountains about 2 miles off to the S. Six and two-thirds miles brought us close to some rocks rising from the plain; and here was a considerable tract under cultivation, belonging to the above-named villages, and small encampments of Eliats, living however as Rayats on the soil. At 9⅓ miles occurred the small fort of Ay Yovan, unoccupied, but surrounded by black tents. From hence the eastern extremity of the lake bore N. 30° E., but the water then reached only to N. 10° E., it being low at this season.

A high range of mountains, called the Koh Khojeh Malli, 30 to 36 miles off, bore from Ay Yovan between the points 335° and 350°. The 16th mile brought us close to the water. Thence the road led parallel, and close to the lake for some distance, a range of mountains on our left running in a line with it about 1 mile distant. The accompanying bearings will show the previous and subsequent direction of the shore, 18⅓ miles having led us gradually from it. Twenty-three miles and a half brought us to the village Mubarekábád, and at the 24th the lake appeared to terminate at a bearing due N., but this was not really the case; its southern shore had taken a bend northwards, and the presence of some high rocks shut out from view the continuance of the water to the westward; it was at this point about 1½ mile distant. At the 25th mile we reached the ruined mud village-fort Seraj, surrounded by cultivated land; thence 305° direct to Kheir, which village we reached after a ride of 26 miles.

21. KHEIROMEH—47 miles—523½ miles.

We had a long march to perform, and quitting Kheir* continued westward, near the mountains on our left and parallel to the lake on the other hand. The 4th mile brought us to the foot of the former, when we proceeded on a bearing of 300°, and reached a spring of tepid water at the 6th mile. The benneh-tree, ghez, and wild almond abound in this part. At the 12th mile the shore took a bend northwards; hitherto from Kheir the water had appeared to be from 2 to 3 miles across, subsequently it became much diminished in width, but apparently less shallow: a second bend northwards occurred at the 19th mile. Khaneh Kird, consisting of a tower, a ruined caravanserai, and a well, occurred at the 24th mile; thence, by a gentle ascent over a hard stony road, we crossed some low hills and passed abreast of an island nearly divided in two. An extensive view is here obtained of the lake spreading to the S. and W. At the 29th mile its southern extremity bore 270°. At the 33rd we crossed a spur of the mountains on our left, close to which a little bridge, known as the Pool-e-Talkh, marks the boundary between the districts of Istahvonat and

* *Distances and bearings.*

	Miles.
W. near mountains to left, and lake to right	[illegible]
300°	[illegible]
310 290° to deserted fort	2¼
290	[illegible]
To foot of mountains.	
300°	[illegible]
320	[illegible]
285	[illegible]
295	[illegible]
To spring of tepid water.	
345°	[illegible]
305	1[illegible]
310	1[illegible]
325	[illegible]
295	2¼
Bend in the shore N.	
315	1⅛
275	[illegible]
320	[illegible]
315	[illegible]
310	[illegible]
355	[illegible]
335	1½
310	1[illegible]
305	[illegible]
Short bend in the shore N.	
340°	[illegible]
345	[illegible]
339	[illegible]
315	[illegible]
335	[illegible]
320° 315° 310° and 295 and 310° ..	2¼
320	1⅛
To Khaneh Kird.	
300° 310°	[illegible]
295°	[illegible]
320 and 300° by ascent	1
295	1½
265 Pass abreast of island, then over low hills	[illegible]
285° 255°	[illegible]
300	[illegible]
285 and 260°	[illegible]
250	[illegible]
270	[illegible]
250	1¼
235	[illegible]
260 250° 235° 240°	1
Cross small spur of mountains on left, and the Pool-e-Talkh (Bridge), then 310° over plain	¾
290°	5¼
Large mound called Kaleh Turenji.	
290° 250°	3⅜
Chener—deserted village, 270o and a little S. of that point, until we alighted at Kheiromeh	4⅛
	46⅝

Kulbar or Kurbale, which latter extends to Bund Amir, 11 fursacks E. and W., and about 4 fursacks N. and S. Here we entered upon an extensive plain formed by the recession of the mountains to the S., a fine level tract, over which we proceeded at first on a bearing of 310°. Thus far we had constantly the mountains close to our left, and the shore of the lake equally near on our right; we were now receding from both. At the 39th mile we arrived at a large artificial mound, called Kala Turenji, which in the days of Nadir Shah was crowned by a fort; here we and our cattle assuaged our thirst with some indifferent water. Thence, on a bearing of 290° and 280°, we passed at 42½ miles the deserted village Chenar. Finding no inhabitants we continued on in direction 270°, the last bearing I was able to take, owing to the approach of night. Afterwards the road led a little to the S. of that point until towards the end of the 47th mile, when we alighted at the large village Kheiromeh, after being 10½ hours in the saddle. The distance is called 12 fursacks.

22. DARIEN—27 miles—550½ miles.

As we proceeded we found that, notwithstanding the boasted fertility of the district, the plain was for the most part devoid of cultivation, excepting near the river, where the villages are principally situated. The plain is a fine level tract, but deficient in running water, excepting that of the river, which does not suffice.* On its northern side it has a continuous range of mountains beyond the stream.

At the 17th mile we passed the village Kheirabad, three-quarters of a mile to our right, and here we quitted the district of Kulbar for that of the city of Shiraz (the Homai Shehr). At the 20th mile the village of Yezd Khast occurred, 1½ mile to our left; and at the 22nd mile we were parallel with the eastern extremity of a range of rocky mountains intersecting the plain in a direction E. and W., 1 mile to our right. The 24th mile brought us near the village Du Deh, and soon afterwards we came to a tract of turf, moist and boggy, and intersected by small deep streams. The country here is studded with wells, the water of which is raised for irrigation. We reached Darien, a good village, at the 27th mile, reckoned at 7 fursacks.

23. SHIRAZ—25 miles—575½ miles.

The village Laibesheh is situated 1½ mile from Darien, on a bearing of 345°.† At the 1st mile we reach low hills, and passed the village Kushk-e-Mullah a little

* *Distances and bearings.*

	Miles.
290°	1½
270	⅝
300	⅝
N.	⅝
300	1⅝
275	1
285	1⅜
295	⅛
285	⅝
315 310°..	⅝
290	1¼
280	⅝
275	⅝
265	2⅞
270	⅛
260	⅜
275	⅞
265 255°..	1¼
270	⅝

	Miles.
275	⅜
Kheirabad ¾ of a mile to our right.	
265°	1¼
285	⅝
275 270° 265°	⅞
Village-fort of Yezd Khast 1½ mile to our left.	
270°	1⅝
260	1⅛
Parallel with eastern extremity of range of rocky mountains intersecting plain in direction E. and W. 1 mile to right ..	⅝
265°	1⅛
Village Du Deh 330	⅝
285°	3
To Darien.	
	27⅛

† *Distances and bearings.*

	Miles.
280°	⅞
295	⅓
270 low hills—village Kushk Mullah. Cross hills into small plain running E. and W.	
290° 270° 280° 290°	2
275	⅔
270 280°...	2⅝
270	1⅓
Enter broad pass through mountains—265° and 285°	⅔
305° 275° 280° pass widening into broad valley...	1⅔
305° ascent	⅔
275 270° 265°	½

	Miles.
285° 265° 205°	1⅔
270°	⅓
305 315°	⅓
300	1⅔
Descent by bad road through mountains 305°	⅛
280°	½
295 275° 270° 280° 260°	2⅛
280 290° 295°	1⅓
290 260°	⅔
240	⅓
260	4
To Shiraz.	
	24 11/24

to our right; crossed hills and immediately descended into a narrow plain, of no great extent, running E. and W. At the 8th mile we entered by a broad pass through mountains, commencing by a gentle ascent near the western extremity of the plain; the pass widened into a broad valley. At 14½ miles we descended by a very stony road leading through the mountains; and at the 21st mile, approaching the poet Saady's tomb. Quitting the valley, we entered a plain of no great extent, N. and S., in which Shiraz is situated. I entered the city gate after a ride of about 25 miles, and, proceeding through narrow uneven streets, reached the house of the agent of our legation at Tehran.—*(K. Abbott.)*

No. 12.

BAMPUR TO BIRJÁN.

SEHKUHA—100 fursangs.
Twelve stages through a waste with jungle.

BAHRÁMÁBÁD—10 fursangs.

NEHBANDAN—36 fursangs.
Three stages without water.

BIRJAN—18 fursangs.
Three stages without water. (*Kinneir.*)

No. 13.

BANDAR ABBÁSS TO JASK.

56 *Fursangs,* 41 *hours,* 13 *stages.*

1. SAR-I MOBARAK MOSA—2 fursangs, 2 hours E.
Water brackish from wells.

2. BURKEH—5 fursangs—7 fursangs, 4 hours, E. 7 hours.
Water fresh from wells and reservoirs.

3. HAJIABAD—5 fursangs—12 fursangs, 4 hours, E. 10 hours.
Fresh water from wells.

4. MĪNAB—2 fursangs—14 fursangs, 2 hours, E. 12 hours.
Water from river.
The road up to this is over an arid, saline plain, which is in winter occasionally flooded and is then impassable for camels. This route is called the Burkeh route: for the other routes between these places see Nos. 16 & 17.
From Mináb, there is a road to Gulashgird, *vide* No. 14, on the Bandar Abbáss and Kirmán roads and also to Rudbar, *vide* No. 89.

5. JU MAHALA—4 fursangs—18 fursangs, 3 hours, S. 15 hours.
River of fresh water.

6. KOHISTAK—3 fursangs—21 fursangs, 2 hours, S. 17 hours.
Fresh water from wells. The road in these two stages is through the Mináb district. As far as Jú Mahala it is through cultivation; after this it is over a less fertile plain, intersected with sand-hills, to Ziárát.

7. GROWG—5 fursangs—26 fursangs, 2½ hours, S. 19½ hours.
Fresh water from wells. Cross Kohisták, Ziárát and Growg rivers.

8. SARIK—2 fursangs—28 fursangs, 1½ hours, S. 21 hours.
Fresh water from wells. The road is through sandhills.

9. SIKUHI—71 fursangs—35 farsangs, 4 hours, S. 25 hours.
Fresh water from wells. The road is over a dead level about 3½ miles from the sea. Cross Gaz and Hira rivers.

10. GOWEN—6 fursangs—41 fursangs, 3 hours—28 hours S. S. E.
Brackish water from wells. Cross Kara and Brisk rivers. The road is over a dead level, about 3½ miles from the sea as far as Brisk, where it turns south-east and loses sight of the sea by passing behind some sandstone cliffs.

11. SHERANAN—6 fursangs—47 fursangs, 4 hours, S. E. 32 hours.
Fresh water from wells. Cross Zangali river. The road goes for a couple of miles up the bed of the Zangali river, then gradually ascends over a plateau, and thence gently descends to Sheránán.
12. GANGAN—2 fursangs—49 fursangs, 2 hours, S. 34 hours.
Brackish water from wells. The road in this stage again goes down to the sea.
13. JASK—7 fursangs—56 fursangs, 6 hours, E. S. E. 40 hours.
Fresh water from wells. Cross Tarvakan, Bahanadi and Jask rivers. From Ziárát to this, in the district of Bigabán, nine rivers are crossed, coming down from the hilly country of Beshhankard. None of these flow throughout the year; some have large pools in their beds even in the lowest season, and all become impassable torrents after rain in the upper country.
Pelly says the distance is 300 miles, but this total does not agree with his list of distances, which amount to 56 fursangs, or at the usual computation of 3½ miles per fursang to 186½ miles. If the distance is 300 miles, he calculates a fursang at 5½ miles. It took him 8 days to go from Mínáb to Jask. (*Pelly.*)

No. 14.

BANDAR ABBÁSS TO KIRMÁN.

74 *hours*, 17 *stages*.

1. NAUTAND—1 hour.
2. BANGU—3 hours—4 hours.
3. ZIARAT—4 hours—8 hours.
4. KHUSHKOH—3 hours—11 hours.
5. LUTANG—4 hours—15 hours.
6. PARIAB—4 hours—19 hours.

For stages 7 and 8, *vide* No. 89.

9. GULASHGIRD—4 hours—31 hours.
10. CHANDARWA—4 hours—35 hours.
11. SAR-I-ASIAB—5 hours—40 hours.
12. JARUFT—6 hours—46 hours.

For stages 13, 14, 15, 16 and 17, *vide* No. 89.—(*Pelly*).

No. 15.

BANDAR ABBÁSS TO LAR.

102 *hours*, 18 *stages*.

1. BAND-I-ALÍ—3 hours.
2. BOSTÁNÁ—4 hours—7 hours.
3. KAZI—7 hours—14 hours.
4. LATIDUN—6 hours—20 hours.
5. JANGU—3 hours—23 hours.
6. KEHURISTAN—8 hours—31 hours.
7. BARKEH-I-SULTAN—5 hours—36 hours.
8. TAKI KHARCH—7 hours—43 hours.
9. JEHAM—8 hours—51 hours.
10. TANG-I-DALUN—8 hours—59 hours.
11. SAR-I-TANG—3 hours—62 hours.
12. AGA JAMÁLI—9 hours—71 hours.
13. HORMAZ—6 hours—77 hours.
14. BEHADINI—9 hours—86 hours.
15. SHÁH-I-ZANGI—5 hours—91 hours.
16. CHÁR BARKA—5 hours—96 hours.
17. TANGUNU—3 hours—99 hours.
18. LAR—3 hours—102 hours.

This route is followed by caravans.—(*Pelly*).

No. 16.

BANDAR ABBÁSS TO MINÁB.

(Delgah Route.)

1. Nakl-i- Khuda—1 fursang.
2. Khushamadwali—6 fursangs.
3. Hajiabad—6 fursangs.
4. Minal—2 fursangs.

Total 15 fursangs.

This route runs from 3 to 4 miles south of the Deh-i-nao route.

No. 16 A.

THE SAME.

(Deh-i-nao Route).

1. Deh-i-nao—5 fursangs.
2. Jalas—4 fursangs.
3. Hasan Langi—4 fursangs.
4. Minal—5 fursangs.

Total 18 Fursangs.

This route runs parallel with the Shimal route, and about 3 to 4 miles south of it.—(*Pelly*).

No. 17.

BANDAR ABBÁSS TO MINÁB.

(Shimal route.)

1. Baughak—4 fursangs.
2. Tank—2 fursangs.
3. Khushkoh—2 fursangs.
4. Shimal—5 fursangs.
5. Gwarband—3 fursangs.
6. Shahvar—3 fursangs.
7. Minab—1 fursangs.

Total 20 fursangs.

This is the northernmost of the routes. It clings to the lower spur of the hills and sends off many branch routes into the interior. Its general direction is north-east to the hills, then east along the hills, then south-east to Mináb.—(*Pelly*.)

No. 18.

BANDAR ABBÁSS TO SHIRÁZ.

207 miles, 69 hours, 12 stages.

1. Badrand—18 miles, 6 hours.
   The road is over a bare open plain. Water is obtained from wells and reservoirs. No supplies or fuel.
2. Taj Koh—18 miles—36 miles, 6 hours—12 hours.
   The country is open, but bare; the road passes a gorge near village. Water is obtained from springs. The camp is in a desert at skirt of the hills. Few supplies obtainable.
3. Furg—15 miles—51 miles, 5 hours—17 hours.
   The road is through an open but bare and stony country. Water is obtained from a small stream. The camp is in a desert. A few supplies obtainable.
4. Khair-abad—27 miles—78 miles, 9 hours—26 hours.
   The road is through an open, arid, and stony country. There is a kanat here with fine water led from a spring. The camp is in the open desert. Supplies here procured from the neighbouring town of Daráb.

5. DARAB—9 miles—87 miles—3 hours—29 hours.
The road goes through an open, arid, and stony country. There are some springs of good water here. The camp is in the open desert. Supplies are plentiful here.

6. TANG-I-DARAKAH—27 miles—114 miles, 9 hours—38 hours.
The country is open for the most part; a few ridges with passes over them. Hamlets of nomad families passed *en route*. Water is obtained from springs led through kanats. The camp is in an open desert. Supplies may be obtained from Fasá, which is about four hours distant.

7. FASA—12 miles—126 miles, 4 hours—42 hours.
The country is open and the road good. Water is obtained from springs by kanats. The camp is in the open desert. Supplies are plentiful here, and animals for draught obtainable. Fruits tolerably plentiful.

8. TANG-I-KORM—18 miles—144 miles, 6 hours—48 hours.
The country is open, but some low passes are met with. Water is obtained from a small stream. The camp is in the open desert. Supplies are said to be abundant here.

9. SERVESTAN—21 miles—165 miles, 7 hours—55 hours.
The country is open, and the road has a tower at distance about 7 miles. Water is obtained from springs and kanats. The camp is in the open desert. Abounds in garden of lime and orange trees. A few supplies obtainable.

10. MAHALA—18 miles—183 miles, 6 hours—61 hours.
The country in this stage is open. Water is obtained from springs. There is a caravanserai here, but few supplies are obtainable.

11. PÚL-I-FASÁ—15 miles—198 miles, 5 hours—66 hours.
The country is open, and the road goes along the borders of a salt lake having hills on the left hand. Water from springs and small stream. The camp is in an open desert near bridge. Supplies procurable.

12. SHÍRÁZ—19 miles—207 miles, 3 hours—69 hours. (*Jones.*)

No. 19.

BARFAROSH TO TEHRÁN.

7 stages, 125 *miles.*

1. SHERGAH—20 miles.
The road passes the village of Kúshnábád at 2½ miles; and at 3½ miles the Bábal is to the right; at 8 miles pass another village just before Shirgah; ford the Tálár. The road is through jungle, and is very bad.

2 & 3. THENCE TO GADUK, *vide* No. 132—2 stages, 33 miles—53 miles.

4. CARAVANSERAE-I-DELICHAI—17 miles—70 miles.
The road goes through a naked and barren country; at 6 miles cross the Námrúd, which is usually dry; then ascend a hill; at 13 miles pass Bagh-sháh. At opposite Sarbandán, 15 miles, come to the Delichai; and at 17 miles the serae of this name.

5. AIN-I-VARZAN—17 miles—87 miles.
The road goes over hills and rocks, and is very bad. There is a good deal of cultivation here, and supplies are procurable. Water is good. From Aín-i-varzán a road goes to Firozkoh.

6. DAMÁVAND—8 miles—95 miles.
The road is bad, pass the village of Absard, Takkin, Ahrún, and Bidek.
At 2 miles pass the village of Gilárd.

7. TEHRAN 30 miles—125 miles.
At 3 miles a road to Damávand turns off to the right; and at 8 miles cross a small river running south. At 10 miles the village of Búyín, which can be made the stage. At 14 miles cross a brook, and at 21 miles cross the Jájrúd by a ford; then wind among hills for 10 miles with a long ascent from the river, and enter the plain of Tehrán, which is reached in 6 miles. Jájrúd is usually made the last stage. (*Ouseley—Morier.*)

No. 20.

BASRAH TO KOWEIT.

92 miles, 27 hours, 5 stages.

1. ZOBER—10 miles west south-west, 2½ hours.
   Road good over a plain. Water abundant. Some supplies and carriage plentiful.
2. SALFÚN—16 miles—26 miles south-south-west, 4 hours.
   Road good over a plain. Water brackish but abundant. Forage procurable, but no fuel.
3. CAMP IN A RAVINE—35 miles—61 miles south, 11½ hours.
   Road over a desert of pebbles, with some jungle grass, and cut up with shallow bed of ravines; the last part over a richer soil with grass and brushwood. Water, grass and fuel procurable.
4. JAHRAH—15 miles—76 miles, 5 hours, south.
   For 12 miles over a beautiful undulating plain covered with grass and flowers, then pass through a gap in a low range of sandstone, and 3 miles over a low plain. Water abundant. Some supplies procurable, also forage; very healthy.
5. KOWEIT—16 miles—92 miles, 4 hours, east.
   Road over a low, flat, salt plain with hillocks of sand and a little grass, with the sea on the north. Supplies, water, fuel, forage abundant; but water rather brackish. (*Pelly.*)

No. 21.

BASRAH TO SHUSTAR.

6 stages, 52 farsangs.

1. USHAWA—6 farsangs.
2. AHWAZ—12 farsangs—18 farsangs.
   Over a desert destitute of water.
3. SŌLIMANIA—7 farsangs—25 farsangs.
   Across a desert without water.
4. SUS—8 farsangs—33 farsangs.
   Cross Dizfúl river, 3 miles from Sus.
5. DIZFUL—7 farsangs—40 farsangs.
   Through a cultivated country.
6. SHUSTAR—12 farsangs—52 farsangs. (*Kinneir.*)

No. 22.

BASRAH TO SHUSTAR—(*another route*).

8 stages, 149 miles.

1. MAHAMRA—26 miles.
   By water.
2. SABLA—18 miles—44 miles.
   On the Karún river.
3. ALI BEL HÉSÚN—12 miles—56 miles.
   A deserted village with a celebrated shrine. The road follows the river through an uncultivated country for the first six miles, then leaves it and does not regain it to the end of the stage.
4. SAMANIA—20 miles—76 miles.
   A village of 300 houses on the Karún river. The road leads across the desert. Following the banks of the river, the distance is 60 miles.

5. AHWÁZ—25 miles—101 miles.
The road quits the river on starting, and does not strike it again until within 3 miles of Ahwáz.

6. WEISS—13 miles—114 miles.
A village on the Karún river, with 100 houses.

7. BAND-I-KIR—10 miles—124 miles.
Cross Karún. A village at junction of Karún and Abzal, the first in Persian territory.

8. SHUSTAR—25 miles—149 miles.
Through a well cultivated country.

No. 23.

BEBAHÁN TO ISFAHÁN.

There is a route which goes by Deh Dasht and Sádat, and Fellát. It is frequently taken by caravans.

No. 24.

BEBEHÁN TO SHIRÁZ.

10 *stages*, 54 *fursucks*.

1. KHAERABAD—3 fursucks.
Water from a stream. Trees, willows and gez. Road good.

2. DAGUMBEZAN—8 fursucks—11 fursucks.
Water from a stream. Trees, willows and gez. Road good. Caravanserai at this stage.

3. BASHT—8 fursucks—19 fursucks.
Water from a stream. Trees, willows and gez. Road good.

4. CHALMOORAH—4 fursucks—23 fursucks.
Water from a stream. Trees, willows and gez. Road good.

5. CHOT-HUSSENEE—6 fursucks—29 fursucks.
Water from a stream. Trees, willows and gez. Has a water-mill. Road passable.

6. KOL-I-MOORD—6 fursucks—35 fursucks.
Water from a stream. Konar. Road passable, has a caravanserai.

7. KALLEH MOHOMED REZA KHAN—6 fursucks—41 fursangs.
Water from a stream. Willows. Road good.

8. SHOOL—4 fursucks—45 fursucks.
Water from spring. Fruit. Road good.

9. ZIRGÚN—4 fursucks—49 fursucks.
Water from springs and a stream. Fruit and vines. Road good.

10. SHÍRÁZ—5 fursucks—54 fursucks.
Water from a spring. Fruit and vines. Road good.—(*Pelly*.)

No. 25.

BEHBEHAN TO SHUSTAR THROUGH THE KOHGILU' COUNTRY.

9 *marches*.

1. KAI-KÁÚS—7½ miles.
The road lay across a plain, which extends from E. to W. for upwards of 9 farsangs (29 miles), and has a black fertile soil, to the village of Kai-Káús, 2 farsangs (7½ miles) N. W. of Behbehán.

About 1 farsang from the latter place, we crossed the River Kurdistán,* which is fordable at this spot, leaving on our right, a little up the stream, the village of Kazím, and on the left the villages of Hórestán, Kurdistán, and Huseínabád.

2. BABA-AHMED.

At three quarters to 7 A. M. we were again on horseback.

At half-past 7 we came to an old square building in the form of a Muselmán Imámzádéh. After we had crossed a low range of calcareous hills, we reached, at 8 o'clock, the village of Chárró.

Continuing my march in a N. N. W. direction from the previous night's halting-place, at 9 A. M., I reached Táshún.†

Táshún has a spring of very clear water, where sacred fish are kept.

We now moved in the direction of N. W., having to our right stupendous mountains, bearing from S. E. to N. W., and another range of calcareous hills of less altitude, in a parallel line, on the left. The road soon became very rugged, and the country around us dreary, and entirely devoid of vegetation. We crossed the dry beds of several mountain streams, and arrived at the entrance of Tengi-Sáulek at noon, after a tedious march of 3 hours.

Having ascertained that all was right, we entered the narrow defile, hemmed in between lofty rocks, which overhang the way. A mountain stream flowed below. As we toiled on by a steep ascent, among loose stones, we came, at times, upon an old pavement, the polished stones of which were so slippery that the horses could with difficulty advance. The path soon widened, and we found ourselves in a grove of oaks, cypresses, and a tree peculiar to the southern parts of Persia, called the kúh-nár.

I have only to add, what I learned from my guides, that there exists a communication between this spot and Isfahan; and, though the road be very steep and rugged, still, to judge by the slippery worn-out pavement above alluded to, it formerly must have been much frequented.

The night had nearly closed in when we emerged from the defiles of Tengi-Sáulek, and I urged on my retinue in order to reach betimes the Imám-zádeh of Bábá-Ahmed, $1\frac{1}{2}$ farsang (6 miles) distant, where I intended to halt; but, as the road lay through an uneven country, and part of my attendants were on foot, we made little way, and I was forced to halt at the foot of the mountains of Nauzer, somewhat more than a farsang ($3\frac{3}{4}$ miles) to the W. S. W. of Tengi-Sáulek, and pass the night in the open air.

Before sunrise I was once more on horseback, and arrived at Bábá-Ahmed after an hour's ride (from 4 to 5 miles). At first we skirted the mountain of Nauzeer, and proceeded, after having rounded it, over uneven ground, much resembling that which we had passed over the previous day, consisting chiefly of gypsum hillocks, entirely destitute of habitatations, but offering here and there patches of green turf and brushwood, especially along the valley of a mountain stream which we crossed. Bábá-Ahmed has some clear springs, and is surrounded by high reeds and grass.

3. SARILA.

Bábá-Ahmed is nearly W. of the entrance of Tengi-Sáulek at the distance of $1\frac{1}{2}$ farsang ($5\frac{1}{4}$ miles). The road here winds over a hilly country in a N. W. direction. We soon (7 o'clock A. M.), crossed the river Mogher, coming from Tengi-Mogher, and soon after another river: both are greatly choked up with rushes, in which, my guide informed me, lions generally hide themselves during the day.

At three-quarters past 7, crossed another mountain-stream. At 9 an ascent, and then a steep descent—the country much broken into hill and dale. At quarter past 9 the village of Bú-l-feriz, discernible in the direction N. by N. N. E.‡ At half-past 9 crossed the river of Bú-l-feriz. At a quarter past 10 A. M., turned to N. N. W. by N. W., and passed by the remains of some stone walls. At three-quarters past 10 crossed two rivulets; the second was a stream of some size, but both were overgrown with high reeds (kámísh). At 11 A. M. ascended a hill and went along a high table-land with traces of cultivated ground and former habitations. It had been inhabited by the Bú-l-ferizí, who, not able to resist the encroachments of the Behmeí, had deserted the spot, and removed nearer to Behbehán.

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* The river of Kurdistan, from the village so named. The common Turks and Persians have no notion of giving a general name to any but very large rivers.
† Jarzoon in Kinneir, p. 457.
‡ This and the following bearings are magnetic.

At a quarter past 11 A. M., crossed a stream covered with reeds, the country still hilly, and the mountains of Nauzer discernible to the S. E. At noon we were toiling up a very steep and craggy ascent winding among high mountains, which commanded it on the right and left.

At half past 12, from the summit of the mountains along which we moved, I took the direction of the villages of Paték and Dalún, lying to the north on the plain below. Here the hills on our right slope gradually into the plain, having the Mungasht mountains behind them covered with snow. In order to elucidate the features of the country through which we have been travelling, I shall cast a retrospective glance over the road I have just passed.

From Behbehán the general direction is north-west; from the village of Táshún a secondary range of calcareous hills runs parallel to the high chain which constitutes the south-eastern continuation of Zagros (Zeitún hills?). Both are intersected by valleys and ravines formed by the rivers and streams which flow in a south-westerly direction into the plain of Rám-Hormuz (or Rumiz, as the natives pronounce it), and the Cha'b country. The great chain bears different appellations from the defiles that divide it; thus near Táshún it is called Tengi-bend (Barrier Strait or Narrows); beyond it to the N.-W. Tengi-Bejeck, where the Yúsufi live; Tengi-Sáulek with the Behmei tribe; Tengi-Mogher, and lastly, Tengi-Bú-l-feriz. This range is very steep and mostly barren, although the oak and other forest-trees at times meet the eye.

At three-quarters past 1 P. M., we came down on the plain of Patek (Sahráí-Patek), after having left behind us the encampment of the Behmeí I'liyáts under the sway of Khalíl Khan, and reached the village of new Patek, leaving the ruins of the old one behind.

At three-quarters past 2 P. M., we crossed the river of Allar, or Abi-Talh (Acacia-water), a considerable stream running from east to west between high banks.

The village of Dalún, with an Imám-zádeh, was left on the right. At three-quarters past 3 P. M. we arrived at Saríla.

4. KALA-TUL.

At 7 A. M., I resumed my journey from the ruins, leaving to my left two Imám-zádeh, and reached the river of Tezeng or A'laí, which coming from the east, runs in a broad valley between two ranges of mountains.

At half past 7 A. M., I waded through the clear waters of the Tazeng, a broad and noble stream, with a hard gravelly bottom. A fortified Jánekí village stands on its right bank, and another, surrounded by gardens, on its left. We now ascended a steep hill by a circuitous path, and entered a hilly country. The road first led to the north, then turned to the east, the general bearing being by compass north-east.

At 9 A. M. we came to an arched gateway called Ráhdár Dervázehi-gech.

From Ráhdár-Dervázehi-gech the fort of Mungasht lies due east.

On reaching, at three-quarters past 9 A. M., a more open and elevated spot, my guide, a Behmeí, whom I had picked up on the road, pointed out to me the ruins of the town of Tezeng (from which the river takes its name), bearing S. E.

After a tedious march of 2½ hours over the high and uneven country of the Sahra-gechi-dervázeh, we began the steep descent into the plain, having Munghasht to the east south-east, the road before us leading due north At 11 A. M. we crossed the river Tala coming from the valley of Manganón on the south south-east and in half an hour reached the ruins of Manjaník * in Bághi Maleh.

I resumed my journey, and crossed at 1 P. M. the Abi-Zerd at the base of the mount above described.

At 2 P. M. we ascended a hill, and in half-an-hour came down on the plain of Kale'h Túl, † which place I reached at 3 P. M.

5. MAL-AHMIR—19 miles.

The distance from Túl to Mál-Amír is by estimate 4 farsangs (19 miles). The road is circuitous: a narrow and difficult pass through the mountains shortens the way by about a farsang. We moved about 1½ hour in the direction of north-west across a

* Or Manganík from the Greek Μαγγανικὸν, Manganikon. The Arab j. was anciently pronounced g. as in gold.

† Tul, *i. e.*, Long.

plain, having to the right a high chain of mountains, and to the left a succession of lower ridges. On the road we passed close to a burying-place with a number of white tombstones.

We next entered a defile, or narrow valley, in the hills, which brought us, after an hour's ride, to another plain called Halegún.

We forded the river of Halegún, otherwise called Sháh-ruben, an insignificant stream at this season of the year, and turning to the east entered on the great plain of Mál-Amír, and reached the tents of the mountaineers.

Having little time to spare, I resolved, instead of visiting Shúshter, to return to Isfahán by the Jáddehi Atábeg, but after the first day's march I learned that the passage was closed for the season by heavy falls of snow in the mountains, and all communication precluded till the return of spring; I had therefore to retrace my steps and take the circuitous road over Arabistán and Luristán, in order to return to Tehrán. I obtained from a Bakhtiyárí chief the following list of stations on the Jáddehi Atábeg, between Mál-Amír and Isfahán. The road was found practicable by the governor of Isfahán, who brought with him across the mountains two field-pieces, six pounders.

From Mál-Amír to Chehár-Deh, or Kal'eh-medreseh.
" " Dehi-diz.
" " Revár.
" " Helusad.
" " Armen.
" " Lurdegún.
" " Felád (probably Pellaut in Mr. Arrowsmith's map).
" " Semíran.
" " Karí, or to Kumishéh, and from thence by the usual road to Isfahán.

I shall now shortly state the direction I took across the mountains from Mál-Amír to Shúshter, where I arrived on the fourth day. The distance in a direct line (due west), is not, I presume, more than 16 farsangs (60 miles); the windings of the road will add 4 or 5 farsangs (19 miles) more.

Two roads lead from Mál-Amír to Shúshter: the first over Kal'eh-Túl, Tauleh, and Gúgird;* the second straight across the mountains, joining the former road near Khári-Shutur-Zár. I chose the latter, because it enabled me to gain a day, and at the same time to explore an unknown part of the country. The other road had already been described by Major Rawlinson.

6. Camp—11 miles.

I left the camp of the governor of Isfahán, and of the Bakhtiyárí chief, at a quarter past 12, and proceeded by the plain of Mál-Amír in a southern direction for three-quarters of an hour; and then turning to west south-west by west, proceeded in that direction three-quarters of an hour more; at the end of this time reached the river of Sháh-ruben.

After traversing a hilly country and crossing the river of Duruv, also a tributary of the Kuren, we struck to the south-west, and alighted for the night at a Bakhtiyari encampment of the Tembi tribe, having travelled 3 or $3\frac{1}{2}$ farshangs (11 miles).

7. Khar-i-Shutar Zar.

We started at a quarter past 6 A. M. The road led west, over very steep hills, partly barren, partly covered with oaks and the kúh-nár. An hour brought us to a precipitous descent into the valley of Murdefil, in which some patches of ground are cultivated by the Jánekí of the Arab-Gomish tribe; the rest is all a slaty rock, the country wild and mountainous. At 9 we reached another valley, with some springs of fresh-water and a mineral spring. We crossed the Duruv (likewise called Murdefil) several times; its water is brackish. Two hours more brought us to the north-western extremity of this chain, at the foot of which is a sulphurous spring. The opposite, south-eastern extremity of Kúhi-Asmárí I had seen from Manjanik; so that the whole extent of it, from south-east to north-west, may be estimated at from 5 to 6 farsangs ($22\frac{1}{2}$ miles). It is distinguishable from the surrounding

* Gulgir in Mr. Rawlinson's notes.

mountains by its height and black colour, being almost entirely of slate, while the other hills are calcareous. A plain, bounded at its northern extremity by a snowy range of mountains, lay on our right. On turning the angle of Kúhi-Asmárí we entered on the plain of Gúgird, and, advancing in a south-west direction, soon arrived at some ruined buildings.

The road leading from Tauleh joins that along which we were travelling, at the foot of some gypsum hills at the extremity of the plain, which is about 2 farsangs (7 miles) in breadth. These hills are not steep, and are the continuation of the Kúhi-Gech, which I had crossed on the other side of Manjanik. Their direction is from south-east to north-west parellel to the Asmárí ridge. We cleared these hills in three-quarters of an hour; forded a mountain stream full of reeds, and flowing from north to south I took up my quarters for the night at the hospitable tent of an old Jánekí, who was encamped with his tribe in the plain of Khár-i-Shutur-Zár.

Tauleh lies 6 farsangs (22 miles) south east from Khár-i-Shutur Zár; and the river Kuren a day's journey to the north.

8. Beitavand—26 miles.

We proceeded to Beitávend, 7 farsangs (26 miles), at first due west and then north-west. The snowy summits of Mungasht receded to the south-east. An hour's journey brought us to the boundary of the Jáneki country and Shúshter. To the right of the line of road was the chain of Kúhi-Gech, and to the left Kúhi-Siyáh. Behind the latter range dwell the Arabs of the Mesi-Bení tribe.

After 3 hours' march from Khár-i-Shutur-Zár, we left on our right a road which leads also east across Kúhi-Gech to Gúgird; and passing the cultivated ground of Shekeráb (sugar-water), we forded the river Shúrish-áb several times. The country is undulating.

Beitávend which we reached after a march of 7 hours is situated at the foot of the gypsum hills, and surrounded by green fields and meadows, through which runs a rivulet coming from the mountains to the right, which I had crossed in approaching the place; the water is brackish.

9. Shuster—15 miles.

From Beitávend to Shúshter is called a distance of 4 farsangs (15 miles). We started at half-past 4 A. M. For the first hour we travelled south-west by west, through cultivated fields. After crossing the river Shúrish-āb, we turned, at half-past 5 A. M., to the west, and went over broken hills of sandstone. At half-past 6 A. M. the bearing of the road was west north-west; it retained this direction, with trifling variations, till we reached Shúshter. We passed on the way many ruined villages and old *bends* or dykes, which formerly had served to form reservoirs, as fresh water is scarce here. The country, as we approached Shúster, becomes more level and better cultivated. At half-past 8 A. M. the plain of 'Arabistán opened to our view, and the river Kuren was seen issuing from the hills to the right, and taking a south-south-westerly course towards Shúshter. The river Shúrish, flowing in a north north-westerly direction joins it at the village of Akilí, near the mountains. On approaching the town, the road passed close to the ruined mosque of Pír-i-Shemsu-d-din, perched on the summit of a steep hill from the top of which I had a commanding view over the whole country. The Imám-zádeh Sáhib-Zemán was next passed, and we at length entered Shúshter, at 11 A. M., from the east over a low stone bridge, which serves as a *bend* to distribute the waters that flow from the Kuren in this direction into various channels for the use of water-mills.

No. 26.

BUSHAHR to BEBAHAN by BANDAR DILAM.

125 miles, 53 hours, 9 stages.

1. Chahgadak—16 miles, 5 hours.

Vide No. 103.

2. Rohilla—25 miles—41 miles, 9 hours, north-west.

As far as Ahmadi, 5 miles, *vide* No. 103. Thence the road is over a level plain to the Rohilla river, here 100 yards broad, with a current of 2 miles, crossed by a ford up to horses' girths. Water from the river slightly brackish. Encamp on a desert plain. Some supplies, forage, fuel and cattle procurable.

3. Bandar Beg—18 miles—59 miles, 6 hours, north-west.
   Road over a level, uncultivated plain, cross a large ravine at 5 miles. At 9 miles come to wells of Abúghreb, where there is good water and cultivation.

4. Kala-Ka-Haidar—15 miles—74 miles, 5 hours, north north-west.
   Road over a plain with occasional patches of cultivation. Passing a well of good water at about 8 miles, and the village of Bakula at 12 miles.

5. Kala Hisár—18 miles—92 miles, 6 hours, north-west.
   The road goes through an open country, intersected by ravines for 3 miles, to a sandstone range, which it passes through. Then for 6 miles over very broken ground with a ridge of rocks on the west and occasional patches of cultivation, to Bagh, a well of good water; then it enters an open plain but bare and salt at first, and then with some grass, brushwood and patches of cultivation. It then goes over a very broken country among passes of rocks to a ridge of sandstone; which crossed, the road leads through a basin of alluvial deposit to a large nullah with salt water in it, which has to be forded. There are four wells of good water here.

6. Bandar Dilam—12 miles—104 miles, 4 hours, north north-west.
   The road first goes over a plain, broken with small mounds, to the village of Lelítí in 4 miles; at 7 miles fords a large and deep ravine having passed through cultivation, then enters a plain covered with grass, succeeded in 1 mile by a barren sandy plain impregnated with salt, to Bandar Dilam.

7. Liraví—21 miles—125 miles, 7 hours, north.
   The road is open over a plain. Water is good from a rivulet. Some grain and cattle are procurable here.

8. Zeitun—18 miles—143 miles, 6 hours, north.
   The road is over an undulating plain covered with mounds. There is a small rivulet of fresh water here. Grain and cattle are procurable.

9. Bebahan—15 miles—158 miles, 5 hours, north.
   The road is over an open plain. Water is procurable from wells and a stream. Supplies of all description plentiful; carriage procurable.
   Thence to Shíráz, *vide* Nos. 24 and 101; to Shústar, *vide* No. 25.

No. 27.

BU'SHAHR TO FIRÓZABA'D BY AHRAM.

124 *miles,—hours,* 8 *stages.*

1. Tel-i-Síáh—12 miles.
   Road quite level, partly through swampy tracts, during spring tides. Water good. Some slaughter cattle procurable.

2. Ahram—12 miles—24 miles.
   Road level, over a pebbly plain destitute of verdure. Water brackish from springs. Some few supplies and slaughter cattle procurable.

3. Tang-i-Báwash—12 miles—36 miles.
   The road is on a plain at first, but afterwards it closes into the hills. No supplies; but water procurable from a rivulet.

4. Kalameh—15 miles—51 miles.
   The road is confined, passing through an easy defile. Water procurable from springs and wells. Some supplies may be got from the nomads.

5. Bashkán—6. Faráshband—7. Firozábad.—*Vide* No. 102.
   Captain Jones, however, makes from Kalameh to Bashkán 15 miles against 20 miles of Hardy; from Bashkán to Faráshband, 15 miles against 33 miles; and Faráshband to Firozábad, 30 miles against 38 miles—Total 60 miles against 91 miles. Jones has a stage half way between Faráshband and Firozábad called Dashtak-i-Síáh.
   This route is given by Captain Jones apparently from native information.—*Vide* Route No. 102, by Captain Hardy. (*Jones*).

No. 28.

BUSHAHR TO FIROZABAD BY TANGISTAN.

179 *miles*, 45 *hours*, 9 *stages*.

1. TANGISTAN—20 miles, 5 hours, south-east.
2. GAHINA—8 miles, 2 hours—28 miles, 7 hours, south.
3. DARÁZÍ—16 miles, 4 hours—44 miles, 11 hours, east-south-east.
4. KHARMÚJ—8 miles, hours—52 miles, 13 hours, east.
   Thence *vide* No. 30; 127 miles—179 miles, 32 hours—45 hours, 5 stages—9 stages. (*Pelly.*)

No. 29.

BUSHAHR TO HINDIAN BY THE COAST.

131 *miles*, 35 *hours*, 7 *stages*.

As far as Bandar Dilam, *vide* Route No. 26.

Thence to Hindián is 27 miles or 9 hours, north-west.

The road leads over a plain, salt and sandy towards the sea, but grassy towards the hills to Shékh Abdúla, about 8 miles. At 6 miles cross a ravine filled with salt water; then for 10 miles over a barren marshy plain, then the remainder over a plain gradually rising towards the south and sloping to the foot of the hills. The River Hindián is crossed just before reaching the town by ferry. (*Pelly.*)

No. 30.

BUSHAHR TO SHIRAZ BY KHORMUJ AND FIROZABAD.

246 *miles*, 61 *hours*, 13 *stages*.

1. To CHAGADAK—*Vide* No. 103, 16 miles, 5 hours.
2. BAGHAK—8 miles, 2 hours—24 miles, 6 hours, east-south-east.
   Thence road to Ahram, *vide* No. 42. Water from wells.
3. GOLÁKÍ—16 miles, 4 hours—40 miles, 10 hours, south-east.
   Water from wells.
4. KHORMÚJ—8 miles, 2 hours—48 miles, 12 hours, east south-east.
   Thence road to Dehréz, and by Gahina and Tangistán to Búshahr. Water from stream and wells.
5. KHAWIZ—20 miles, 5 hours—68 miles, 17 hours, first south-east, then east, and finally north.
   At the point where the road turns north, it goes north-east to Chenir and thence to Bashkán north north-west, or Shúmbeh south-east. Water from stream and wells.
6. KALÁMA—16 miles, 4 hours—84 miles, 21 hours, north.
   From this (*vide* No. 102) 162 miles, 40 hours—246 miles, 61 hours, 7 stages. (*Pelly.*)

No. 31.

BUSHAHR TO SHIRAZ FROM SHIF.

196 *miles*, 50 *hours*, 7 *stages*.

This route crosses the Bay of Búshahr north-east to Shíf.

1. BÚRAZJÚN—24 miles, E. N. E—6 hours—48 miles.
   From Burázjún there are three paths to the Gísakán Range; 1st, from Radhar to Bágh-i-Larda; 2nd, from Burázjún to Bágh-i-Chahrúd; 3rd, the route by Nanezak and the Gichadah Pass to Anáristan.

2. SÚK—24 miles, S. E.—72 miles.
   Water from wells. Thence a road practicable goes by Tangirán, Dehrú and Bushkán on the Firozábád road. The road passes Nanezak at 8 miles, and then enters the Gísakán Pass.

3. PÚSHT-I-PAE—20 miles, N. E.—92 miles.
   The road goes by the village of Tangiran and Mordechai, crossing over a ridge. From Tangirán there is a direct road to Burázjón by Táj.

4. JEREH—32 miles, N. E.—124 miles, N. E.
   The road goes over a ridge to Husénábád, 8 miles, then by a plain to Sereh. From this there is a mule track to Shíráz direct, and a road by Nugan to Faráshband and Firózábád.

5. DARIÁCHEH—16 miles, N.—140 miles.

6. KOHMAREH—24 miles—164 miles.

7. SHÍRÁZ—32 miles—196 miles.
   Pelly says this is the most direct route to Shíráz..—(*Pelly.*)

No. 32.

CHINARAN BY TABUS TO TUN.

CHEKUCH SAR VILÁYAT—10 miles.

SÚLTÁN MAIDÁN—5 miles—15 miles.

NISHÁPÚR—10 miles—25 miles.

KALAH MAIDÁN—10 miles—35 miles.

SADABAD—10 miles—45 miles.
   Thence *vide* No. 93.—(*Kinneir.*)

No. 33.

CHOBAR TO BAMPUR BY KASARKAND.

1. TÍZOPAN—
   The road is good but long, and in hot seasons there is great scarcity of water.

2. NAGOR.

3. KASARKAND—
   The first six miles over a plain; at 12 miles over steep hills; the next six, over plain of Dashtgárí.

4. GEH—31 miles.
   At 4½ miles Het, a fine village and post; at 9 miles pass Búg on left. The rest of the road is over hills and through ravines. Water and supplies procurable here.

5. HECHAN—
   The road goes over hills and through ravines. Water from a ravine.

6. SARKÚ—
   The road is exceedingly steep and difficult through the Hechan Nala. This is one of the passes into Makrán, of which there are between Mersab and Khelat-i-Seva; all so difficult that they might be defended by a small body of men.

7. LASHAR—
   The road goes for 8 miles through ravines, and the remainder through the ravine of Lashar. Springs of water in most places.

8. GISHK—27 miles.
   At 2 miles pass Isfaka, a large village; at 14 miles quit Lashar ravine and enter sandhills, at 27 miles Gishk; no village. Water brackish.

9. BAMPUR—13 miles.
   At 10 miles cross Bampur Nala.—(*Grant.*)

No. 34.

CHOBAR TO JASK.

1. GÍÁNÍ NADÍ—6 kos.
   On the banks of a river; no inhabitants.
2. SARO NADI—7 kos.
   On the banks of a river; no inhabitants.
3. KANJÚN—8 kos.
   The country is level and sandy; small village.
4. GWAK—8 kos.
   No water except here to Gabrach.
5. GABRACH—8 kos.
   Small village. Water in wells, not good or plentiful.
6. JANGAN—6 kos.
   Small village. Water in wells, not good or plentiful.
7. JASK—5 kos.
   Water in wells and plenty.—(*Kinneir.*)

No. 35.

CHOBAR TO KEJ.

1. NAGOR—6 kos.
   The country is rather hilly; one or two ravines are crossed.
2. BHOW—5 kos.
   The country is rather hilly; one or two ravines are crossed.
3. PISHIN—5 kos.
   The country is hilly. Water abundant.
4. MEDA—5 kos.
   The country is hilly; there is a small village here and fort.
5. TÚMP—5 kos.
   Small village and fort.
6. NASARÁBÁD—
   A village. Water plenty and good.
7. KEJ—
   Water abundant. Country hilly.—(*Kinneir.*)

No. 36.

DÁRÁB TO SHIRÁZ BY THE NIRIZ LAKE.

9 stages, 182 miles, 47½ hours.

1. MÁDAVÁN—20 miles, 15½ hours, west north-west.
   The road first goes through a pass, then over a fine cultivated plain, west north-west, crossing many water-courses and one river Rúd-i-bar. The direction then changes north-west at 10 miles. The road goes close to some hills and resumes the direction west north-west, then cross a river, and then over a salt plain to Mádaván.
2. ÍRÁCH—25 miles, 7 hours—45 miles, 12½ hours, north-west.
   At 1 mile pass a ruined village on the right of road; at 2 miles village of Kúhash; at 4 miles come to a defile between two hills, forming banks of yellowish clay on each side, nearly perpendicular and 80 or 90 feet high, the road not being more than 9 or 10 feet wide; and a little farther on is another defile, narrower and with not less perpendicular sides. Then the road is hilly and stony for 3 or 4 miles to a plain, and at 10 miles pass village of Derákán, then over a plain called Sahra-i-Karabalágh; and at 13 or 14 miles pass through a large cemetery, and then to Tang-i-Írách, a narrow defile, and in 4 miles more reach Írách. The village is also called Ij.
3. SAVONÁT—15 miles—60 miles, 3½ hours—16 hours, north-west.
   The road goes over the plain for 2 miles. It then begins to wind among the inequalities of a very rugged hilly path for 9 miles north north-west, being in many places as bad as the worst passes between Búshahr and Shíráz. It then emerges on to a plain on which it continues to the stage. It is a large village, and supplies are procurable.

4. KHEIR—15 miles—75 miles, 4 hours—20 hours, north north-west.
The road goes over the plain for $3\frac{1}{2}$ miles to a reservoir of water, then goes close to the hills, west north-west. At 7 miles pass a rahdárí and at 11 miles another reservoir; at 13 miles the village of Maimán whence the Lake of Niriz is visible; in 2 miles or more reach Kheir. A few supplies are procurable.

5. KHÁN-I-KARD—20 miles—95 miles, 5 hours—25 hours, west north-west.
The road goes for 6 miles over a plain to a hot spring, the water of which is slightly brackish. Thence it goes near the lake over a dead plain covered with salt, and without a sign of habitation anywhere. There is only a ruined caravanserai here, and a stream of brackish water. Supplies must be brought from the last camp.

6. GÁWAKÁN—32 miles—127 miles, 8 hours—33 hours, west north-west.
The road goes over a plain for 8 or 10 miles, encrusted with salt. At 18 miles enter district of Karbál. Water from the river.

7. BANDAMIR—20 miles—147 miles, 6 hours—39 hours, west north-west.
The road goes along the right bank for $3\frac{1}{2}$ miles to the Púl-i-Gáwakán, where it crosses to the left, along which it continues over a perfectly flat plain much intersected by irrigation drains. Some supplies are procurable here. Water is good. Thence 11 miles north-west are the ruins of Persepolis.

8. ZARGUN—18 miles—165 miles, $4\frac{1}{2}$ hours—$43\frac{1}{2}$ hours, west north-west and south-west.
The road goes along the left bank of Bandamír to Púl-i-Khán, where it crosses and then goes south-west to Largún. Supplies and carriage procurable here.

9. SHIRÁZ—17 miles—182 miles, 4 hours—$47\frac{1}{2}$ hours, south-west.
The road is generally rugged and stony. At 7 miles cross the Ab-i-Barik and then come to the Kotal-i-Bajgáh; then go over the plain by the River Rukni to the Tang-i-Allah-Akbar, whence to Shiráz.

No. 37.

DARÁB TO KÁZIRUM BY JEHRUM AND FIROZEABAD.

11 marches—$275\frac{1}{2}$ miles.

From Darab to	Jehrúm are	... ...	18 fursacks	= 63 miles.
„	Bundi Abassi	... ...	62 „	= 217 „
„	Eej	... ...	8 „	= 28 „
„	Istahvonat	... ...	12 „	= 42 „
„	Neyriz	... ...	12 or 13	= 42 to 45.

1. MADAOUN—17 miles.
Our first stage was made as follows:—

$1\frac{1}{2}$	mile	W.	
$\frac{1}{4}$	„	245°	
$\frac{1}{4}$	„	265	
$\frac{1}{4}$	„	235	
$\frac{1}{4}$	„	252	
$\frac{1}{2}$	„	235	
$\frac{3}{4}$	„	245	
$\frac{1}{8}$	„	260	to village Berghan.
$\frac{1}{2}$	„	220	
$\frac{1}{4}$	„	230	
1	„	220	
3	„	250	to village Dehekestan.
1	„	250	to ruinous bridge over small but deep stream flowing from the north.
2	„	290	
$\frac{3}{4}$	„	285	
$\frac{1}{8}$	„	295	
$\frac{1}{2}$	„	297	
$\frac{3}{4}$	„	320	to village Kiassi,

where no provender for our cattle being procurable, we passed onwards $\frac{1}{2}$ a mile on a bearing of 310°, $\frac{1}{8}$th mile 295°, and 2 miles 335°, to the village Madaoun, from whence Darab bears due east, $4\frac{1}{2}$ fursacks distant.

2. Nasírabad—28 miles—45 miles.

On the 27th March I proceeded on the bearings given in the margin,* immediately passing through low rocky hills into a small plain clothed with tufts and bushes; some of the latter bear a long pink globe with a small flower at the extremity, which indeed is observed in many parts of the Ghermsir. Subsequently we entered amongst low hills by a bad road, leading in a general direction of 295°, a scattering of the benneh-tree and swarms of locusts were the only objects to notice. We then entered upon a more open country, and again traversed a tract where fossil shells are found. Subsequently the road led through ravines, which brought us into a fine plain belonging to the district of Fessá, extending in length some 15 miles from north-west to south-east, by about 5 miles in breadth; it is covered with fine turf and tufts, in which the sand-grouse greatly abound at this season. We finally reached Nasírabad.

3. Jehrúm—30 miles—75 miles.

We proceeded from Nasírabad† and crossed low hills extending into the plain from the west, and entered the district of Jehrúm. At the 4th mile we passed the village fort Kúshkh, and at the 7th rounded the hills to our right, and, quitting this corner of the plain, entered a broad valley. The 8th mile brought us past the small village Kamshi, and, ½ a mile beyond, to the ruins of the village Chehar Tagh.

After this the valley expanded, and we entered another plain, and, at the 10½ mile reached Bab Arab, a rather pretty village. The eastern half of this plain is uneven, and of extremely stony and unprofitable land; the length is from east to west. The 25th mile brought us near the village Hyderabad, and thence 4¾ miles to Jehrúm. Distance reckoned at 8 fursacks, or 28 miles. My reckoning gave 29¾ miles.

Groceries, spices, and cotton manufactures are brought from India by Bunder Abbassi, Assalú, and Bushir.

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* *Distances and bearings.*

¼ mile ...	... 245°
¾ „ ...	... 235 to low rocky hills, and through thence into small plain by slight ascent.
¼ mile ...	... 260°
7 „ ...	... 275 when we quitted plain, and passed amongst low hills.
⅜ mile ...	... 595°
¾ „ ...	... 260
1 „ ...	... 270
⅛ „ ...	... 235 across a plain.
1½ „ ...	... 240 by gentle ascent.
⅛ „ ...	... 270
¼ „ ...	... 255
2 „ ...	... 265
⅛ „ ...	... 250
1 „ ...	... 255 over low hills, in which fossil shells occur.
¾ mile ...	... 265° over open country.
¼ „ ...	... 260
⅛ mile ...	... 290
½ „ ...	... 270
⅛ „ ...	... 280
¾ „ ...	... 270
¼ „ ...	... 290
1½ „ ...	... 250 by descent.
1½ „ ...	... 240
¾ „ ...	... 210 through ravines.
¼ „ ...	... 220
¼ „ ...	... 240
⅛ „ ...	... 200
¾ „ ...	... 250 reach fine plain.
2 „ ...	... 240
2½ „ ...	... 250 to village of Nasírabad.
28½ miles.	

The distance, however, is called only 7 fursacks. We found no water on the road during this march.

† *Distances and bearings.*

¾ mile ...	... 190°
¼ „ ...	... 225
¼ „ ...	... 180
¾ „ ...	... 190 across low ridge of hills extending into plain from west. Enter district of Jehrúm.
½ mile ...	... 195°
2 „ ...	... 190 to near village of Kúshkh.
2½ „ ...	... 195°
¼ „ ...	... 210 enter broad valley.
1 „ ...	... 235 past village Kamshi.
½ „ ...	... 250
¼ „ ...	... 270 to ruins of village Chihar Tagh.
½ „ ...	... 275°
¼ „ ...	... 270
½ „ ...	... 260 enter another plain.
⅛ „ ...	... 265
½ „ ...	... 250 to Bab Arab.
¾ „ ...	... 270
¾ „ ...	... 265
¼ „ ...	... 277
½ „ ...	... 260
¼ „ ...	... 270
¾ „ ...	... 250
¼ mile ...	... 260 to broad dry bed of stream, called Rúd Ḳhaneh Shúr, flowing from north-west to south-east at certain seasons only.
½ mile ...	... 265°
¼ „ ...	... 250
½ „ ...	... 285
¾ „ ...	... 295
1 „ ...	... 265
1 „ ...	... 250
¾ „ ...	... 245
½ „ ...	... 240
4 „ ...	... 225
1 „ ...	... 200
1 „ ...	... 215 and pass village of Hyderabad.
¼ „ ...	... 215°
¼ „ ...	... 195
⅛ „ ...	... 220
½ „ ...	... 205
⅛ „ ...	... 210
2 „ ...	... 220
¼ „ ...	... 225
1¼ „ ...	... 245 to Jehrúm.
29¾ miles.	

4. MEBARÚKABAD—16 miles—91 miles.

On quitting Jehrúm* we proceeded along the plain and crossed some low hills, 2¼ miles west of the town. This brought us into a valley, through which we passed by a very rough road. At the 4th mile we crossed some mountains by a bad and difficult pass, called Gúdar Naal Shiken (the Destroyer of Horse-shoes), from whence Jehrúm bears 75°. A few minutes' labour brought us to the summit. These mountains extend north-west and south-east, and ¾ths of a mile north of them is a parallel range; but neither is of great height. The descent led us through a broad valley, which finally terminated in a country of low hills and valleys. The 10½ mile brought us to another pass, called Kassettú, which led us by a descent into the district of Kazin. One mile further brought us to a second descent, over very rough ground, and we entered a narrow rough valley over the worst piece of road I have ever encountered; our horses, though led, were scarcely able to maintain their footing, and plunged violently. At the 16th mile we descended towards the small but pretty vale of Múbarekabad, extending east and west, and generally covered with green turf, and bushes principally of the kúnar. It is several miles in length, but of inconsiderable width, probably not more than 1½ mile.

5. CAMP—21 miles—112 miles.

On the 31st March we continued our way along the vale, which extends on a bearing of 290°, and at this season affords excellent pasturage.† Towards the 6th

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* *Distances and bearings.*

½ mile	230°	
1 ,,	240	
½ ,,	230	
¼ ,,	250	
¼ ,,	250	cross low hills.
¼ ,,	250	
⅛ ,,	300	
¼ ,,	290	
⅛ ,,	310	
½ ,,	255	through rough valley.
¼ ,,	280	
¾ ,,	250	ascending over mountains, and a difficult pass to summit of ascent.
1½ mile	285°	descent through broad valley; numerous fossils strewing the ground.
1 mile	260°	still descending through above valley, which terminated in a country of low hills and valleys.
1 ,,	255	
¼ ,,	215	
½ ,,	220	
⅛ ,,	190	
⅛ ,,	215	
¾ ,,	225	
⅛ ,,	205	
⅛ ,,	225	
½ ,,	240	to the pass of Kassetú.
¾ ,,	240	descending the above pass; more fossils observed; enter Kazin.
¼ mile	180°	to a second descent over very rough ground.
⅛ mile	155°	
⅛ ,,	180	
¼ ,,	230	
⅛ ,,	250	
⅛ ,,	215	through narrow rough valley.
¼ ,,	180°	
¼ ,,	135	
¼ ,,	120	
½ ,,	210 and 254°	by exceedingly bad road.
⅛ ,,	295°	here fossilized rock.
⅜ ,,	275	
⅛ ,,	180	
¼ ,,	130	thus far descending.
¼ ,,	225	ascent over bare rock.
¼ ,,	190	
¾ ,,	170	by descent towards plain of Múbarekabad.
½ mile	210°	along plain.
⅓ ,,	225	
1 ,,	215	
½ ,,	290	to Múbarekabad.
18 miles.		

† *Distances and bearings.*

½ mile	260°	
1 ,,	270	
1½ ,,	280	
1 ,,	285	
¼ ,,	265	
⅜ ,,	280	
¼ ,,	300	
⅜ ,,	305	
⅜ ,,	270	
¼ ,,	320	
½ ,,	N.	
1½ ,,	300	
¾ ,,	N.W.	
⅛ ,,	295	
⅜ ,,	305	
⅜ ,,	295	
⅜ ,,	275	
⅛ ,,	295	
⅜ ,,	310	
¼ ,,	295	
⅜ ,,	285	near to Gherghaoun.
¼ ,,	315	
⅛ ,,	310	to Aliabad.
¼ ,,	310	
¾ ,,	345	
¼ mile	300	
⅜ ,,	290°	
¾ ,,	320	to river.
¼ ,,	305	
⅜ ,,	320	
¼ ,,	350	
⅛ ,,	300	
⅜ ,,	350	to bank of do.
2 ,,	280	parallel with above river; here we passed village of Liferjan.
⅜ mile	270°	
⅜ ,,	250	skirting hills.
¼ ,,	230	to date grove.
¼ ,,	215	to village Pedan.
¾ ,,	245	to Kaleh Kúlú Kellahi.
¼ ,,	290°	
⅜ ,,	265	
⅛ ,,	270	
⅝ ,,	280	
1¼ ,,	280	
⅜ ,,	255	to palm grove.
⅝ ,,	255	to Segdawan.
⅝ ,,	190	to camp of Eel Begghi.
22⅞ miles.		

mile the valley had shrunk to about half a mile in breadth. We occasionally passed a few black tents of the Cashghan tribe, and, at the abovementioned distance, passed the small village Gherghaoun, 1 mile to our left, inhabited by a race called Kúlú, who, I was told, are descendants of negroes. The 12th mile led us to Alliabad, a ruinous village containing only five or six families, and an imamzadeh of Sheikh Rustum, the brother of Shah Cheragh, a miserable-looking mud building. The 13½ mile brought us to a river, flowing north and south for a short space, about 100 yards in breadth, and in parts nearly up to the horses' girths.

After fording the river, we presently came again to its right bank by a bend it had taken, and proceeded near and parallel to it, but with a high ridge of rocks between it and us for about two miles, when we passed the remains of a fort in those rocks called Perr Aly, and the village Liferjan. Thence we skirted the hills on our right for three-fourths of a mile, which brought us to the village Pedam. This part of the plain is extensively cultivated, and has a very pleasing appearance with its fields and groves. The 18½ mile brought us to the groves and ruined village of Kaleh Kúlú Kellahi, near which rises a remarkable-looking rock; then passing more groves we reached, at about the 20th mile, the village Kúrshú, partly in ruin, but possessing also extensive plantations, and half a mile beyond the village of Segdawan. Thence we made about two-thirds of a mile to the camp of the Eel Begghi.

6. BABONEJ—25 miles—137 miles.

I then proceeded to the village Kir,* and thence over stony ground, the plain lessening as we advanced westward, and may be said to terminate at about the 6½ mile west of Kir. We then ascended between parallel ranges of hills for about 4 miles; then descending about 2 miles by an execrable road through a valley, entered a partly-cultivated vale, possessing palm groves, a little stream, and a growth of reeds, &c. The 12½ mile brought us to the village Bagh Pesserler, then deserted. Presently after we crossed hills and undulating country, more or less clothed with bushes and a sprinkling of the benneh tree. At about the 20th mile we ascended through a pretty vale, in which there was abundant pasturage, and consequently numerous scattered encampments of Eeliats. The little hamlet of Babonej, with garden-land attached, occurred at the 25th mile.

7. FIROZÁBAD—30 miles—167 miles.

We were off this morning ere the day had well opened.† At the end of the 2nd mile, we ascended through hills by a stony hard road; and towards the 3rd mile com-

* *Distances and bearings.*

1 mile ...	... 315° to Kir.
¾ " ...	... 285
⅛ " ...	... 320
¼ " ...	... 305
⅛ " ...	... 270
1½ " ...	... 280
¼ " ...	... 270
2½ " ...	... 275 plain terminates.
3 " ...	... 280 ascending between parallel ranges of hills.
1 mile ...	... 295°
1 " ...	... 295 by descent.
¼ " ...	... 190
½ " ...	... 230 enter valley.
⅓ " ...	... 270 to Bagh Pesserler.
1 mile ..	... 280 } over hills.
1 " ...	... 290 }
1½ " ...	... 300 }
½ " ...	... 270 }
2 " ..	... 290 }
½ " ...	... 300 }
1¼ " ...	... 270 }
2½ " ...	... 280 ascend through a pretty vale.
½ " ...	... 270°
¾ " ...	... 275
½ " ...	... 300
¼ " ...	... 280 to Babonej.
25 miles.	

† *Distances and bearings.*

¼ mile ...	... 330°
¾ " ...	... 300
¾ " ...	... 340 } along plain.
¼ " ...	... 340 }
¼ " ..	... 330 } through hills by bad stony road.
⅛ " ...	... 290 }
¾ " ...	... 270 }
¼ " ...	... 325 }
Ascend over mountains in general direction N. E. for 3 miles.	
½ mile, between N. E. and N., descending.	
⅜ " ...	... 340°
¼ " ...	... 30
1 " ...	... 320
2 " ...	... 350
½ " ...	... 90
⅛ mile ...	... N.
⅛ " ...	... 90
⅛ " ...	.. 135
⅛ " ...	... 30
⅛ " ...	... 110
½ " ...	... 10
⅛ " ...	... 70
¼ " ...	... 340
⅛ " ...	... 135
¼ " ...	... N.
⅛ " ...	... 135
2 " ...	... 340 to foot of descent
¼ " ...	... 45 } by ascent.
⅛ " ...	... 90 }
¼ " ...	... 45 }
¼ " ...	... 315 }
¼ " ...	... 315

menced a great ascent over mountains, the road varying so much as between north and south-east, but extending in a general direction of north-east across the hill for a distance of about 3 miles. This is a very difficult pass, the road leading generally over bare slippery rock, on which the cattle scarcely maintain a footing, and where ledges of rock crossing the path or steep rises and falls add to the difficulty.

We descended towards the end of the 6th mile. Close by our left was a broad and magnificent chasm, through which the Firúzábad stream flows southward; the mountain split in twain by some great convulsion, leaving the sides of the gulf in some parts several hundred feet in perpendicular height, each projection of the one side having a corresponding cavity in the one opposite, so that were the rocks brought together again they would fit accurately the one into the other. The scenery, as we descended, increased in grandeur, and the path leading constantly over bare, slippery rock and dangerous inequalities made it frequently necessary to dismount. Towards the 11th mile we reached the termination of the descent, where the Firúzábad stream enters the deep chasm. This is a fine, clear rivulet, pretty at this part, and perhaps 30 paces wide, and is here joined by a stream let from the north-west.

All the country we had passed thus far to-day was more or less sprinkled with bushes amongst which the wild almonds was conspicuous.

We made a slight ascent, and then got into the vale through which the stream flows and ascended by it. The hills on our left, having a northerly aspect, were slightly dotted with green turf; this and the vale itself, which is under cultivation, and the bushes along the stream, rendered the ride a very pleasant one. The 20th mile brought us to a small ravine full of trees and myrtle-bushes, close to which is the small village of Rúdbal, one of the Eebek-eh. We then proceeded through a fine and very remarkable mountain-pass, some 250 yards in breadth, the rocks on either side rising to an elevation probably of 500 feet, and, for the most part, nearly perpendicular. This led into the vale of Tidesht, at the $22\frac{1}{2}$ mile. It is $1\frac{1}{2}$ to 2 miles in breadth, runs from north-west to south-east, and is for the most part under cultivation. The district of Meymen lay between north and north-east of this, beyond high mountains. The vale is interrupted towards its north-western extremity by a line of hills running a short distance through its centre longitudinally; and at the $27\frac{1}{2}$ mile, we came abreast of a high rock, rising at the extremity of the vale, to the north-east of which, at a mile distant, is the small village of Tidesht, lying under the hills. We then made about 2 miles across the plain of Firúzábad.

[illegible] mile ...	... 290	descending into vale through which the Firúzábad river flows southward.
[illegible] mile ..	... 300°	
[illegible] ,, ...	.. 285	
[illegible] ,, ..	.. 296	
[illegible] ,, ...	.. 310	
[illegible] ,, ..	.. 290	
[illegible] ,, ..	.. 310	
[illegible] ,, ..	... 285	
[illegible] ,, ...	... 320	
[illegible] ,, ...	... N.	
[illegible] ,, ...	... 45	ascending.
[illegible] ,, ...	... 90	ascending.
[illegible] ,, ...	... 45	ascending.
[illegible] ,, ...	... 315	ascending.
[illegible] ,, ...	... 315	
[illegible] ,, ...	... 290	
[illegible] ,, ...	... 300°	
[illegible] ,, ...	... 285	
[illegible] ,, ...	... 290	
[illegible] ,, ...	... 310	
[illegible] ,, ...	... 290	
[illegible] ,, ...	... 310	
[illegible] ,, ...	... 285	
[illegible] ,, ...	... 320	
[illegible] ,, ...	... N	
[illegible] ,, ...	... 305	
[illegible] ,, ...	... 280	
[illegible] ,, ...	... 300	
[illegible] ,, ...	... 340	by slight ascent over hills.
[illegible] ,, ...	... 285	by slight ascent over hills.
[illegible] ,, ...	... 285	
[illegible] ,, ...	... 300	

[illegible] mile ...	... 290	
[illegible] ,, ...	... 210	
[illegible] ,, ...	... 290	to a little ravine full of trees.
[illegible] ,, ...	... 60°	through a remarkable mountain pass.
$\frac{1}{2}$ mile ...	... 90°	
[illegible] ,, ...	... 25	
[illegible] ,, ...	... 350	
[illegible] ,, ...	... 330	
[illegible] ,, ...	... N.	
[illegible] ,, ...	... 45	
[illegible] ,, ...	... 90	
[illegible] ,, ...	... 45	to N., and enter vale of Tidesht.
[illegible] ,, ...	... 350°	
[illegible] ,, ...	... 349	
[illegible] ,, ...	... 330	
[illegible] ,, ...	... 320	
[illegible] ,, ...	... 300	
[illegible] ,, ...	... 305	
1 ,, ...	... 295	
1 ,, ...	... 300	
$\frac{3}{4}$,, ...	... 295	
[illegible] ,, ...	... 315	
[illegible] ,, ...	... 330	
[illegible] ,, ...	... 320	
[illegible] ,, ...	... 320	across plain of Firúzábad.
[illegible] ,, ...	... 330	across plain of Firúzábad.
[illegible] ,, ...	... 310	
[illegible] ,, ...	... 305	
[illegible] ,, ...	... 330	
[illegible] ,, ...	... 320	to Firúzábad.
$29\frac{2}{3}$ miles.		

8. AHMADABAD—8 miles—175 miles.

I quitted the place, however, on the 6th of April. My road led me on the bearings as in the margin.* The 3rd mile brought us to the defile called the Teng-ab, down which flows the stream watering this plain, and through which the road to Shiráz leads. It is a rocky and rather fine pass, and at about a mile from its entrance is found a tablet of ancient sculpture.

We descended the valley again to examine the remains of the Atesh Gar, or Atesh Kuddeh (Fire-Temple), situated a quarter of a mile south-west of the entrance to the defile. From the Atesh Kuddeh we proceeded three-quarters of a mile south to Ghilek, then to the village Kilissian and Ahmedabad.

9. FARÁSHBAND—38 miles—213 miles.

From Ahmedabad† we continued along the plain, a fine tract of turf where not cultivated. At the 8th mile we ascended by a pleasant road, through hills covered with almond and other bushes and a sprinkling of tree. The 10½ mile brought us to a steep and bad descent through a fine pass, very rough and rocky. This opened, towards the 14th mile, into a vale running north-west and south-east, of which the surface was uneven, stony, and perfectly arid. At the 18th mile we again ascended hills, after crossing which we entered a defile, and alighted to breakfast at the 20th mile, near a building used as a caravansarai; from thence our path led down the defile about half a mile, when we descended hills for about 2 miles, where the road is strewed with fossils of the oyster, scolloped bivalve, and cockle-shells; on one side of the road they were thickly embedded in the soil. Thus far the road had been most difficult, at every five hundred paces leading over rocky,

* *Distances and bearings.*

¾ mile ...	... 335°	to Ser Meydan.
¼ " ...	.. 330	
¼ " ...	... 310	
½ " ...	... 340	
⅓ " ...	... 325	
¼ " ...	... 335	
¾ " ...	... 350	and through hills.
½ " ...	... 335	to corner of plain and defile of Turgab.
1 mile N., and 310° to sculptures.		
1 " return to entrance of pass.		
¼ mile from entrance of pass, in direction S. W., to the Attesh Kuddah.		
¾ mile S. to village Ghilak.		
⅛ " ...	... S. W.	
⅛ " ...	... 200°	
⅛ " ...	... 260	
¾ " ...	... S. W.	to Kilissian.
1¼ " ...	... S. W.	to Ahmedabad.
8⅓ miles.		

† *Distances and bearings.*

¾ mile ...	... 285°	Along the plain of Firûzábad.
1 " ...	... 275	
⅛ " ...	.. 285	
⅛ " ...	... 275	
¾ " ...	... 280	
1⅛ " ...	.. 270	
½ " ...	... 275	
1¼ " ...	... 245	
2½ " ...	... 255	
1 " ..	... 270	ascend over hills covered with bushes.
⅛ " ...	... 315	
⅛ " ...	... 225	
½ " ...	... 215	
⅛ " ...	... 150	
$\frac{1}{12}$ " ...	.. 230	
¼ " ...	... 260	
⅛ " ...	... 240	
⅛ " ...	... 320	by steep and bad descent.
¼ " ...	... 270°	general direction by windings.
⅛ " ...	... 285°	descending.
⅛ " ...	... 235	
½ " ...	... 250	
1 " ...	... 270	
¾ " ...	... 270	through vale.
¾ " ...	... 240	
½ " ...	... 265	
2 " ...	... 370	
½ " ...	... 315	
1 " ...	... 290	over hills.
¾ " ...	... 300	descending.
¼ " ...	... 250	
¾ " ...	... 280°	
$\frac{1}{12}$ " ...	... 275	through defile.
⅛ " ...	... 180	
$\frac{1}{12}$ " ...	... 250	
¾ " ...	... 200	alight to breakfast near caravansarai and spring of water.
⅛ mile ...	... S.W.	down defile.
⅛ " ...	... S.	
⅛ " ...	... 150	
$\frac{1}{12}$ " ...	... S.E.	
⅛ " ...	... 200	descending hills.
⅛ " ...	... 150	
⅛ " ...	... 200	
¼ " ...	... 225	
¼ " ...	... 245	
⅛ " ...	... S.W.	
⅛ " ..	... 250	
⅛ " ...	... 240	
⅛ " ...	... 270	
¼ " ...	... 290	
⅛ " ...	... 240	
⅛ " ...	... 270	here the road strewed with fossil shells.
¼ mile ...	... S.E.	
⅛ " ...	... S.	
⅛ " ...	... 255°	
⅛ " ...	... S.	
¼ " ...	... 210	across vale running N. W. and S. E.
¾ mile ...	... 235°	to opposite side of vale.
¾ " ...	... 340°	by rough descent.
¼ " ...	... 270	into plain of Ferashbund.
2 " ...	... 265°	
1¼ " ...	... 270	
2 " ...	... 290	hills on left receding.
¼ " ...	... 260	off direct road to some tents.
¾ " ...	... 320°	again into high road; hills on right ¼ mile distant.
4 miles...	... 315°	
1½ " ...	... 355	to Ferashbund.
$38\frac{1}{12}$ miles.		

and to the horses, dangerous, parts. At the 24½ mile we crossed a vale running north-west and south-east, three-quarters of a mile to the opposite side, when we again descended over very rocky and difficult ground into a recess of the plain of Ferashbund at the 26½ mile, the path continuing over very rough ground. This recess of the plain is about 1½ mile broad, very stony, but with plenty of grass and bushes. We reached the village Ferashbund at the end of 38 miles, according to my reckoning; the distance from Firúzábad is reckoned at only 9 fursucks, and from Ahmedabad about 3 miles less.

10. ISHFARJAN—25 miles—238 miles.

We quitted Ferashbund* in rain which soon fell so heavily that the road was presently flooded, but the storm soon passed over. Ruins of villages extended for a long way close by at the foot of the hills to our right, and frequently old burying-grounds, with long narrow tombstones having Arabic epitaphs. Two and three-eighths miles brought us to the village Aviz, which consists of mud houses and keppehs, or long cylindrical-looking huts, built of branches, matting, and reeds. Proceeding onwards, we presently passed two warm springs, one of which was sulphurous, and the 5th mile brought us to the village Gúmbed, consisting of huts as above described. The road, which had hitherto skirted the hills to our right, now led us away from them, the cultivation on this plain giving way to grazing land sprinkled with kúnar bushes. About the 10th mile occurred a small stream, and half a mile further, we passed the eastern extremity of a line of low hills which cross the plain in a direction east and west. At 11½ miles we passed through low hills extending from the eastward, and entered another plain belonging to the district Kúh Marreh, and extending east and west. The village Khaniek, with its vast and probably artificial mound, bore at the 13th mile, 50° about 1 mile distant. The 18th mile brought us to the village Nújain, which has also a large mound, and palm-trees under which we breakfasted.

Near the low hills we had just before passed through, I was told there are three villages, named Hassanabad, Veissabad, and Kanat-e-Bagh.

The plain we were traversing abounds with turf, and is little cultivated; its surface is sprinkled with the thorny kunar bush. It extends south-east to north-west, and is about 2½ miles wide, and is well watered by small brooks. Descending through a valley for a couple of miles, we entered the plain of Jirreh, where the land is cultivated between the kunar bushes, which also abound here. The road led near hills on our right, and brought us, at the end of the 25th mile, to the village Ishforkan. The distance is reckoned at 7 fursacks.

* *Distances and bearings.*

¾ mile ... ... 325°
⅛ „ 350
¾ „ 325
¾ „ ... ... 315 to village Aviz.
⅛ „ ... ... N.
½ „ ... ... 330 to warm spring.
¼ „ 330
¼ „ ... ... 310 to a second warm spring.
¼ „ ... ... 335°
¼ „ ... ... N.
¼ „ ... ... 340 to village Gúmbed.
⅛ „ 345
⅛ „ ... ... 315 leading away from hills.
1 „ ... ... 320°
½ „ 330
⅜ „ 340
⅛ „ 355
⅛ „ 335
½ „ 350
1½ „ ... ... 10 to small stream.
½ „ ... ... 10 pass eastern extremity of low hills, which cross the plain E. and W.
½ mile ... ... 10°
⅜ „ ... ... 340 presently by slight descent, and then through low hills extending from eastward and enter another plain belonging to district of Kúh Murreh.
½ mile ... ... 345°
¼ „ ... ... N.
¼ „ ... ... 20 from hence the village Khanek bore 50°, 1 mile distant.

1 mile ... ... 345°
1 „ 330
1½ „ 325
¾ „ 315
½ „ 345
¼ „ ... ... 320°
⅛ „ ... ... N. to Nújain.
¼ „ 60
½ „ 20
⅛ „ ... ... N.
⅛ „ 40
⅛ „ ... ... N.
⅜ „ ... ... N. by ascent over hills in corner of plain.
½ mile ... ... N. W. descend through valley.
¼ „ ... ... 335°
¼ „ ... ... 330.
⅜ „ ... ... N. W.
⅛ „ ... ... 315 enter the plain of Jirreh.
⅜ „ ... ... 335°
⅛ „ ... ... 320 more hills on right.
⅛ „ ... ... N.
¼ „ 330
¼ „ 325
¼ „ ... ... N.
⅜ „ 350
⅛ „ 340
¼ „ ... ... N.
⅜ „ ... ... N. E. to Ishforkan.

24¾ miles.

11. Kázirún—37½ miles—275½ miles.

From Ishforkan* we proceeded about a mile to the village of Hussanabad, skirting the hills. When at the third mile to the broad bed of a shallow stream, known as Rud Khaneh Shirin, presently our path was lost in rice-grounds, which obliged us to make a short détour to the ruined village Ballah Deh, outside which the inhabitants were living under keppehs. A low line of hills separates the plain into two longitudinally towards its north-western extremity, leaving on one side a vale of some width. The 15th mile led to the village Robat, a collection of huts and hovels, near which are two neatly-built stone forts.

Continuing up the vale, we ascended, at the 24th mile, over hills for 2 miles, when we came in sight of the Lake of Famour, a long narrow sheet of fresh water, stretching north-west and south-east; its south-eastern extremity was not visible on account of intervening rocks, but it extends to 90° from this point, and there is situated the village Famour. We made a trifling descent, and thence to the margin of the water, then for a mile and a half parallel with it, on a bearing of 310°; the water then trends to 330° for half a mile, when it terminates in marsh extending about half a mile to the N. W. At 33⅓ miles we passed the village Kúmúr Keshi, situated a mile to our right, and 2⅓ miles further brought us to the garden Bugh-e-Nú. At the 36th mile we passed the ruins of a fort called Kalah Jinan, touching on the road, and arrived at the town of Kazerun at the end of 37½ miles; the distance is accounted 8 fursacks.—(*K. Abbott.*)

No. 38.

FARAH to KIRMAN.

23 *stages*—411 *miles*.

As far as Birján—6 stages—149 miles, *vide* No. 39.

7. Rakat—14 miles—163 miles.

Walled village, 100 houses, Persians.

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* *Distances and bearings.*

⅓ mile ...	... 45°
1½ „ ...	... N. W.
[illegible] „ ...	... W.
[illegible] „ ...	... 315 to Hassenabad.
[illegible] „ ...	... 295 skirting hills.
[illegible] „ ...	... 300
[illegible] „ ...	... 315
[illegible] „ ...	... 305
[illegible] „ ...	... 315 to broad bed of Rúdkhaneh Shirin flowing from Kúh Marrah.
½ mile ...	... 279°
[illegible] „ ...	... 260 to Balla Deh.
[illegible] „ ...	... 320
[illegible] „ ...	... 295
[illegible] „ ...	... 315
[illegible] „ ...	... 300
[illegible] „ ...	... 280
[illegible] „ ...	... 320
[illegible] „ ...	... 310
[illegible] „ ...	... 320
[illegible] „ ...	... N. W.
[illegible] „ ...	... 320
[illegible] „ ...	... 295
1 „ ...	... 315
1 „ ...	... 320
¼ „ ...	... 315
5 „ ...	... 325
[illegible] „ ...	... N.
[illegible] „ ...	... 310°
[illegible] „ ...	... N.
[illegible] „ ...	... 325 to Robat.
[illegible] „ ...	... N. W.
[illegible] „ ...	... 290
[illegible] „ ...	... 300
[illegible] „ ...	... 280
[illegible] „ ...	... 310
2 „ ...	... 315 to 330
1 „ ...	... 315
1½ „ ...	... 300
⅛ mile ...	... 325
[illegible] „ ...	... 300
[illegible] „ ...	... 315
[illegible] „ ...	... 300
[illegible] „ ...	... 320
[illegible] „ ...	... 310
1¼ „ ...	... 335 over hills.
[illegible] „ ...	... N. E. still ascending.
[illegible] „ ...	... N. came in sight of Lake of Famour.
[illegible] „ ...	... 320° by descent.
1½ „ ...	... 305
[illegible] „ ...	... 310
[illegible] „ ...	... 330 to the lake.
1⅓ „ ...	... 310 parallel with lake.
[illegible] „ ...	... 330
[illegible] „ ...	... 335
[illegible] „ ...	... 350
[illegible] „ ...	... 330
[illegible] „ ...	... 310
[illegible] „ ...	... 320
[illegible] „ ...	... 310
[illegible] „ ...	... 315
[illegible] „ ...	... 310 pass the village Kúmur Keshi 1 mile to our right.
⅓ mile ...	... 310°
2 „ ...	... 315 to Garden Bagh Nú.
[illegible] „ ...	... 320°
[illegible] „ ...	... 330
[illegible] „ ...	... 325
[illegible] „ ...	... 340
[illegible] „ ...	... 325 immediately afterwards pass ruins of fort Kalah Jinan.
[illegible] mile ...	... 330°
[illegible] „ ...	... 315
[illegible] „ ...	... 335
[illegible] „ ...	... 310 to Kazerún.
37½ miles.	

8. ZARABAD—14 miles—177 miles.
Walled village, 25 houses, Persians.
9. MAJAN—14 miles—191 miles.
Walled village, 400 houses, Persians.
10. SAR-I-CHAH—14 miles—205 miles.
Walled village, 100 houses, Persians.
11. ATASHKHUDA—18 miles—223 miles.
A spring of fresh water, no houses.
12. KOH-BAKHTAN—18 miles—241 miles.
A spring of brackish water, no houses, town of Neh-bandon, 25 miles from this eastward.
13. HAÓZ—11 miles—252 miles.
A dried well, no house.
14. GÚD NIAMAK—18 miles—270 miles.
A dried well, no house.
15. KOSRÚD—14 miles—284 miles.
A dried well, no house.
16. GUJAR—14 miles—298 miles.
A dried well no house.
17. BAGH ASAD—18 miles—316 miles.
A small stream of bitter water, no house.
18. DAÚD EOÚAK—11 miles—330 miles.
Ruins, no water, no house.
19. CHASHMA DEHRIEF—21 miles—351 miles.
Walled village, 50 houses, Persians.
20. KHÚBBES—14 miles—365 miles.
Walled town, 800 houses; water supplies, forage, transport, procurable.
21. PAE KOTAL—14 miles—379 miles.
A walled village, 100 houses, Persians.
22. DARAKHT, ANGÚR—18 miles—397 miles.
Walled village, 500 houses, Persians.
23. KIRMAN—14 miles—411 miles.—(*Ferrier*).

No. 39.

FARAH TO NISHÁPÚR.

23 *stages*, 380 *miles*.

1. KALA KHAN—35 miles.
Walled villages, 400 houses, inhabited by Persians.
2. DARU—49 miles—84 miles.
Walled village, 300 houses, Arabs.
3. SHAHRBISHA—42 miles—106 miles.
Walled village, 400 houses, Persians.
4. MUD—18 miles—124 miles.
Open village, 400 houses, Persians.
5- BUJ—18 miles—142 miles.
Walled village, 300 houses, Persians.
6. BIRJAN—7 miles—149 miles.
Walled town, 1,000 houses, Arab and Persians; 1,000 houses outside.
7. SHAHAZ—32 miles—181 miles.
Walled village, 60 houses, 100 tents, Arabs.
8. MAHAMADABAD—18 miles—199 miles.
Walled village, 100 houses, 200 tents, Arabs.
9. DOSTABAD—7 miles—206 miles.
Open village, 100 houses, Persians.
10. SARAYÚN—14 miles—220 miles.
Walled town, 2,000 houses, water very abundant, supplies procurable.
11. AYASK—7 miles—227 miles.
Walled town, 500 houses, Persians.
12. TUN—12 miles—239 miles.
Walled town, 3,500 houses, Persians.

13. BÚRÚ—7 miles—246 miles.
Walled village, 150 houses, Persians.
14. SAR-E-DEH—11 miles—257 miles.
Walled village, 300 houses, Persians.
15. BEJISTAN—7 miles—264 miles.
Walled town, 700 houses inside, 300 houses outside, Persians.
16. SARDAGH—14 miles—278 miles.
Walled village, 100 houses, Persians. In a salt plain.
17. SAHADEDI—18 miles—296 miles.
Walled village, 100 houses, Persians.
18. KADAGAN—11 miles—307 miles.
Walled village, 1,050 houses, Persians.
19. KALUDÁN—14 miles—321 miles.
Walled village, 300 houses, Persians.
20. KALA-I-MAIDAN—11 miles—332 miles.
Walled village, 70 houses, Persians.
21. SANGUD—14 miles—346 miles.
Walled village, 100 houses, Persians, 200 houses, Bilochees.
22. PABAZ—18 miles—364 miles.
400 houses, Persians.
23. NISHÁPÚR.
Walled town.—(*Ferrier.*)

No. 40.

FARAH TO SEMNUN.

29 *stages*, 569 *miles*.

For the first 6 stages, 149 miles, *vide* No. 39.
7. SHAH-ZILLA—14 miles—163 miles.
Walled village, 100 houses, Arabs.
8. SHANEL—14 miles—177 miles.
Walled village, 100 houses, Persians.
9. HAOZ JUNBEK—18 miles—195 miles.
An encampment.
10. KHÚR—18 miles—213 miles.
Walled village, 400 houses, Persians.
11. MIKH-KHÓR—7 miles—220 miles.
A spring of water, no houses.
12. TALK-AB—18 miles—238 miles.
A spring of water, no houses.
13. HAOZ FIRÓZ—14 miles—252 miles.
A spring of water, no houses.
14. HAOZ MAHAMAD KASÁM—28 miles—280 miles.
A spring of water, no houses.
15. TAEISTAN—7 miles—287 miles.
Walled village, 100 houses, Persians.
16. JOREZ—14 miles—301 miles.
Walled village, 200 houses, Persians; boundary of Khórassán.
17. TABAS—7 miles—308 miles.
Walled town, 5,000 houses, Arabs and Persians; supplies, forage, water, and transport camels abundant.
18. SHARDEH—14 miles—322 miles.
Walled village, 100 houses, Persians.
19. KALMOREH—28 miles—350 miles.
A spring of brackish water, no houses.
20. KARBAS-AB—28 miles—378 miles.
A spring of brackish water, no houses.
21. GARD-AB—21 miles—399 miles.
A spring of brackish water, no houses.

22. CHASMA-AZIZ—28 miles—427 miles.
A spring of brackish water, no houses.
23. MAJARED—28 miles—455 miles.
A spring of brackish water, no houses.
24. CHASMA-I-KOH—21 miles—476 miles.
A spring of brackish water, no houses.
25. REZA—21 miles—497 miles.
Open village, 100 houses, Persians.
26. JEHRUD—18 miles—515 miles.
Walled village, 500 houses, Persians.
27. HUSEN NUN—18 miles—533 miles.
Walled village, 400 houses, Persians.
28. AB-GAH—18 miles—551 miles.
A spring of fresh water, no houses.
29. SEMMUN—18 miles—569 miles.
A town.—(*Ferrier.*)

No. 41.

FARAH TO TABAS.

		F.	
KALAH-I-KOH	...	12	
CAMP IN RAVINE	...	4	
DARU	...	18	through Desert of Despair.
SHAHRBISHA	...	10	
DEH NÚD	...	5	
BIRJAN	...	5	
KHUR	...	8	
FALKHAN	...	12	
DEHUK	...	7	
ISFAK		8	
TABAS	...	9—(*Kinneir.*)	

No. 42.

FIROZABAD TO BUSHAHR VIA AHRAM.

146 *miles*, 36 *hours*, 5 *stages*.

AHRAM—23 miles, 17 hours, south-west.

Road for two first, and three last, miles, level and good, intermediate bad, commencement of descent execrable and impracticable. As far as Kullemeh, the same as Route No. Proceed over level ground for two miles, where cross a river, and enter defile which, at 6½ miles, contracts very much until 9½ miles. At 11½ miles, is a very narrow part, with precipitous rocks on both sides. It is called "Kendelik". A handful of men could hold this part against an army. About one mile farther on, is a very steep ascent and descent. At 13½ miles the torrent turns away to left, but presently another falls in and continues running alongside. At 7½ miles, cross river from left. At 18½ miles, a canal, and, half a mile beyond, the mill, which it turns. At 20 miles, emerge from the pass, and 23 miles reach Ahram, nearly all the way, through this defile, the rocks are precipitous on both sides, and they do not present any part practicable for crowning. Encamp anywhere round the village. Water runs down all the way; at first good, but it becomes bitter as it continues its course. At Ahram, it is scarcely drinkable; and is found on eastern side of town. Supplies abundant.

BUSHAHR—32 miles—55 miles, 8 hours—15 hours, south-west by west.

Excellent road all the way, level; soil, alluvial, with salt in parts. Direction, south-west by west. The road is perfectly level and practicable for all arms except after heavy rains, which, however, rarely falls. At 2 miles, cross brackish river and continue

parallel to it. At 7 miles village of Kowur Koleki on left, and at 8 miles, village of Baghesh. At 12 miles, dry sandy bed of river with steep banks, narrow and much broken. At 13½ miles, descend into another dry bed of river, and continue along it for a mile, where emerge between steep banks and numerous ravines. At 15 miles, village of Gorek (or Meer Abdoollah) where is good water; hence to Búshahr, all flat and salt, with occasionally a date grove on either side. The fort of Bushahr is visible for many miles, and the country is so level that the road cannot be mistaken. On the march, no water fit to drink, except at Meer Abdoollah (15 miles) and at the Baninee well, five miles from Bushire. Supplies abundant—*(Taylor.)*

No. 43.

HA'MA'DAN to SULTANIA.

1. Mahajeran.
   The road lies through a highly cultivated and thickly populated country. At 2 miles cross a considerable stream, which is again met at this stage.
2. Kabut Rahang.
   This village is in a rich district; fuel very scarce.
3. Kalah Jogh.
   The road traverses a flat country.
4. Gav.-Sawar.
   The road lies through a well cultivated country. Any amount of supplies procurable.
5. Chibuk Oglu.
6. Jahrin.
7. Sultanía.—*(Morier.)*

No. 44.

HA'MA'DA'N to TEHRA'N.

10 *stages*, 178 *miles*.

For the first six stages, 90 miles, *vide* route No. 10.

7. Khushyek—18 miles—108 miles—4½ hours.
   The road is the same as No. 10 as far as the 10th mile from Shamírán, whence it diverges. This village has 150 inhabitants.
8. Khanabad—21 miles—129 miles—5 hours.
   The road goes over a plain. There are a few villages in the vicinity. The water here is very brackish.
9. Rabat-i-Karim—28 miles—157 miles—7½ hours.
   The road goes through an extensive plain, with hills here and there. This village has 900 houses and a caravanserai. Water is procured of excellent quality from the river Kerech.
10. Tehran—21 miles—178 miles—5 hours.
    The road goes over a plain intersected by numerous water-courses.—(*Ferrier.*)

No. 45.

HARUNA'BA'D to GAHWARA, vide ROUTE No. 10.

5½ *hours, north-west and north.*

The road follows that to Kerrind for 15 minutes; it then leaves it to the left and ascends north-west, becoming very winding and stony over a high range, to the village of Bireyeh Kasun in 4 hours. It then descends to the Zemkan river in 30 seconds and follows its left bank to Gahwara in ¾ hour more.

No. 46.

HERÁT TO TEHRÁN VIA KHAF.

1. KAZATI-I-KASHL—$7\frac{1}{2}$ miles, $2\frac{1}{2}$ hours.

Road level and excellent all the way. Soil, gravel. Pass out of the Khootub Chagh gate; at 1 mile is the principal entrance of the Masellah; at 2 miles a reservoir on right, and two domes and a canal, also on right. A ruined ziárut (place of pilgrimage with fir trees off left. Here turn suddenly to left. At $3\frac{1}{2}$ miles, cross dry bed of torrent a quarter of a mile broad; at 5 miles, small mud fort on left; at $6\frac{1}{2}$ miles cross line of kanats, and close by is a reservoir of burnt brick, with fresh water on left. Direction west by north. Water good and plentiful. Supplies none.

2. ZINDEHJAN—20 miles, 6 hours—$27\frac{1}{2}$ miles, $8\frac{1}{2}$ hours.

Road level and good; mostly gravel, occasionally alluvial. At $\frac{1}{2}$ mile, ruined mud tower on left; several lines of kanats parallel to road on right. At $1\frac{3}{4}$ miles, mud ruins on left, and line of kanats, which cross the roads. At $2\frac{3}{4}$ miles, mud ruins on left, and line of kanat. At $6\frac{3}{4}$ miles mud ruins on left, graves and mounds on right; at 7 miles ruined brick reservoir on left, and remains of a large brick building on right. A spur of the Ghorian range abuts into the valley to about 5 miles on left side. A line of kanats (dry) runs up to a tower, apparently 8 miles distant, on left. At 9 miles the Ghorian road turns to the left, the straight one leading to Shekewan. At 12 miles, two parallel canals and gradual descent into river's bed. At 13 miles cross river $\frac{1}{4}$ mile broad and 4 feet deep. Seekewan lies 3 miles off right; at 14 miles ruined serai off right. Direction 9 miles west, then west by south. Water abundant and good. Supplies procurable.

3. GHORIAN—13 miles—$40\frac{1}{2}$ miles.

Road all good, first and last part alluvial, centre gravelly. Leave village and continue between garden walls. At $\frac{1}{2}$ mile, domed Imamzádeh and burial-ground on left; at $\frac{3}{4}$ mile, large mass of mud ruins on left. Here road inclines south for 1 mile between garden walls and sand drifts. At $1\frac{3}{4}$ mile cross canal and enter a vast gravelly plain; at 6 miles grove of willows off right, and at $10\frac{3}{4}$ miles, mud ice-house on right. On approaching suburbs are the ruins of very extensive gardens and buildings on right.

General direction west by south. Water plentiful and good. Supplies abundant.

4. HOUZ-I-SUNG-I-DOOKHTER—22 miles, west by north—$62\frac{1}{2}$ miles.

Road good. Soil at first alluvial, then gravelly. Pass out of the suburbs of Ghorian, with walled gardens off right, which terminate at $\frac{1}{2}$ a mile from the town; there is a place of pilgrimage among trees off right. Thence level alluvial plain, a few mounds off left. At 8 miles, slightly undulating with gentle ascent among low hills; at 12 miles, a high conical mound on right; at 13 miles wind through a rocky defile, and at 14 miles descend into fine level valley. At 16 miles remains of brick-fort on right, and ruined reservoir (empty) on left. Thence gradual ascent to "Houz-i-Sungi Dokhter," where is a brick reservoir of good rain water. Fine plain for encamping, Large quantities of furze for firewoood.

Direction west by north. Water good and plentiful, but probably dry in summer. No supplies.

5. CAMP NEAR KERAT—31 miles, west—$93\frac{1}{2}$ miles.

Road tolerable, chiefly gravelly and sandy, but alluvial in parts. Continue gentle ascent towards the point of a spur from the Sung-i-Dookhter; thence gently undulating descent into large plain; some low mounds off left. At 3 miles cross several deep ravines; at 8 miles, a dry bed of river. About 1 mile off the right is a spring of brackish water called Shoorab; at 10 miles are the remains of a small mud fort on right with other similar ruins on both sides in the plain, also lines of kanats now choked up; one of these is crossed at 18 miles; at 21 miles, empty stone reservior on left; at 23 miles is a deep nullah, several smaller ones for the next 2 miles. At 25 miles broad dry bed, with ruined fort of Furrezneh, 3 miles off left, under the mountains. At $27\frac{1}{2}$ miles, deep dry bed of Kárát torrent. An old brick tower off right; remains of village beyond; at 29 miles ruins of a stone serai and empty reservoir on left, undulating and rocky. Cross dry bed of torrent with pools of water. At 31 miles encamp on hill sides near stream, which is probably dry in summer (when the traveller must go 3 miles further). Plenty of firewood. Direction west. Water clear in parts only, plenty in winter, but probably becomes dry in summer. Supplies none.

6. Khaf—24 miles—117½ miles.

Road bad in the defile, rest good. Soil generally gravelly. Cross the bed of stream, continue along defile. At ½ mile, again cross the stream, a line of kanats here. Up to 5 miles cross the stream several times; at 5 miles is a watch tower on a high mound on left; at 7 miles, road contracts, and is difficult for ½ mile. On summit of defile small reservoir of water on left; at 8¾ miles, cross dry bed of nullah. At 10th mile rocky ridge succeeded by dry nullah; next ½mile, winding (great quantities of iron stone). At 10½ miles defile opens, and the town and valley of Kháf come into view. At 11½ miles, emerge into plain, and descend gradually to Kháf. At 14 miles, dry broad nullah. At 14½ miles, stream of water, clear, rapid, and good, from right. At 20th mile, ruined stone reservoir on left (empty). At 22nd miles, large village with firs off left. At 23rd mile garden walls on left; pass between fir plantations to fine new brick reservoir on right; go between two ice pits, a long fine walled road, through broad bazar. No villages or cultivation on the road. Encamp outside the plantations. Direction west to top of last defile; thence west by south. Water plentiful and good. Supplies abundant.

7. Nuseerabad—24 miles—141 miles.

Road level and good, soil alluvial. Exit from north gate of city, and continue over alluvial plain; extensive walled gardens off left, for 1¾ miles. At 2¼ miles, fort, under high rock off left. At 3rd mile, cross stream and deep canal. A little farther, a fort and ruins off left. At 4th mile, ruined fort and Ziarut with trees on left. At 4¼ miles, broad water-course. At 8th mile, a reservoir of rain-water on right, and at 10th mile, another on sam eside. Hence, to Salameh, numerous castellated enclosures off both sides. From 11th to 12½ miles, several streams and water-courses, all from the right. At 14th mile, village of Salameh on left, with fine arch in ruins. At 14¼ miles, a dome on left. At 16th mile, dry broad bed of torrent with walled enclosure off left. At 17½ miles, a stream. At 17¾ miles, a reservoir on left. At 18¼ miles, broad dry bed. At 19th mile, cross deep and rapid river. At 21st mile, village of Ferookhabad off left. Encamp outside of village near kanat.

Nuseerabad is a strongly fortified little place with double ditch and citadel. Direction north-west. Water plentiful and good. Supplies abundant.

8. Sungan—27 miles—168 miles.

Road level and good, soil alluvial and gravelly. At 1st mile, the village of Chummunabad on left, with reservoir on right; hence, within 4 miles, cross two water-courses. At 5th mile, village of Mehdeeabad on left. Near this, a line of kanats crosses the road, and runs parallel to the town of Rushkar. At 6th mile, two more watercourses. At 7th mile the village of Jaleelabad on right, and ruins on left. At 8th mile, water-course, and three trees on right. At 9th mile, water course; village and gardens of Molhuk off left. At 12th mile, village of Hoosseinabad on right. At 13th mile, streams and extensive gardens along left; pass through mud ruins to Ishkar, and at 14th mile is the town of Rushkar, on high ground, and well fortified, on the right of road (this is the usual stage). At 16th mile, village of Affsabad off left. At 17¾ miles, a stream. At 18th mile, a reservoir of rain-water on right. At 18½ miles, cross kanats, and village of Roodkhur lies off left. At 19¾ miles is Jafferabad off left. Gentle ascent across kanat, and pass entrenchment (road to Abbasabad branches off to the left front). At 23rd mile, cross stream. Descend gradually till 26th mile, whence rise to plateau, under rocky hills on right, where Sungan is built; Kanats and ruins. Encamp outside, near the stream. Direction north-west. Water abundant and good. Supplies plentiful.

9. Zurmeer—28 miles—196 miles.

Road good, though undulating; soil gravelly. Soon after leaving walls, cross deep stream, succeeded by canals with tower on right. At 1st mile, cross deep and rapid river from right; remains of bridge on left; then cross stream and pass garden and trees off right. At 5th mile, pass round Mahmoodabad on right; cross stream, and at 8th mile, Hindabad; on left, undulating ascent to about 12th mile, where is a reservoir of rain-water on left. Gradual descent to 13th mile; Kulla-i-Nú off right. At 14th mile, Jafferabad and Hoosseinabad off right; cross several streams; gradual ascent over undulating country. At 16th mile, cross stream and pass rain-water

reservoir on left. At 17th mile small village with large tree off right. Presently, road from Toorbut-i-Hyderee joins right at 21st mile, steep descent into bed of broad river with high banks, 30 feet wide and 3 feet deep; cross several streams. Encamp outside the village on banks of a small stream. Direction north-west by west. Water good and plentiful. Supplies scarce.

10. Toorsheez—25 miles—221 miles.
Road good, but slightly undulating in parts; soil gravelly and alluvial. Continue gentle ascent. At 2nd mile, cross deep, rapid torrent from right. At 5th mile, cross stream, and pass village of Aliabad on left. At 5½ miles, cross deep and rapid river, with steep precipitous banks of slatey rock, from right, 20 feet wide and 3 feet deep; gentle undulations; several dry nullahs. At 9½ miles, a reservoir of rain-water on left, and fortified town of Azkund 1 mile to right. At 11½ miles, reservoir on left. At 12th mile, reservoir on right; here Toorbut road falls in right. At 15th mile, cross broad river from right, and lines of kanats. At 16½ miles, a reservoir on left. At 19th mile, road turns off to right front outside the city. We went straight to the town, passing a stream at 20th mile, and the village of Mowla at 22nd mile. Good encampment on west side, near kanat. General direction west north-west. Water good and plentiful. Supplies procurable.

11. Khaleelabad—10 miles—231 miles.
Road level and good, barring inundated portions; soil alluvial, with occasional gravel. Proceed along alluvial plain, much cut up by water-courses. Kanats cross the road. At ¾ mile, mud town on left. At 2nd mile, reservoir on right, and village of "Dust-i-Shanao" on left. At 2¾ miles, ruins on left, and village on right, and a little further, a reservoir on left, cypress and poplars among ruins and gardens on right. At 4½ mile, a small tank on right. At 5th mile, cross a stream. At 9½ miles, several lines of kanats, and the village of "Deh-i-Noo" on left. Here is a deep stream difficult for camels. North encamp side of village, near a stream and fort. Direction north-west. Water first rate and abundant. Supplies procurable.

12. Anabet—24 miles—255 miles.
Road level and good, soil gravelly, sometimes alluvial. Soon after starting, pass through Sirmuzdeh and Nusrabad. At 1st mile, emerge into alluvial plain. At 3rd mile, is the village of Arghoon, off left. At 4¼ miles, a mill, and stream on left. At 6th mile, cross stream, a large tree off right. A mound and village of Kundoor off left. A little further, cross the Shisteraj, deep and rapid, from right. At 6¾ miles, a stream and ruined mill. At 10th mile, village of Jabez off left. At 11th mile, a line of kanats. At 11½ miles, the village of Shuffeeabad on left, and presently a small fort. At 14th mile, through mud ruins; cross stream. At 14½ mile, ruined fort on left; more ruins and village of Kudookund on right. At 15½ mile, through the village of Budruskund, with fort beyond, on left. At 17½ miles, through the village of Ibraheemabad, and at 18½ miles pass on left village of Báboolhukm. At 22½ miles, cross stream, and village of Moojufferabad is on left; cross dry nullah. Encamp north-west of village, near stream. Direction north-west. Water good and plentiful. Supplies scanty.

13. Cheshmeh-i-Shah Hussun—26 miles—281 miles.
Road very undulating, but good; soil rocky and gravelly. Cross a stream, and at ¾ mile a road leads to right into hills, keep to left, small fort off right; cross a stream of brackish water. At 2 miles ascend through defile, first steep, then undulating. At 3½ miles cross a very deep ravine. At 6th mile, remains of reservoir on left. At 8th mile, gradual ascent, small fort on left. Cross a ridge, then descend into bed of small river (brackish). At 9th mile, a pool on left, cross stream of warm mineral water from right; cross dry bed of river and gradually ascend. At 12½ miles, village of Haoseinabad on the right, with stream of brackish water; a mud tower on right. At 18th mile, ruins of fort off left. At 21st mile a low rocky ridge, and brackish springs on right; mounds on both sides. At 23½ miles a ridge and salt spring of Jehan-ool-Moolk on left, cross broad dry nullah and undulating ascents to 25th mile, whence descend to dry bed of torrent; about ½ mile off road is a spring scarcely drinkable. Plenty of firewood. Direction north-west. No village; encamped here for the sake of water. Water very scarce and bad. Supplies none.

14. TÁORUN—31 miles—312 miles.
Road generally good, undulating; soil gravelly, occasionally alluvial. Follow the torrent bed to the road, descend gradually for four miles to another torrent bed. At 8½ miles a small tank off right; cross broad dry bed of nullah; rocks on north; hence undulating plain of sand. At 15th mile, range of hills with copper ore. About ¼ mile off left, a brackish spring (Kullund Chah). At 16th mile enter defile; ascent gradual and winding. At 17th mile, highest ridge; at 17¾ miles last ridge, then gradual descent into plain. At 21st mile, tower on hills, 1 mile off right. At 23½ miles, rocks abut on left. Here a line of kanats from left crosses the road and runs parallel on the right for a mile. At this place, called "Poosht-i-Asman," is good encamping ground and plenty of water. At 24½ miles is a mud tower on right, a gently undulating plain to 27th mile, where cross dry bed of nullah, deep and precipitous banks, ascend to plateau, on which the village and fort of Táorun is situated. Encamp on west side near spring, which is quite warm at its source, clear and well flavoured. Direction north-west. Water good and plentiful. Supplies very scarce.

15. CHA-I-ZOOGHDEH—24 miles—336 miles.
Road undulating for first 14 miles, then level. At ¾ of a mile cross dry bed of torrent and at 1¼ mile, cross small stream with village on right and low rocky ridge. At 2nd mile, dry bed of torrent. At 3½ miles is the road to Khanikhodee *viâ* Sungebán. At 4½ miles ascend and cross ridge, descend into level hollow (apparently a lake at times) undulations. At 10th mile, narrow defile. At 10¾ miles, small ruined fort off left. At 11th mile spring and pool of fresh water in small hollow, "Chow-Chah;" steep ascent to 13th mile, descend into little valley, and at 14th mile spring and stream from left. Tower of Heezoomee off left; fine encamping ground here. At 14¼ miles, small stream and ruined fort off right; a little further on another ruined fort off left. From 15 to 17 miles several dry beds of torrents. At 18th miles ruined fort on right. At 21st miles hills close in on both sides; defile, reach top at 22nd mile, thence winding descend to 23rd mile (here the direct road goes on saving ¼ mile). For "Chah-Zooghdeh" turn left, and at 24th mile arrive at a small well of doubtful water. Direction north-west. Water enough, but doubtful. Supplies nothing except firewood.

16. KHANIKHOODEE—31 miles—367 miles.
Road undulating and rugged for 26 miles, rest good; soil gravel and sand, latter part alluvial. Through undulating sandhills for 8½ miles where cross the "Khulmara," (a continuation of the Abreeshem river on the Meshed road); banks steep and high, 2 feet of water, very salt. Gentle ascent to 12th mile, move along dry bed of river, emerge therefrom. At 12½ miles a reservoir of brackish water on right; still ascend gradually. At 16½ miles cross ridge, and at 17 miles small well of brackish water on right, called "Chah-i-Khooshk." At 18 miles range of low rocky mounds; gentle undulating plain. Cross a ridge at 23¾ miles, and pass a well (drinkable at this season) on the left at 24 miles. Thence very rugged and undulating over slabs of sandstone rock. Gradual ascent through defile, top of which is at the 26th mile. At 26½ miles pass between two high rocks of this range, and commence descent into plain of Bearjmund. At 28 miles village of Yezdun off left; cross streams, and descend gently. Encamp west side. Direction north-west. Water good and plentiful. Supplies procurable.

17. BEARJMUND—8½ miles—375½ miles.
Road level and good; soil stony, then sandy and gravelly; near the town alluvial. Pass through ruins of Ziáruts on the western side, and continue over plain, which is a gradual undulating descent. Numerous dry torrent beds intersect at 1 mile; a reservoir on left. At 2 miles a mud tower of refuge off left. Several villages off both sides. At 7¾ miles cultivation and a stream from right; enter a lane between garden walls, and pass cistern on left; cross a stream and enter upon a passage between high-walled gardens. Pass through town, and encamp on western side in a plain quarter of a mile from the walls on a stream. Direction north-west by west. Water good and plentiful. Supplies abundant

18. BAGH-I-GOWD—23 miles—398½ miles.
Road for 9 miles gravelly and good; the next 5 miles rocky and difficult; the rest gravelly, good and level. Proceed in south-west direction, which shortly after change to north-west; gentle ascent towards pass. At 3½ miles a mud tower on the

right. At 9 miles a defile, ruined village, and fort of Keekee on mound on left. The name of the left hand mountain is "Ooshter Kooh," that on the right "Koh-i-Sookhteh;" ascent steep to 12th mile, where it is rocky and difficult. A spring of brackish water. At 12½ miles reach top. Descent at first steep. At 14½ miles plain; gentle slopes down to encampment near a well of indifferent water off right. On the left is the ruined village of Bagh-i-Gowd. Direction north-west by west. Water indifferent both in quantity and quality. Supplies none.

19. Shahrood—25 miles—423½ miles.

Road good the first 5 and last 10 miles; intermediate part undulating and difficult. Descend gradually. At 5½ miles ascend through defile of chalk and sandstone. At 6 miles the defile opens a brackish spring on the right. At 7 miles defile closes. At 8½ miles is the summit of the pass. Descent at first easy, but afterwards steep and difficult from 12 to 12½ miles, where is an open space, and a well on the right, called "Chah-iNahrwan," frozen; it is said to be brackish. Descent is steep to 15th mile, when it opens and Shahrood comes into view. Descend gradually to 23rd mile. At 16 miles cross line of kanáts; a mud tower and well on the left. At 17½ miles mud ruins on right. At 20 miles mud tower of refuge off right. At 23 miles cross salt stream from right by temporary bridge through lane between garden walls, and through the village of Dehsick at 23½ miles along lanes lined with trees and watered by streams. At 24 miles emerge into plain, cross several streams, twining mills and over a broad bed of river near suburbs. Encamp in open space south side of town, about 1 mile distant near the serai, on the bank of a stream. Direction north-west. Water in any quantity and excellent. Supplies in profusion.

Note.—The rest of the journey was the same as in the route from Tehrán to Herát (*Taylor—Hardy*.)

No. 47.

HERAT to YEZD.

14 *stages, 357 miles.*

1. Ghorian—35 miles.

The road goes between gardens for 5 miles, when it opens to cultivated ground which diminishes near the mountains.

2. Kalát—36 miles—71 miles.

The road leaves the cultivation at 10 miles, and enters on an open tract covered with assafœtida bush; a range of hills in front joining the ridge of mountains. At 20 miles a well of good rain-water. There is plenty of water and forage here, and a small tract of cultivation.

3. Kháf—24 miles—95 miles, west south-west.

The road descends a winding pass between steep hills, but is good. At 10 miles a spring of water. At 11 miles enter an extensive plain between two ranges of mountains. This place is well supplied with water, and has a good tract of cultivation and gardens.

4. Shahrwán—34 miles—129 miles.

The road crosses a fine plain mostly cultivated; pass several villages. Water and forage the whole way.

5. Skar—12 miles—141 miles.

This is a fine village.

6. Tajarad—16 miles—157 miles.

This is a compact little village among hills.

7. Chehlsar—12 miles—169 miles.

The road crosses two or three small hills.

8. Kúnshai—28 miles—197 miles.

A mountainous ridge on the right running off to the north-west. The road crosses a fine flat, but with no water. At 16 miles pass village of Nasareh. Water brackish. At 24 miles cross road from Mashad to Herát. A good village with plenty of good water. At 5 miles cross over to an old ruined serai on the edge of desert; plenty of water. Wells 3 miles from hence, also at 7 and 11 miles. Dry well nearly every 3 miles. At 25 miles a well with water.

9. CHÁRDEH—39 miles—236 miles.
At 12 miles water. Move on to the hills, and entering them at 19 miles pass village of Ispak, abounding with supplies grain, fruit, water and forage. Fifteen miles further between the hills, where there is plenty of water on the road, reach Deh Mahomed; good water, grain and forage. From hence the road winds between hills. First 12 miles loose gravel; here is good water. Descending gradually turn a peak on the left by a good hard over a desert along the base of a ridge of mountains. At 24 miles Chárdeh. Tabas 8 miles south-east. This village is well supplied with water, grain and forage.

10. PÚSHT-I-BADÁM—40 miles—276 miles.
At 11 miles pass a watercourse, after which ascending between hills come to Robát; 10 miles further the hills close on either side all the way; no cultivation; water brackish. Next march between hills; rough road with ravines; water all the way. At 18 miles bad water at Shútarún. Descend sand hills, at first over deep sand then over hard flat; no water, no forage. At 21 miles small tower, and small supply of salt water. At 24 miles Púsht-i-Badám, a large village; supplies of all kinds abundant.

11. ILLAHABAD—14 miles—290 miles.
The range on the right approaching. At 5 miles water. This is a small village, but has water and grain.

12. REZÁB—20 miles—310 miles.
At 10 miles Saghan; cultivation and supplies of all kinds; good water. From hence a narrow road winds over two small hills, mountains on right close; range on left, distant 5 miles. At Rezáb grain and forage and bad water.

13. KHARANÍ—20 miles—330 miles.
At 14 miles a river bed, winding between a high range running east and west. At 5 and 14 miles water. Descend by a steep winding road between rocks to Kharaní where there is bread, grain, and forage abundant; water brackish.

14. YEZD—27 miles—357 miles.
The road lies between rocky hills one mile distant on each side. At 6 miles pass over a plain; at 12 miles a cistern of good water; the mountains on the right run off. At 17 miles road stony. At 20 miles enter a sandy desert; range on the left running off across the sandy plain.

No. 48.

HINDIÁN TO SHÍRAZ.

1. CAMP—22 miles.
Cross some low mountains by a sandy road.
2. ZÉITUN.
3. SIÁH POSHÁN—12 miles.
4. DAOLATABAD—16 miles.
Bebahán is close to this.
5. GHICH—16 miles.
Cross the Ghich pass. The road is difficult, but fairly practicable for guns, and, it is said, a little labor could make it perfectly so.
7. DAGÚMBEZAN.
The road goes along a plain.
8. TANG-I-NAREK.
The road goes along a plain to the defile of Tang-i-narek.
9. BASHT.
The road is not practicable for guns, which would have to go round by a mountain to the north.
10. KALA-ALÍ THÍR KHAN—20 miles.
This is near Sar-i-ab Síah and the mouth of the defile of Tang-i-Thír.
11. TÉLEGÚN RIVER.
12. KALA SÚFÉD.
13. NÚRABAD—5 miles.

14. KALA SADAT—36 miles.

The road goes by the valley of Tang-i-Chakún. Soon after leaving Núrábád, the road crosses that from Shíráz to the Cháb country and Khúzistán, and enters the valley of the Tálegún river; then runs along a very fruitful plain for 10 miles south, and then it enters a valley running west south-west. Leaving this valley some rocky heights, extending about 2 miles, are crossed, and the road then passes between rocky mountains about 4 miles apart, and over a stony plain for 10 miles south; the road then enters a valley and continues in it for 8 miles along the right bank of the river Shahpúr, which it crosses to the left near the ruins 4 miles beyond, on which it comes on to the main Shíráz and Búshahr rod.

No. 49.

ISFAHAN TO KASHAN BY NATANZ.

Six stages, miles.

1. SHAHRABAD—13½ miles.

The road for the first 1½ mile goes through the town and gardens of Isfahán, and then over a plain.

2. SARDAHAN—32 miles—45½ miles.

The first part of the road leads over a barren plain. At 4 to 5 miles pass ruined village on right; at 6th, ruined caravanserai (low hills on both sides, those on right about one mile distant); at 14th mile, descend a range of low hills into a valley, then wind along the fort of low hills till ¾th mile from Sardahan, where it leaves them, the range on the left being 2 or 3 furlongs distant.

3. NATANZ—18 miles—63½ miles.

For 4 miles the road leads along small hills, and partly through a small valley; high mountains on both sides, those on right 5 to 6 miles distant: here pass a caravanserai and rivulet. Then the road leads over a gradual rise with a range of hills on left about ½ mile distant, those on right about 8 or 9 miles. At 4th mile further the road goes over a small hill, and then through defiles of low hills until a plain is reached. Thence the road is very good, having a range of mountains on the left, and another on the right. A short distance before the village, cross a rivulet.

4. HANJAN—12 miles—75½ miles.

For two miles the road leads through an uneven stony country with low hills on both sides, then for 4 miles through mountains where there is an easy descent for a mile along a garden. For 3 miles further it crosses an uneven country with ranges on the left and right. It then lies through a ravine for 1 mile, having a stream running through its centre.

5. KHÓRAMDASHT—19½ miles—95 miles.

For seven miles the road goes over stony and uneven ground, with ranges of mountains on the left and right for 12 or 13 miles. Then pass a caravanserai and a small stream of water on the right, and immediately after cross a ravine, after which the road leads over a plain for 7 miles, the range of mountains on the left stretching away to north-west and those on right approaching the road. Then for two miles the road leads between small hills over an uneven country, and it then becomes stony for 3 miles; the mountains on right are about 1½ to 2 miles distant, those on left 10 to 12 miles.

6. KASHAN—

The road is stony across a level plain. The hills on the right are 10 miles distant, those on the left between 3 and 4 miles.—(*Malcolm*).

No. 50.

ISPAHAN TO KIRMANSHAH.

255 miles, 85 hours, 14 stages.

1. CHAH-I-SÍAH—21 miles, 7 hours.

The country is open. Water is obtained from springs led through canals. No supplies procurable.

2. Deh-hak—27 miles—48 miles, 9 hours—16 hours.
   The country here is open. Water from springs. Supplies plentiful.
3. Darr—18 miles—66 miles, 6 hours—22 hours.
   The country is open, with hillocks. Water is obtained from springs. Supplies few, but can be got from the neighbourhood.
4. Galpaigan—21 miles—87 miles, 7 hours—29 hours.
   The country is open, but hilly. Water is obtained from springs led through canals. Many villages around. Supplies plentiful.
5. Khamíeh—21 miles—108 miles, 7 hours—36 hours.
   The country is open, but hilly. Water is obtained from springs. Supplies in small quantities.
6. Deh-armaní—12 miles—120 miles, 4 hours—40 hours.
   The country is open, but hilly. Water is obtained from springs.
7. Khoram-abad—18 miles—138 miles, 6 hours—46 hours.
   The country here is open. Water is obtained from springs and streams in the open desert or valley or in the town. Copious springs. Supplies plentiful. Walled town. Fruit plentiful.
8. Amarat—12 miles—150 miles, 4 hours—50 hours.
   The country is hilly, but the road is good. Water is obtained from springs. A few supplies.
9. Hisar—18 miles—168 miles, 6 hours—56 hours.
   The country is open, but rocky. Water is obtained from a small stream. Supplies procurable. Hamádán 32 miles from this, over a good road for cannon.
10. Daolatabad—18 miles—186 miles, 6 hours—62 hours.
   The country is open though the road goes across ridges. Water is obtained from springs and streams. Supplies plentiful.
11. Sehnah—21 miles—207 miles, 7 hours—69 hours.
   The country is open, but the road goes over ridges. Water is obtained from springs. Supplies in small quantities procurable.
12. Kangawar—15 miles—222 miles, 5 hours—74 hours.
   The country is open, but the road goes over ridges. Water is obtained from springs and streams. Supplies in small quantities procurable.
13. Besatun—15 miles—237 miles, 5 hours—79 hours.
   The road goes over fine and open plains and between rocky ridges. Water is obtained from small streams and numerous springs. A few supplies to be procured.
14. Kirmanshah—18 miles—255 miles, 6 hours—85 hours.
   The country is open at the base of the Parrow mountains. Water is obtained from springs from the hills. Supplies plentiful, particularly fruits.—*(Jones.)*

No. 51.

ISFAHAN TO KIRMANSHAH.

15 *stages*, 420 *miles*.

1. Najafabad—5 farsakhs.
   A large village in the middle of a circle of gardens to the circumference of 6 or 7 miles. The road which was excellent the whole way lay due west from Isfahán, passing through Galadú and some other villages to the right and left, and the country finely cultivated. The water which is used here for the purpose of fertilizing the grounds and orchards, is a wakf or religious donation, conducted from the distance of 9 farsakhs, being solely appropriated to the convenience of the inhabitants of Najafábád. No peasant living in the intermediate tract of country between that place and the source of the stream, is allowed to a single drop of it into his grounds or fields, be the necessity what it may.
2. Barpúsht—8 farsakhs—13 farsakhs.
   Marched at ½ past 2 a. m., passing over a finely cultivated country for the first 24 miles to a place called Barpusht, situated in low ground with a mud fort near it, on the top of a small rocky hill on the left of the road, which was good the whole way to Imámzada; saw a number of villages scattered over the plain, which is watered by numerous rivulets issuing from the hills on each side. Imámzada,

a poor miserable village, containing about 60 inhabitants, living in little vaulted rooms of a decayed caravanserai, while their cattle occupy the space in the centre of it. The high road at this place divides the one to the left, which leads through Khonsar, distant about 16 farsakhs from hence and 4 from Gilpakan, at which place it again unites.

3. Dehek—5 farsakhs—18 farsakhs.

Marched at 20 minutes before 6 A. M., and found the road excellent the whole way to this place. In this march passed the villages of Deh Meer, Hullawee, and Hoomee. The cultivation adjacent to these villages is very considerable, as well as the number of gardens that are walled in near them. Thus far the authority of the Ameen-ud-Dowlah extends as subject to the Beglerbeg of Isfahán, and from here we enter upon that which is comprehended in the name of Gilpakan, governed by Abbás Khán.

4. Doorr—6 farsakhs—24 farsakhs.

Left our caravanserai at 20 minutes before 6 A. M., and passing over a barren, wild country as far as a caravanserai built by the mother of Sháh Abbás Second, 4 farsakhs from Dahek, we halted. From hence a fine view of a beautiful little village called Ashang, 3 miles to the left of the road, after which, mounting again, we rode in a north-west direction to this place, a distance of 2 farsakhs more. Immediately upon leaving Isfahán we saw the tops of the hills still covered with snow, which prospect we continued to carry along with us ever since. Almost the whole way from Isfahán the road appears to run between two ranges of hills, with long villages intermediate, and the towns and villages situated generally at the foot of either range; the spots of cultivation and fruit gardens near them. I have not as yet met with a single caravan of mules, notwithstanding it is the high road between Isfahán and Kirmánsháh and Baghdád. Asses are here used, and almost always laden with flour or wheat, going from one village to another. There is, I am told, a road that strikes off from Ashang to Khonsar between the hills.

5. Gilpakan—6 farsakhs—30 farsakhs.

The road from our last night's resting place to this was good, except here and there rather stony; passed two villages on the left, whose names the guide was unacquainted with. The tract of country we passed over to-day was hilly, barren, and had but little appearance of the land being attended to. Gilpakan is the largest town I have seen since leaving Isfahán, situated at the foot of a very high hill, which is perceptible at a very considerable distance, and has a long range of gardens extending 5 or 6 miles to the north-east of it.

6. Khormabad—7 farsakhs—37 farsakhs.

The road was excellent the whole way, and lay over a fine, rich country, full of villages and fields of corn, with numerous orchards and fruit-trees and vine. Khormábád is a poor, miserable village.

7. Hisar—7 farsakhs—44 farsakhs.

Mounted at $\frac{1}{4}$ before 5 A. M., and arrived at this place at about 1 P. M. The first part of the road was rather hilly; it then proceeded in a straight line to Amarut, 2 farsakhs from Khormábád, after which it kept inclining to the left between two villages, approaching the hill on that side, and then pass through a third within a farsakh of this place, the houses of which are built round a sugar-loaf hill rising almost midway in the valley, with gardens and cultivation surrounding it to a great extent. The whole of this large plain, which goes under the general name of Kejjanj, is much better cultivated than any I have passed through in Persia. Villages in it are numerous; some large prettily situated and abundantly watered by rivulets issuing from the mountains. The town is large and well supplied with every article of provision and convenience but firewood, a great scarcity of which I have found to prevail from Najafabad.

8. Búrújird—10 farsakhs—54 farsakhs.

Mounted very early this morning, and did not reach this place till past 3 P. M. Immediately upon leaving Hisar we struck into the hills on the left for 3 farsakhs, and then ascended a short steep hill, and after moving a couple miles, began ascending a very high hill, but the road wound excessively before we reached its summit, from where it displayed one of the most charming prospects I ever beheld. We were apparently standing on the edge of a large circular and uneven plain, encompassed by a chain of hills, from the top of one of which we were then looking: the whole of

it seemed to be composed of small rising grounds gradually swelling from the centre to the sides. Villages with gardens and clumps of trees scattered over it in all directions, and the cultivation of wheat and barley carried on even to the summits of the very hills which were covered with a fine verdure of a light green, shaded with darker spots of the springing grain, and enamelled with the daisies and innumerable other flowers. From hence, looking across this rich and beautiful spot, the prospect is bounded immediately in front by a huge mountain covered with snow lying beyond the boundaries of the valley, at the foot of which stands Búrújird : to the left the eye is again checked by another snow-capped mountain called Shútār Koh, around which the Bakhtiarí tribe are settled; and to the right the famous chain of Alwund mountains, near Hamadan, raise their tremendous hoary heads and close this grand and variegated view of one of the most extensive and beautiful prospects I recollect ever having seen.

After ascending the first hill about 3 farsakhs from Hisár, we leave the district of Kejjanj and cross that of Siravund belonging to Búrújird. We then moved on to the opposite hills, and from the top of the last one Búrújird becomes visible at the distance of about 12 or 14 miles, after which the road winds round a number of small hills, and terminates by leading us into the level and well-cultivated plain below, in which this large and populous city is built. It is a place of some standing and is said to contain 12,000 souls.

9. Deh-Pir—12 farsakhs, 48 miles—66 farsakhs, 264 miles.

Owing to some trifling delays we were not able to leave Búrújird till past 5 A. M., and notwithstanding we made all possible haste, we did not reach Deh-Pír till 10 minutes past 7 in the evening. With a small part excepted the whole of the road was rough, rocky and difficult, which, after the first 18 miles, led us through some rich plains of grass 2 feet high, and here and there strips of cultivation. One valley of very considerable extent, called Húrú, particularly attracted my attention by its beautiful verdant appearance, while the neighbouring hills were covered with stunted oak and box trees; but in this large and charming tract of country, not a village or house, or house of any description, is there to mark it as the habitation of man,—all exhibits a green, smiling and wild aspect, but not a cheering sound to be heard throughout the whole extent of this lovely valley but the bleating of a few sheep grazing on the brows of the adjacent hills. The last three stages have presented by far the richest and most fertile part of Persia I have seen since leaving Búshahr, which is principally inhabited by the Illiats of the Lúr tribe, who, from what I can learn, do not move from particular spots to which they are partial to any great distance from them, as numbers of them are engaged in the cultivation of the land besides tending their flocks, which supply the villages near which they frequently erect their black tents with milk, butter, butter-milk, which latter is always brought in as a part of the evening and morning meals, even at the boards of the greatest men who are generally either the heads or principal members of some Illeant tribe or other. Deh-Pír, like some others near it, is a poor paltry village, containing about 20 mud houses, which are inhabited in winter for their warmth and deserted in the summer months on account of their heat and the quantities of vermin with which they swarm.

Within 3 farsakhs of this wretched place, and nearly at the end of the plain of Húrú, the road strikes off to the left, embracing the foot of a very high hill, which, by what I could learn from the guide and see from its windings as I stood at the top of the hill near Deh-Pír, would have lengthened our day's march by 8 or 10 miles; we, however, got an Illiat to take us across a dry part of the valley, as some of it was marshy, to a rising ground on the right from whence we descended to this place.

10. Khoramábád—3 farsakhs, 12 miles—69 farsakhs, 276 miles.

The road to this place was rough and stony, and wound much amongst the hills. A small rocky hill rises above it on the top of which is a fort, the walls of which are impregnable to the efforts of a Persian army, but by a couple of pieces of light European ordnance might be battered down in the course of half an hour.

The distance from Khoramábád to Kirmánsháh by the winding and uninhabited road which I travelled, is computed at 36 farsakhs, or about 144 miles, and is performed in five easy stages (Total 15 stages—105 farsakhs—420 miles). The road presents

but few obstacles to the march of an army, except just after leaving Khoramábád, when it winds a good deal amongst the hills lying along the bed of a large stony river. No villages between these two towns but two, one about 7 farsakhs from Kirmánsháh and the other 8, but three or four very beautiful plains intervene, producing very fine grass for grazing the cattle of the Illiats. At Hurseen, which is the village within 7 farsakhs, I crossed a large river that has its source at that place, and, within four miles of Kirmánsháh passed another with a fine bridge over it. The other road is looked upon as the highway from Búrújird, passes through the under-mentioned places, and the country is described as highly cultivated and populous, with towns and villages every 6 or 7 miles, and some of them of a considerable size, with large and pleasant gardens abundantly watered, and a fine smooth road. These stages are as follows:—From Búrújird to Nahwund 10 farsakhs, to Garachea 6, to Saana 6, to Besittoon 4, to Kirmánsháh 5 farsakhs.

The general appearance of the country lying between Ispahán and Kirmánsháh is favorable and pleasing, and exhibits much cultivation for districts that have to produce grain merely for the subsistence of their own inhabitants and carry on an intercourse with the larger towns, for the common implements of husbandry and necessaries of life, which are here but just afforded the peasant of the soil and no more; misery and want are evidently depicted on the countenances, not only of those who live in the villages, but more so on those of the wandering Illiats who pasture their flocks and herds in the valleys, and subsist on the milk and cheese produced from them. Comfort and convenience are the sole property of the lords of tribes and large estates, the immediate dependants and the officers of Government who surround the princes and great men who govern the districts and large towns. The produce of the land in point of grain is very abundant, and bread is considerably cheaper, and particularly in the province of Kirmánsháh, than what the same article can be purchased for at Ispahán and to the southward of that city. Were a total defalcation of the expected crops of this year to take place, the rise in the price of bread would be but trifling, and would by no means equal two-thirds of what is paid for it at Shiráz. Notwithstanding that, this district, during the late two years of scarcity in Fárs, exported large quantities to that province; it still has in its granaries the wheat and barley of the last two crops in store, which they are unable to dispose of at such a price as to afford a moderate profit after defraying expenses of farming the land.

The roads are, generally speaking, excellent, being broad, smooth, and level, seldom presenting any serious obstacles or steep passages that so frequently obstruct the way from Búshahr to Shíráz. The climate is fine and healthy, though rather warm during the summer months of June, July, August, and September, after which the air cools and gives notice of the approach of winter, when the cold is intense. The snow which falls during this inclement season remains for great part of the year on the tops of some of the higher mountains even as late as August. The rivers between Khoramábád and Kirmánsháh are much the largest I have crossed in Persia, and, though by no means to be compared (in the summer) with the broad and rapid streams of India, they are still of no contemptible breadth and size, affording the first water for the purposes of irrigation.

The country is, besides these, well watered by numerous rills and small streams that issue from the mountains with which the whole country is covered in every direction. The greatest part of the population of these districts consists of the Illiat tribe of the Lack Kurds and some Turks. Firewood is an article almost entirely unknown on the march from Ispahán to Búrújird; cow-dung mixed with chopped straw, and baked, is made to answer every purpose that fuel is required for.

No. 52.

ISFAHA'N TO SHIRAZ.

13 *stages*, *—miles.*

MERRÍCK—$10\frac{1}{2}$ miles, $2\frac{1}{4}$ hours.

Road good the whole way; the first 8 miles over gravelly soil, then alluvial. General direction south by east. Leave great square of city, and proceed through streets to fine avenue of plane trees, leading to bridge over Zindehrood; after crossing road diverges; that to right leads to Joolfeh, an Armenian village, about

2 miles distant, on right bank of river; the other goes straight on towards a low range of gravelly mounds on south side of the city. Proceed a long continuation of avenues, and at 1 mile from bridge emerge into a barren gravelly plain. At 3 miles cross range of high mounds by gradual ascent; descent long and steep. Off right is a range of lofty, rocky mountains, with a ruined summer palace on the side. At 8 miles, road from Joolfeh comes in from right rear and crosses the range of mounds, about 1 mile to the west of the direct road, by a more rugged and difficult path. Hence, very gentle descent to some mud ruins, in alluvial soil, at 8¼ miles. A valley stretches away here off right between high mountains. Proceed across a barren alluvial plain, leaving mountains off right. A well of bad water on right, a small caravanserai and reservoir on left. Encamp in plain close by. No villages or cultivation of any kind. At 3 miles, water procurable from bend of Zindehrood. At stage, from a masonry reservoir, plentiful, and tolerably good. Supplies none; must be procured from Ispahán.

2. Maiyar—17 miles—27½ miles.

Road level and good for first six miles, then very difficult over face of rock for a quarter of a mile; the rest easy. Soil alluvial at first, then gravelly. General direction south, then south by east. Proceed along level, alluvial plain, towards defile in rocky hills off right. At 3 miles enter defile; at 3½ miles road joins from left; hence defile opens into a valley until 6¼ miles, where is a very steep and rugged ascent, over rocky ridge, by causeway built on mountain's side. After reaching top, gradual descent among hills; pass tower on hill side off left, and at 6½ miles a reservoir on left. Cross dry deep bed of torrent, and at 8 miles pass under high volcanic peaks on left, leaving villages of Tulkhoon and Linjoon off right. At 8½ miles, stone ruin on right, and at 11¼ miles, ruined post-house on left, with ruined reservoir and caravanserai on right. High, precipitous, rocky range a few miles off either side of the road. At 13 miles, mass of mud ruins on right; a little farther, ruined walls and enclosures off left, and village of "Deh-i-Khooshk" under low ridge off same side (now in ruins). Cross low ridge, and at 16¾ miles pass gate of town of Máiyár on left. Proceed, passing post-house to the left, and fine caravanserai off right. Encamp in fields close by. On the top of the precipitous rocks, off left, overlooking town, is a portion of an ancient pillar, and conspicuous landmark.

Máiyár is a small town, with some cultivation in the valley round it. It has tolerably strong walls, faced with stone, but no ditch. Hills can be crowned by light troops. No water in any quantity on march, but at the stage plentiful and good from streams and water-courses. Supplies limited.

3. Koomishah—18½—45½ miles.

Road excellent, over gravelly plain, without cultivation, for first 12 miles, then undulating, passing over low spurs from hills off right. After passing the village of Shah Riza, soil changes to alluvial. General direction south by west. Leave encamping ground near post-house, and proceed south by west. At ¼ mile pass caravanserai of Máiyár on right, and a little fort in the midst of cultivation off same side, then extensive gardens. At one mile cross a small stream and emerge into a sandy desert plain. At 3½ miles mud ruins on left, and at 5¾ miles a high isolated, conical rock in plain off left. Between this and 6½ miles, two rocky mounds off left. At 7¾ miles pass walled enclosure under high mound off left, and a little further on, small mud guard-house on the same side. At 10½ miles ruined village off left, and at 11¾ miles, large village of Isbeh, with some trees and cultivation off left. A little further on a small mud tower on right. Here spurs from the rocky mountains off right approach the road. Between this and 15½ miles pass the small villages of Garmishah and Manoocheherábád in valley off left. At 15½ miles, road leading from Isbeh comes in on right rear. At 17¼ miles pass through village and gardens of Shah Riza (domed shrine of said saint here on right). Pass burial-ground under high rocks on right, also mud ruins; and at 17½ miles cross by masonry bridges two deep ravines from hills off right. At 18¼ miles arrive at gate of town, and encamp outside the walls in alluvial plain, at eastern corner of town, near a line of kanáts. Koomishah is a small, flourishing town of rectangular form, with mud walls all round and gates; some remains of a ditch. The town defences are of a very flimsy

nature. The government post-house is inside the walls. Water at one mile from a stream. At 17 miles, the village of Shah Riza. Between 12th and 15th mile, four water-courses off left. At stage from aqueducts and water-courses, plentiful and good. Supplies of all kinds procurable.

4. AMEENÁBÁD—26 miles, 5 hours—71½ miles.
Road undulating and difficult at first, crossing ravines in alluvial and sandy soil near town; thence level and good over gravelly plain to Ameenábád. General direction south by east. Leave south gate of town, and proceed across very broken and undulating tract of country, over alluvial soil full of deep ravines. At ¼ mile cross deep ravine, with aqueduct of good water in it, by bridge, in good repair; thence proceed across gently undulating gravelly plain, with range of high rocky hills off left, and alluvial plain below off right. At 5½ miles mud ruins on right, and Ziárutgah (place of pilgrimage) with trees off same side. At 6¾ miles pass the two villages of Maroon and Wullundoon; a little farther on, walled enclosures commence on right. At 8½ miles village of Kawámábád, with trees and stream on right. Presently the enclosures terminate, and the stream turns off to right front. At 13½ miles road turns off to villages of Khasháreh and Macksoodbegee (where is a post-house), which is passed at 14½ miles off right. On the left are the ruins of a large mud caravanserai; hence pass through low, mud ruins, and at 16½ miles cross stream from right, passing a mud guard-house on right. Continue across gravelly desert plain without land marks, a range of high rocky hills being about 12 miles distant off right. At 25¾ miles go between mud walls and ruins, and encamp on stream beyond, with small brick caravanserai on left and walled village on right. Cultivation on both sides of road. Water at ¼ mile from aqueducts. At 8½ miles, village of Kasoámábád, from stream; also at 16½ miles. At stage from stream and water-courses, plentiful and good. Supplies very scarce.

5. SHOOLGESTAN—33 miles, 6½ hours—104½ miles.
Road excellent the whole way, except in the ravine of Yezdikhast, over sandy and gravelly plain. Direction south by east to Yezdikhast; thence south-east by east. Leave encamping ground near caravanserai, and proceed along sandy plain. At 5 miles pass small guard-house on right. Here direct road to Shoolgestan diverges to left front, that to Yezdikhast leading southwards. At 9 miles, pass three rocky mounds off right. At 10½ miles, an Imámzádeh and burial-ground on left. Thence winding descent into deep ravine about half mile broad; at 11 miles is the village of Yezdikhast on an isolated rock of conglomerate in bed of ravine. After passing village, road turns off to right, the post-house being on left. Cross by bridge, in good repair, river flowing from right; at this season (May) shallow and fordable. On right bank is a fine caravanserai, under high precipitous banks of ravine on that side at 11½ miles. Thence steep rocky ascent out of ravine over rocks of sandstone and conglomerate, the top of which is reached at 12 miles. Here there are three roads; that to the right leads over rocky hills to Isferjan, that to the left to Yezd; the centre one over a gently undulating gravelly plain without land mark. A range of high hills lies about 10 miles off right. At 26 miles, direct road from Ameenábád to Shoolgestan comes in on left rear. At 32½ miles pass large caravanserai on left, and post-house a little further on on right. Encamp close to it near a water-course. There is some cultivation near the village, which is surrounded by a high mud wall with strong gates. Water at 11¼ miles, from river. At stage from water-courses and a reservoir plentiful and good. Supplies very scarce.

6. ABADEH—21½ miles—125 miles.
Road, level and good the whole way, over sandy plain. General direction south-east. At starting pass domed mosque on right and village of Shoolgestan on left. At 1 mile cross stream, flowing down from a small lake with trees off left. At 6½ miles high, isolated, rocky hill off right in plain. At 11½ miles cross a line of kanáts, communicating with the large village of Bákirábád which lies under rocky hills off right, with trees and gardens. At 16½ miles mud ruins on left, and at 18¾ miles cross stream, leaving walled enclosure on left, and small fort under hills off right. At 19½ miles a line of kanáts,

connected with extensive walled gardens off left. At $20\frac{1}{2}$ miles, small fort off left, and ruins off right. Thence, passing between enclosures and gardens, reach gate of town at $21\frac{1}{2}$ miles. Encamp in plain near gardens off right. Abádeh is a large walled town. Water on march from streams and aqueducts. At Abádeh, plentiful from numerous water-courses. Supplies of all kinds procurable.

7. SOORMEH—$15\frac{1}{4}$ miles—140 miles—$2\frac{3}{4}$ hours.
Road level and good the whole way, rather winding for first ten miles. Soil gravelly. General direction south-east. Leave encamping ground, near walled gardens outside of the town, and proceed in south-east direction, across a gravelly plain, with gardens and scattered cultivation. At $1\frac{1}{4}$ miles, village of Kárimábád off left, with trees. A high range of rocky mountains lies beyond, off same side of road, the whole march. Here a road from Karimábád leading across, and turning off to, our right front comes in from left. This road leads to the town of Ekleed. At $5\frac{1}{2}$ miles, pass through some mud ruins, and at 10 miles, pass village of Yakoobábád on left, and extensive ruins among gardens off right. Pass also village of Chenar off same side. Cross brackish stream, and at $11\frac{1}{2}$ miles, pass new walled village of Ameerábád off right. Thence undulating road among low gravelly mounds, and at $13\frac{1}{2}$ miles, pass remains of ancient fire temple in valley on stream off left, called Kulla-i-Kubood. Pass cultivation along banks of stream off left, and encamp near village of Soormeh, in a gravelly plain off right of road. There is a government post-house, but no caravanserai. No water on march. At Soormeh, from streams, plentiful and good. Supplies scarce.

8. KHANKOOREH—23 miles, $4\frac{1}{4}$ hours—163 miles.
Road good, over gravelly soil, by easy undulations. General direction south-east and south south-east. Pass post-house to left, and soon afterwards a gradual ascent over gravelly country. At $4\frac{1}{2}$ miles, a rocky mound on right (a good landmark), and at 10 miles, a range of high, detached, rocky bluffs commences on left. At $15\frac{1}{2}$ miles, low rocky mound off right with small village and gardens beyond; thence, short, easy descent into undulating plain; at $16\frac{1}{2}$ miles, two mounds on right; thence road winds over a tract of very undulating country without landmarks. Rocky mountain ranges lie distant off both sides of road. At 23 miles, small stone caravanserai of old construction on left; cross a small stream in hollow. Pass post-house on left, and ruined guard house on right; encamp in plain close by. No village or peasants. The caravanserai is loopholed, and would make a good defensive post. Water none on the march. At encamping ground, from a spring on right, brackish and limited in quantity. Supplies none.

9. DEH-BEED—18 miles—181 miles.
Road very indifferent the whole way, steep and rugged in the defile. Soil gravel and sand, with clay in the defile; latterly, sand and alluvium. Direction south-west by south. At starting, undulating ascent over gravelly and sandy country. At 1 mile, road very steep and rugged, leading up a defile in range of rocky mountains; cross a stream frequently, and at $6\frac{1}{2}$ miles, reach top of defile, with snow in patches all round. Thence, long, undulating descent over wild, bleak tract of hilly country, inhabited only by the wandering tribes during the summer months. At 8 miles pass spring of good water off right. Hence there are no landmarks until arrival at the ruined caravanserai of Deh-Beed, with a Government post-house about $\frac{1}{4}$ mile off right of road, and a few temporary mud huts of nomades. Encamp near the caravanserai on the banks of a clear stream; scattered cultivation in the neighbourhood, about $\frac{1}{4}$ mile from the caravanserai; lower down the stream are the remains of another fire temple, similar to that at Soormeh, but not in such good preservation. Water procurable on march from streams and water-courses, at 8th mile from spring. At Deh-Beed, from stream, plentiful and good. Supplies none.

10. MESHED-I-MOORGHAB—27 miles—20 miles, $5\frac{3}{4}$ hours, 50 minutes.
Road undulating and indifferent for first 15 miles, then very rugged and difficult to end of march. Soil at first alluvial, then chalky and gravelly, until arrival at the Poolwar river; thence, over rocks of limestone and conglomerate.

General direction south south-east. After leaving encamping ground, cross stream, and pass remains of ancient fire temple (a mass of mud and charred wood) off right. At ¾ mile, cross small stream flowing from left, and commence gradual ascent over low rocky ridge, summit of which is reached at 3 miles. Thence, long undulating descent over wild and broken tract of country. Pass a white tomb on hillock off left, at 8½ miles (good landmark). At 10 miles, cross a stream in deep ravine. At 10½ miles, a road turns off to left front, leading direct to caravanserai of Khona Khergoon, but apparently not much used. At 14 miles, ford the rapid river Poolwar, flowing from right (quite shallow at this season,) and pass ruined caravanserai of Khona Khergoon on high ground off left. Hence rough, undulating ascent towards a defile in range of high rocky mountains. At 15½ miles, very rocky and steep ascent up defile commences, winding round the mountain's side till the 17½ miles, when top of defile is reached. Thence gradual descent along ridges of the hills; cross deep, dry bed of torrent at 18½ miles. Cross a rocky ridge by steep and difficult gradients at 20 miles; thence long undulating descent over very rugged and difficult country, being a succession of low rocky hills, covered with boulders and scattered jungle. At 22 miles, the direct road to Seewund turns off to right front. At 24 miles, pass fine, clear spring of Bunnow in dell off left, the stream from which repeatedly crosses the road. This tract of hilly country is uninhabited in winter, but during the summer months is occupied by tribes of Eliyats with extensive flocks. At 26 miles, town of Kadirabad in valley off left; descend into green, grassy plain of Moorghab, watered by numerous streams and water-courses, and covered with encampments of wandering tribes. Pass the small village of Meshed-i-Moorghab on left of road, and Government post-house, a little farther on, on same side; encamp in grassy plain on the banks of one of the water-courses. About 6 miles from this village are the ruins of Pasargadæ and the tomb of Cyrus. Water procurable from streams, and at 24 miles from Bunnow spring; at Meshed-i-Moorghab, from streams and water-courses, plentiful and good. Supplies scarce.

11. SEEWUND—31 miles—239 miles.

Road level and good, over alluvial soil, to the pass, parts of which are very rugged and difficult, over slippery sheet rock. Thence easy descent, by good road, down valley. The last six miles, rugged and bad, over rocky road. General direction south by west. Leave encamping ground, and follow a track over grassy plain in westerly direction, crossing several water-courses. At 3½ miles direct road to Seewund comes in on right rear. Cross stream at 4½ miles, and pass small village of Deh-i-noo, on left, at 5 miles. At 5½ miles, a track turns off to left front, leading to the terrace of Cyrus, and other ruins of Pasargarde, which are visible from this point; the former on side and top of a low rocky hill, and the latter consisting of the remains of 8 or 9 marble pillars, and facades of buildings, in the plain beyond. The Tukht-i-Jamsheed, or Cyrus' terrace, is about 7 miles from the village of Meshed-i-Moorghab. Pass some low detached mounds on left and emerge into plain of Pasargarde or Moorghab, remains of columns, &c., off left, and at 9 miles pass the massive marble building traditionally affirmed to be the tomb of Cyrus, off left. This plain is a favourite summer encamping ground of the Eliyats. At 10 miles, ford small river, flowing from right, a tributary of the Poolwar, into which it flows at about ¼ mile off left. The two streams combined flow through pass parallel to road, along left side. Enter pass in high rocky mountains, the heights of which cannot be crowned. At 11 miles, road becomes very narrow, and is merely an excavated passage or tunnel through the solid rock of a spur from mountain on right. At 12¼ miles pass opens, descend into small valley, full of pretty trees and underwood; continue gradual descent through valley towards a rocky defile in hills which gradually close to both sides of road. The river flows along left the whole way. At 15¼ miles enter rocky defile, after emerging from which, road inclines to right front, under low hills on that side; the river continues in a southerly direction. Gradual descent into another valley with considerable cultivation, and several villages off left. At 22 miles pass a small walled village of Koomabad, with gardens and cultivations off left. At 24 miles

pass Ziarut and burial ground on low wooded mounds on right. At 25 miles, ford river Poolwar, flowing from left. Thence pass under high rocks on left, similar rocks about half mile parallel off right, enclosing a little narrow valley, at the bottom of which the river winds on our right. At 25½ miles, pass some very high precipitous rocks on left, and gardens and orchard in valley off right, on river's bank. Hence, road winds round spurs of hills on left, until 27 miles, where it diverges; that to left leading up to village of Seewund, which is built in a nook high up in the mountain; that to right passing outside a high, detached, rocky hill, leading direct to Seidoon, a large village, about 7 miles further, where there is a caravanserai and a Government post-house. Take latter road, and encamp in cultivated plain off right, near the river, about 1¾ miles fom Seewund, which is a dirty straggling village, built upon rocky slopes of the mountain; it has a small stone caravanserai, but good water is scarce. Water for first five miles procurable from water-courses; at 10 miles from river, procurable a short distance from the road; the greater part of the way, from the Poolwar river. None in the plain. Supplies very scanty.

12. KINAREH—19 miles—258 miles.

Road tolerably good the whole way; rather cut up by water courses, until rejoining mainroad at 13½ miles. Soil alluvial. Direction west by south to Nuksh-i-Roostum; thence south south-west. Leave encamping ground near river, and regain road. The direct road leading to Seidoon, and thence by the Nuksh-i-Rujjub to Kinareh turns off to left, and passes along foot of mountains off that side. That to the westward leads to the Nuksh-i-Roostum, or Sassanian bas-reliefs, the tomb of Darrius and other kings. At 4 miles cross the river Poolwar and some deep canals, and pass small village of Dushtassan on right. Thence proceed along alluvial and sandy tract of country, intersected by water-course and lines of kanāt, skirting a range of high rocky mountains off right. At about 7 miles sight the village of Seidoon, amid trees and gardens, under mountains, about 2 miles off left. At 9 miles pass ziārut and trees on right, under mountain; rich cultivation along river's bank off left. At 11 miles, arrive at the sculptured rocks and bas-reliefs of Nuksh-i-Roostum, cut in the face of the high precipitous rock on right. After leaving the Nuksh-i-Roostum, proceed in a southerly direction to regain the high road, which leads to Persepolis and Kinareh. At 13 miles cross the Poolwar and pass a massive stone ruin on left, called the Tāoos, or peacock, consisting merely of a low terrace, with a few fragments of marble pillars. Thence proceed towards a range of low rocky hills in left front. Cross by a rude stone bridge a deep canal, and join the mainroad. At 13½ miles pass the sculpture of Nuksh-i-Rujjub, cut in a nook of rock on left. The carving still very perfect; the inscriptions in Greek and Pehlevi quite distinct. Proceed along stony road at the foot of a range of low rocky hills on left, and at 14¼ miles the road, leading to the ruins of Persepolis, turns off to left, following the base of the hills. The direct road to Zerghoon is in a south-westerly direction, passing close to a high marble archway in the plain. At 16½ miles reach the lofty terrace, covered with ruins, and recognised as Persepolis. Leave this terrace on left, and follow a track, in a westerly direction, among fields and cultivation much intersected with deep water-courses. At 19 miles. reach the village of Kinareh. Encamp off right of village by side of water-course in the midst of cultivation. Water procurable for first 13 miles from river and canals, at stage, from watercourse, loterably good. No supplies.

13. ZERGHOON—14½ miles—272½ miles.

During summer, the road is, for the most part, good, across an extensive alluvial plain, with cultivation, to the bridge. Thence salt, marshy track to causeway. The rest, level and good, over gravel. Direction west south-west for 13½ miles, then south-west by west. Leave encamping ground near village, and proceed in a westerly direction to rejoin the direct road from Seidoon to Zerghoon, which is accomplished at 1¼ miles; thence, over well cultivated, alluvial plain, along good high road, to the fine stone bridge over the river "Bundameer." The bridge is called "Pool-i-Khan," and is

reached at 7½ miles. Stream flows from right. Cross over the bridge, and pass under steep high rocks on right. Road continues across level, alluvial plain, terminating in salt marsh, away to left. This plain is almost impassable after heavy rain. At 10½ miles is the commencement of an old stone causeway, over which the road passes. The country is marshy on both sides. At 11¾ miles causeway ends, and ground is firmer. At 13 miles pass stone building and tree on left. Further, traces of the causeway appear on right, seemingly in the direction of the old Shīrāz road. The road now winds round a spur of a mountain, from a lofty rocky range, which terminates abruptly here. At 13½ miles road bifurcates; one, in a west-south-west direction, straight to Shīrāz; the other, south-west by west along the foot of the range of rocky hills to the village of Zerghoon. Fine cultivation in the valley off right, watered by a stream, which crosses the road at the point of divergence. At 14¼ miles pass two ruined brick mosques on left. Leave the Government post-house on left, and encamp close by under the hills. Zerghoon is a small village, dependant on Shīrāz for almost everything. From Zargūn a road goes to Persepolis, 15 miles. Water procurable on the march, from the "Bundameer" river, and from a stream at 13 miles; at stage, from wells and streams, plentiful and good. Supplies scarce.

14. SHIRAZ—18 miles—290 miles, 4¼ hours.

Road very rugged and difficult the whole way, except the valley from 8 to 10 miles, which in May is uncultivated and occupied by encampments of nomads. Road is well defined from the pass to city. General direction, west south-west, then south-west by west. Leave encamping ground near village, and proceed, in a westerly direction, across valley to regain direct road. At 1½ miles ford deep stream from left. At 2 miles rejoin main road, and proceed up a defile in a range of chalk and gravel hills; ascent rough and stony. At 6 miles pass small stone mill in defile on left. Here the hills rise, and are more precipitous on both sides. At 7 miles very steep and rugged ascent over rocky side of hill to the top of pass, which is reached at 7½ miles. A track of the old Shíraz road, direct from the causeway, falls in here from the right rear; a short steep descent into desert valley, or basin, among rocky hills. Pass caravanserai (brick and stone), with a stream of good water on left at 10 miles. Thence very steep ascent out of valley, and reach top of rocky ridge at 10½ miles. Steep, undulating descent through defile, with torrent in ravine off left. At 12 miles pass some ruined stone buildings on either side of road, and at 13¼ miles ruins on left. Descend gradually through defile, and at 14½ miles pass a tree and ruins on right; cross a stream, and at 15½ miles mud ruins. Thence short ascent, and pass tower and aqueduct on right. At 16 miles cross stream flowing into deep ravine on left, along the side of which the road now winds, leading to the pass of "Allah-o-Akbur," between high impracticable cliffs. Descend the pass, and at 16¾ miles pass under high rocks, surmounted with tower, through an archway. Above, on the side of the rocks on right, is a road, leading up to an open space, where guns might be posted. There are no fortifications or defences; hence the road descends gradually to the city. Pass a clear torrent and some brick ruins on right, known as the stream of Rookhnabad, and the Masellah of Sadee, along an avenue between brick walls enclosing the garden palaces of former kings of Persia. Cross by an old bridge dry bed of river; beyond is the city gate. Good encamping ground on the stony plain, near the streams flowing down to the city from the hills, on north of city; also within the walls, in the open square of the Topkhana (Artillery). Shiraz is surrounded by a low mud wall and dry ditch; the former has tumbled down in many places, and filled up the latter, so that it is quite easy to ride through the gaps. The southern wall is in tolerable repair. There are no defences to oppose a besieging force. This is the residence of a prince governor. Water procurable from streams at 1½, 10, and 16 miles, also in pass from torrent in ravine on left. At Shíráz, water from numerous streams flowing down from mountains very good. Supplies plentiful, of every kind."—(*Taylor—Clerk—Hardy.*)

No. 53.

ISAPHÁN TO SHUSTAR

AS FAR AS KUMSHAH VIDE No. 52.

Then through Shamīrān, Fellāt, Sondayan, it crosses the high chain of Mangasht to Kala-i-Tūl. This appears to have been the ancient line of communication, and it is frequently taken by caravans, and guns have been taken over it. It goes through the territory of the Janneki Sardesar and is not practicable during January, February, and part of March.

Rawlinson says the passes between Isfahán and Shústar cannot be traversed by laden animals.

Kinneir gives the following information of the communication between these places. For 40 furlongs to Salar the road goes over hills with no villages, through the Bakhtiarī country. Here straw and barley may be procured. Thence 24 furlongs to Dasht-i-Zargi (or Ziari) by a bad road over hills with water and cultivation. Thence 2 furlongs is Shústar.

No. 54.

ISPAHÁN TO SHUSTAR.

Another road occupies ten days for caravans and goes by Gotwand, Zalle, Andakan, Shunbar, Chillow, Bázúft, and Char Mahl. It is practicable for loaded mules, but not for guns, and during three months is impracticable from snow. The worst part of the road is between Andakan and Char Mahl. It goes through the Bakhtiári country.

No. 55.

ISFAHÁN TO YEZD.

9 *marches*, 167½ *miles*.

1. DEH NÚN—5½ miles.

We were in the saddle at a quarter past twelve, and traversing the Maidan-e-Shah, wound through the bazars, and at a quarter to one got clear of the inhabited part of the town on the side where the remains of its ancient wall are observed, and near to the Kush Khaneh, a gevernment building or palace. To our right, extending, over some miles, lay one field of ruins, without an inhabitant, and the transition from a busy bazar to so desolate a spot, in the space of a few minutes, was curious. Our direction lay east along a good road, close to a streamlet flowing in the same direction, and known as the Murgab. At the end of 5½ miles we reached the village Denun. I had intended proceeding farther, but was assured there was no habitable place within 20 miles. The village certainly appeared poor enough, but was the first inhabited one we had reached in the space of nearly six miles, and on every side were scattered far and near the ruins of others.

2. VERTAN—20½ miles—26 miles.

We travelled over a smooth plain* where presently all cultivation ceased; and at the 5th mile, entering upon a kevvir or salt tract, we proceeded for 2½ miles across it. Small streams intersecting this plain flow eastward. The surface is

* *Bearings and Distances.*

	Miles.		Miles.
60°	3	60°	⅔
80	2	70	1
40	2½	80 and 90°	9
60	1⅓		——
90	1		20½

white with the salt or soda, and the soil frequently soft and rotton, or firm, but utterly barren. After the 13th mile we reached a fine dry, gravelly tract, free from traces of salt, and with a sprinkling of shrubs and thorns; and here we gave chase to a considerable herd of antelopes. At the end of 20½ miles we alighted at the village Vertan. This wretched village contains about 20 families, with some gardens and trees.

3. FESHARK—14 miles—40 miles.

Our path led us in a direction of 100° over a hard, gravelly plain by a gentle ascent , and towards the end of the 5th mile we passed to our left, at a distance of about 3 miles, the village Zifreh, situated under the mountains at the opening of a valley; at the 6th mile occurred a reservoir of good water, and at the 9th we changed our direction to 90°. Towards the end of the 11th mile we reached the mezraeh Durgheré, consisting of a small plantation of trees and a sheep-fold, but no habitation. The path thence led, in a direction 90° for 2½ miles, to a second mezraeh, called Karuse, a pretty spot of cultivated land, and trees covering a considerable space; and about two-thirds of a mile beyond brought us to the village Feshark, which I had not expected to reach so soon, the distance from Vertan having been said to be full 5 fursacks, though it really does not exceed 14 miles. Feshark is a pretty village of some 50 or 60 heuses, situated close under the mountains and surrounded by gardens and groves.

4. TU DISHK—20 miles—60 miles.

From Feshark* the road led in a direction over low hills extending from the foot of the mountains, and, as the direction altered frequently, I give the various bearings, the rate of travelling varying from 3½ to 4 miles per hour. At 5½ miles we reached the hamlet of Jebbel, consisting of a few huts amid gardens and trees. Far off, in a S. E. direction, a long streak of salt kevvir was shining brightly in the sun, and having the appearance of a lake. This is the marsh of Gav-Khaneh, where the waters of the Zaenderud are absorbed.

Leaving Jebbel, we soon reached the plain, after gradually receding from the mountains, and at 8½ miles we came to Akhord, another hamlet like the preceding. At a mile beyond was that of Kiki, situated 2 miles on our left; at a similar distance to the E. of which is the village Dakhobád. At 12½ miles we reached Jizzeh, formerly a large village, but now partly in ruins; and at the 16th mile we came to Mush Kynan, a large but very ruinous-looking village. Thence we came, in a direction of 100° for ⅔ of a mile, and of 90° for 2⅔ miles, to the hamlet of Tu Dishk, situated at the foot of some hills, which springing from the main range on the N., extend some 12 miles into the plain in a southerly direction. Distance travelled about 20 miles.

5. BANVIZ—23 miles—83 miles.

At the 1st mile, in an easterly direction, we passed a small mezraeh of three or four huts, and then proceeded through hills, by a slight ascent, gradually bearing to the N. of E., to about 70o to the mezraeh Pa Brehneh, which is a little fort, with a spring of water. Passing this, the road led E. over an open space between hills. At the 5th mile we reached the mezraeh Yezde, after which the road led, by a gentle ascent through hills, in an easterly direction, until the 7th mile, when we commenced a gradual descent in a direction of 130°, passing two more mezraehs situated to our right, the cold obliging us occasionally to alight

* *Bearings and Distances.*

	Miles.		Miles.
130°	3½	120°	1½
110 to 120°	1	140	
140 to 120	⅔	100	⅔
140	1⅗	110	3
110	1⅓	100	⅔
140	½	90	2⅔
130	⅔		——
120	1		19⅚
100	⅔		

and walk. At the 9th mile we passed on our right the mezraeh Lar Rudeh, beyond which, at about a fursack distant, is situated the village Mehrabad. At 9½ miles we reached a spot where two roads branched off, one leading to Náin, the other in a direction of 90°, which latter we followed by an easy descent, still through mountains. At 10½ miles we entered a narrow valley, passing immediately a little mezraeh; and a few hundred yards farther on, another, called Laghereh, both inhabited and belonging to Náin; the direction was 70° to the latter, then 90° and 100° to a third at the 12th mile; and afterwards it was 110° to Hadgiabad, a hamlet at the 13th mile. Half a mile lower down the valley, in a direction of 120°, brought us to another Hadgiabad, from whence, between the points 100° and 130°, the path led us to the village Ishretabad, at the 15th mile. The valley, which latterly had widened considerably, opens here into a small uneven plain, in which Ishretabad, with its mound and little fort, is situated. From thence to Eliabad, another small village one mile distant, the direction is 80°.

From Eliabad we proceeded eastward towards the great plain of Náin, reaching, at ¾ of a mile, the Kaleh Pudaz, a little village and fort, from whence our bearing was 70° for 3 miles, which brought us to the hamlet of Kudunu. Here we were fairly in the plain of Náin (having mountains on our right), the soil of which at this part is hard, dark, and gravelly, and covered with low tufts. Mountains bound it on the N. and S., and at its western extremity. From the above hamlet the direction led in 70° for a short space, then E.—in all 2½ miles; after which, on a bearing of 100°, we reached, at 2½ miles farther on, Bánviz, a desolate-looking village, of some forty or fifty families, where we experienced difficulty in obtaining shelter. Here we found several caravans, which had been detained some days, in fear of proceeding on their way to Yezd, having heard that fifty Bakhtiari horsemen held the road.

From Bánviz there are two roads to Aghdá; one leading by Nu Gumbez, 3 fursacks off, and thence 9 fursacks to Aghdá, and one by Arakán, a ruinous and uninhabited mezraeh. Nu Gumbez, which belongs to Aghdá, has a caravanserai, village fort, and tower, but at present no inhabitants. Twelve fursacks make a long stage; and, when danger is apprehended from Bakhtiari or Belúch plunderers, caravans steal along by night, but are frequently plundered on this road.

6. Náin—10 miles—93 miles.

Proceeding in the direction noted* in the bearings, at the 7th mile we reached the small village fort of Bafran, thence Mezraeh Shah at the 9th mile; and ½ a mile beyond to Mahumedieh, a rather large village; we reached Náin at the 10th mile, passing outside it a handsome *Imamzadeh* and a good brick-built caravanserai, the latter of which is, as usual, referred to Shah Abbass.

7. Aghdá—33 miles—126 miles.

We set out early for the perilous stage, my baggage accompanied by an escort of fifteen matchlock-men, the direction at first on a bearing of 100°, and we had proceeded only a few hundred yards from the village when my greyhounds gave chase to a herd of eight antelopes. After travelling 3½ miles on the Nu Gumbez road, the direction altered to 110°. This plain appears greatest in extent from S. E. to N. W., in both which directions there is a clear horizon, showing that the level country extends far beyond. Its breadth N. and S. is likewise considerable. The road by Arakan (now a ruined place) lies about 6 miles S. of the one we were on. At 5½ miles we reached a spot where two roads occur; one leading to Nu Gumbez, about 6 miles off, in a direction 70°; and the other which we took, leading in a direction 120°; this latter is called the Jadeh Hadji Abdulleh, and is rather more direct than that by Nu Gumbez. At the 10th mile we alighted to breakfast at a small stream covered in with brickwork, and

* *Bearings and Distances.*

	Miles.		Miles.
No. 10° E. ...	... ½	290° to Mezraeh Shah ...	... 2
No. 30 E. ...	... ½	Do. to Mahumedieh ...	... ½
No. 20 E. to Bafran...	... 6	270° and 280° to Náin ...	... 1½

flowing towards Nu Gumbez; and proceeding again, in direction 130°, we passed the ruined hamlet of Chehar Basheh, situated at the foot of the hills some 7 miles S. of the road.

At $10\frac{1}{2}$ miles the road gradually inclined to the E. to 115°, and soon afterwards we traversed an uneven tract, crossing at the 14th mile a little streamlet of intensely salt water, flowing N., and leaving a thick deposit of brine in its course. This point is considered the most dangerous on the road. Thence our direction was 135°, and soon after, dismissing our guard, the path varied between the above point and 120°. At the 19th mile the direction became—

130° for $1\frac{1}{3}$ mile.

100 to 120° for 1 mile. *(Here an Ab Ambar, or cistern, was passed some 3 miles to our left on the other road.)*

90° to 110° for 2 miles. (*Here we passed $\frac{1}{2}$ a mile S. of a large brick caravanserai and a village fort unoccupied.*)

125° for $1\frac{2}{3}$ miles } *Kevvir* or salt desert.
110 for $1\frac{1}{3}$,, }

125 for $3\frac{2}{3}$,, *reach the Mezraeh called Shehrabad, where there are two date trees.*

125° for $2\frac{2}{3}$ miles, *reach Aghdá.*

The distance is therefore about 33 miles. The caravanserai and village alluded to above as being unoccupied were erected by the late Governor of Yezd, Hussein Khan, for the convenience and protection of caravans and travellers, in this otherwise deserted and dangerous tract of country, but his successors have allowed the place to become untenanted. The plain we have travelled over is a hard, dark, gravelly tract, more or less clothed with tufts and low bushes, and abounds in parts with game. Antelopes are numerous; the wild ass is also frequently observed; and we found the Hobara bustard and red-legged partridge.

8. MEBUT—$24\frac{1}{2}$ miles—$150\frac{1}{2}$ miles.

We proceeded from Aghdá on a bearing of 110°, passing at the 2nd mile the village Shemshabad, situated on the road side to our left. At the 7th mile we passed two mezraehs, situated at about 1 mile distant, and $1\frac{1}{2}$ mile to our left both called Sáv, and from this point the hamlet Arjenan bore S.E., distant some 7 miles. Thence the bearing of the road was 100° till the 10th mile, when we alighted to breakfast at a ruined mezraeh called Chifteh, which consists of some enclosed cultivation of wheat and cotton, with fig and mulberry trees; thence 110° to the 11th mile, when we passed between Arjenan, situated $1\frac{1}{2}$ mile S., and two mezraehs, at about as much N. of us. The road then varied, for $\frac{3}{4}$ of a mile, between 120° and 90°. over low hills; then on a general bearing of 100°, over smooth ground, for $\frac{1}{3}$ mile; 1 mile 130°; $2\frac{2}{3}$ miles 115°; from which point, in a direct line south, the mountains we had on our right since quitting Bánviz terminated in a point; and another range a little south of them extended eastwards, at the time partially covered with snow. To the N., at the distance of a fursack, a tract of salt extends over a space of some miles. We continued on the last bearing one mile, the plain becoming perfectly bare, hardly a tuft being visible on it; then $\frac{1}{3}$ mile 110°, 2 miles 100°. The large village of Feruzabad lies about 2 miles to the north, and it about 7 miles in the same direction is the town Ardekan, to which there is a direct road from Náin. At the 21st mile was a small, square, deserted fort by the road-side; and at the 22nd mile the bearing was 105° for $\frac{1}{2}$ a mile, with the village Meyjerd 2 miles distant on our left. We then passed near extensive gardens, and at $23\frac{1}{2}$ miles reached Bideh, a village situated on an elevated part of the plain, and possessing a fine tract of field and garden land, on the former of which cotton and green barley were standing. A mile beyond, in direction 110°, brought us to the caravanserai of Meybut. Though I cannot estimate the distance travelled to-day at more than $24\frac{1}{2}$ miles, it is usually reckoned at 9 Arák fursacks.

9. YEZD—17 miles—$167\frac{1}{2}$ miles.

Quitting Meybut, we proceeded about a mile, on a bearing of 140°, and then south through fields of cotton and wheat, for another mile 130°, which brought us to the hamlet of Shemshabad. One mile beyond, in the same direction, we

passed the village of Bedrábád, occupying with its gardens a considerable space. The soil of the plain, for miles past, had altered from a hard dark gravel to a light soft mould, altogether barren, excepting where it is cultivated. At this part it is intersected by numerous water-courses, which give life to the various villages around. Direction, at the 5th mile, 120°, and at the 6th mile 140°, when we reached the village of Mahomedabad, and left the district of Meybut for that of Rusták. Here the plain is a sandy desert, the sand lying in high banks against the walls of the houses, and in small mounds in every direction. At the 8th mile we again reached a cultivated tract, where the labourers were strewing earth, taken from old mud walls and banks, over the fields to improve the soil. At the 9th mile we passed Ibrahim-abad, a small village to our right. The plain had narrowed considerably for some miles back, and was here of no great width. At 8 miles the direction altered to 135°, and ¾ of a mile beyond to 140°, the sand increasing in depth and extent, and ruins of villages which have been overwhelmed by it. At 9⅓ miles we passed the village Shemshabad, lying a little to our left, and proceeding on a bearing of 120°, reached that of Izzabad at 10½ miles.

From Izzabad* we proceeded on a bearing of 160°, and presently got off the sand on to the high road we had quitted yesterday, when the direction became 120°, the way leading through well-cultivated land belonging to villages on our right. At the 4th mile occurred the caravanserai of Hemmet-abad, the village itself lying off the road a little to the right; we then traversed sandy desert again, in which sand-hills of considerable size occur. At the 7th mile we passed through the large village of Ashkezer, situated amid sand-hills, and possessing extensive walled gardens; but I could perceive little other cultivation, the sands having also encroached on one side of this village. Thence the road passed over a hard tract again, the plain still decreasing in width as we advanced, and is probably not more than 15 miles across at this part. Towards the 9th mile was the village Zauch, situated ½ a mile to our left, and having near it a remarkable hill called the Takht-e-Jemshid. Its sides are abrupt, and the summit level. Here I was told the district of Rusták terminates. After this sandy desert is again traversed. Beneath the sand is a firm indurated soil. After travelling 11⅔ miles, we alighted at the caravanserai of Gherdfilumerz, or Ghitfilumerz, a village with much neatly-cultivated land amid sand-hills.

At ½ a mile from Ghitfilumerz we passed a small square fort with double wall, belonging to the village Abrendabad, which extends eastward from it, and soon afterwards got upon a hard tract of plain, passing at the 15th mile the village Merdabad, a little off the road to our left. At the 16th mile was the village Kehnu, and that of Nussrabad immediately after, both likewise off the road to the left. On the S. W. and S. side, and almost adjoining the town of Yezd, are the villages Kucheh Beeák, Ser-e-Du Rah, Aristan, Khoorem Shah, and Ab Shah; on the E. is Muriabad. I was met by an Istakbal, headed by the Lieutenant-Colonel and other officers of a regiment sent out by the governor to escort me into Yezd,† which city we entered at the end of the 17th mile.

* *Bearings and distances.*

	Miles.		Miles.
160°	1⅓	110°	1⅓
120°	⅔	120	⅓
100 to 120°	1	110 Ghitfilumerz	1⅓
140 to 170	⅓	150 fort	½
130	⅓	140	1
120	⅓	115 Merdabad	2
150 120° 100°	⅔	115 to Kehnu	1
130 and 100°	⅕	115 to Yezd	1
110 to Ashkezer	2		——
120 and 100° to Zauch	1⅔		17⅙

† My previous Report to Her Majesty's Government contains a full description of the city of Yezd.

No. 55A.

ISPAHAN TO YEZD.

The road from Ispahan to Yezd consists of three natural divisions, 1st, 50 miles or nearly so in an easterly direction, over the flat plain of Ispahan; 2nd, 30 miles in the same direction over hilly ground, the continuation, evidently, of the great range of hills that passes by Koom, Kashan, Kohrood and Natenz; and 3rd, 120 miles in a south-easterly direction over an offshoot of the great plain of Khorasan. Coming from Teheran to Yezd by Ispahan, one is consequently obliged to cross the Kohrood range twice, first at Kohrood itself, where the hills are high and rocky, and frequently impassable from snow in winter, and secondly 50 miles to the eastward of Ispahan, where they are much lower and less precipitous; whereas the direct road from Teheran by Kashan and Nain is over one continuous plain.

1. GULNABAD—14 miles.

Starting from Julfa, we rode nearly four miles along the southern or right bank of the Zainderood (lit. Living River) which we crossed by the lowest of the five fine bridges of Ispahan. Thence our road passed over seven or eight miles of a well cultivated district irrigated from the river, and containing several villages surrounded by trees and pigeon towers. From the fields and gardens we gradually ascended above the level of the irrigation in the direction of a prominent peak at the northern end of an isolated hill which we afterwards passed close to our right.

This peak is nearly east of Julfa and is distinctly seen from Ispahan. From this point we again descended to an extensive plain on the level of the irrigation, in which was situated, some four miles off, the village of Gulnabad, 14 miles from Ispahan, where we halted for the night.

2. SAGZI—15 miles—29 miles.

The road is over a perfectly flat desert plain with large patches of white salt excrescence on the surface. On the northern horizon are the hills in prolongation of the Kohrood range, and on the southern beyond the Zainderood, the lofty range containing the well defined peak of Kolah Gazi. Segzi is a considerable fortified village with a good caravanserai outside the walls. Bearings—small conical peak on the Ispahan road 261°, Kolah Ghazi 22C°, highest near point of Natenz range 49°. The water is brackish.

3. KUPA—21 miles—50 miles.

The road which is very good passes over a bare flat desert with a slight gradual rise toward Kupa. Ten miles from Segzi on the road side, we passed a small Hauz or tank of rain water, and another six miles farther on. The caravanserai at Kupa is one of the finest in Persia. Bearings from Kupa :—

Small conical peak on Ispahan road	$262\frac{1}{2}$°
Kolah Ghaz	$238\frac{1}{2}$°
Highest near point in prolongation of Natenz range ...	350°
Prominent bluff in do. do. do. ...	52°

4. LAGHERAH—30 miles—80 miles.

From Kupa the road ascends by a gentle slope to the foot of the range to the left of the road which we have been gradually approaching since we left Ispahan. Six miles from Kupa we saw a few houses close to the road on our right, and a village about a mile off to our left. Within 4 miles of the entrance to the hills, and about 11 from Kupa, we passed the larger half-ruined village of Mushkinun, a mile and a half to the south by west a small domed tomb called Imam Zadeh Cossim. Close to the foot of the hills, three or four miles to our left, we saw a number of cultivated places and small villages. At the point where our road entered the hills (4 miles from Mushkinun) we passed the village of Tudesk, whence we wound along a valley deeply covered with snow, and containing many small villages and Mazraeh; among others, Sadikabad 2 miles, and Paperanna 5 miles, from Tudesk. We intended halting for the night at a place called Mazraeh-i-Yezdi, but having missed it in the snow we pushed on to the small village of Lagherch on the eastern side of the crest of the hills. The snow was deep and the

weather intensely cold, so much so in fact as to freeze our beards and moustaches into a solid mass and make it necessary to walk on foot a great part of the way. When passing the crest we observed some 12 or 15 miles to our right an extensive sheet of water, which I have no doubt is a lake surrounded by marshes in which the waters of the Zainderoor are dispersed and lost.

5. BANVIZ—16 miles—96 miles.

From Laghereh the road descends, winding along between the hills, until it emerges at their feet on a glacis slope facing the eastward, on which some 4 miles from the last of the hills is situated the large village of Bambiz at which we halted. In the valleys between the hills we passed a good many villages and Mazraeh, each provided with a small defensible tower on a neighbouring eminence. Poodar, the largest of these villages, situated about 7 miles from Laghereh, has a good sized square fort. Most of the villages, we were told, are the property of inhabitants of Naín. The last of the hills which we passed before debouching on the plain are of dark colour and fantastic form. One of them, by the side of the road 4 miles from Bambiz, is a sugar-loaf shaped peak, seen as a clear landmark from a great distance on the Yezd road. Bambiz is a village of perhaps 80 or 100 houses in the open plain with no trees or gardens, and but very little cultivation. There being no caravanserai we lodged in the house of an old Hajji.

6. NANGUMBAZ—12 miles—108 miles.

The road descending very gradually the whole way over the slope from the foot of the hills. At Nangumbaz we joined the direct post road from Teheran to Yezd *viâ* Kashan. There is a good caravanserai of Shah Abbas, a Chaper Khaneh or post-house, and a Kaleh or walled enclosure, but no village. The water is salt and there is almost no cultivation.

7. SHAHRABAD—26 miles—134 miles.

Rode over 12 miles of flat, gravelly desert to a newly built tank of rain water which bore the inscription inside 'Ya Ali! Aml Hassan Akdai.' After halting here a short time for breakfast we continued our journey over a very similar country, passing, 4 miles from the tank, the new caravanserai and Kaleh of Chah Nao or 'new well,' and 7 miles farther, the village of Sheherabad, about 3 miles from Akdá, where we halted for the night. Distance from Nangumbaz 26 miles. The road is over a flat desert the whole way until within a few miles of Akdá, where the ground is much cut up with water-courses and kanats. It began to snow when we were little more than half way, and by the time we arrived at Akdá the ground was covered. Akdā is a small walled town of somewhat picturesque appearance, provided with a good Chaper Khaneh and a new caravanserai.

8. TMEBUT—31 miles—165 miles.

On starting in the morning had some difficulty in finding our way, as the whole country was covered with snow. Four miles from Akda we passed on our left the village of Shemsabad, containing some 20 or 30 houses, and 3 miles farther on a small tank where a road branches off to our left. Two miles from the tank another road leads at an acute angle to the right. Twelve miles from Akda we arrived at the ruined caravanserai and deserted Chaper Khaneh of Chafta, where we breakfasted and took the following bearings:—

Bambiz sugar-loaf peak	300°
Corner peak of Akdá range, distant about 8 miles ...	195°

The road from Nangumbaz to Chafta is over an extensive plain with the Akdá range about 8 or 10 miles to the right and high hills some 20 miles to the left. For the first 6 miles from Chafta the road is level as before and then crosses some undulating ground with prominent low hills to the right which stand isolated in the middle of the plain. Some 9 miles from Chafta a road branches off acutely to the left leading in the direction of the small town of Bafru, about 4 or 5 miles from Myboot. From the point of bifurcation the road is flat and good until within 4 miles of Myboot, whence, after passing a Kaleh on the left and some low hills on the right, it goes over ground much broken and cut up with old kanats. At this part of the road the soil is well cultivated, and there are numerous

gardens. About a mile from the Chaper Khaneh we passed an old castellated-looking village on our right, called Beedeh.

9. HIMATABAD—16 miles—181 miles.

Nearly the whole of the distance to-day the road lay through a succession of villages and *Abadeh* with cultivation. For the first four miles, as on the other side of Myboot, the ground is very uneven both naturally and artificially. Emerging from the broken ground we passed a large village marked by a cypress tree about 2 miles to our left. Four miles from Himatábád, we passed on both sides of the road the ruins of what must have been an extensive town, and beyond it on our left a large modern village called Shemsabad.

10. YEZD—20 miles—201 miles.

The first part of the way was along a heavy sandy road among low sandy hills. Then came a little cultivation at the village of Iskyzar and then sand, again up to within 5 or 6 miles of Yezd, where we passed the village of Tifl Omar, and soon after a large village to our left, with a crenellated castle not unlike a county jail. Thence to the town we crossed a hard dry plain.—*(R. M. Smith.)*

No. 56.

JASK TO SURAF.

The road is with one exception over a flat uninteresting and generally desert strip, varying in breadth from one to 15 miles between the hills and the sea. At about 12 miles east of Jask, a low sandstone spur of the range known by the several names of Bawari Dan, Daragh Regh, and Jabl Eubzah, crosses the path which passes through a gap at an elevation of 40 or 50 feet from the level of the plain. The road passes through the villages of Gabdu-Suti, Yekdar, and Gabri. The dry beds of the Harlarú, Kargane, Shahr-i-now and Karadong, and other mountain torrents cross the track besides the Jagtun, Gabri and Haymen rivers, the two former of which are rapid streams, 50 yards wide and 3 feet deep, with banks 12 feet high. These are generally dry in summer and autumn, but after heavy rain they become impassable and sometimes overflow their banks. The country passed through is sandy and barren, except in the immediate vicinity of some of the rivers where it is tolerably fertile. Some camels are procurable, but supplies are very scarce. Good water is procurable from wells sunk any where along the road.—*(W. P. Johnston.)*

No. 57.

KALAT TO NURMANSHAHR.

1. SOHERAT—7 farsakhs.
2. KALAH RUSTAM.
3. KHAN ASHABOUR—7 farsangs.
4. KIRGHATR—9 farsangs.
5. MUSHGHAI—8 "
6. PANJGUR—30 "

   Three stages over a desolate country.
7. DEHEK—9 farsangs.
8. ISFANDAK—7 "
9. KOHAK—8 "
10. DUSERK—5 "
11. SEBB—7 "

    A very high mountain is crossed in this stage.
12. BAZ—7 farsangs.
13. PAHRA—4 "
14. BANPUR—8 "

    Hence the route joins the Bandar Abbáss and Kirmán route.—*(Kinneir.)*

No. 58.

KASHAN TO YEZD.

1. BOZABAD—6 leagues.
   Well water muddy; provisions scarce.
2. DEHAT—3 leagues E. S. E.—9 leagues.
3. RUDABAD—2 leagues E. S. E.—11 „
   Small stream.
4. MOKHAR—5 leagues—16 leagues.
   A little cultivation; small stream.
5. ARDESTAN—5 leagues—21 leagues.
   Tolerably cultivated; many aqueducts and reservoirs.
6. SHAHRAGIN—5 leagues—26 leagues.
   Road through a defile, but little cultivation.
7. MASHANI—7 leagues—33 leagues.
   Water and cultivation scanty. Road through a winding defile with no water; situated in a vast plain.
8. NAIN—
   Many wells, but not much water; some provisions.
9. NAO KAMBA—6 leagues.
   Water very bad and scarce.
10. AJDAH—9½ leagues.
    The road goes through a desert without water for 6 leagues. Water not good.
11. MYBUT—10 leagues.
    Good well water, caravanserai, and some provisions.
12. SEZDABA—8 leagues.
    Good water; a little cultivation.
13. YEZD—6 leagues.—*(Kinneir.)*

No. 59.

KÁSHÁN TO YEZD.

110 *marches*, 262 *miles*.

1. ABÚ SAYYAD-ÁBÁD*—24 miles east south-east.
   At daylight, on the morning of the 16th of March 1831, we quitted Káshán; at 12 miles, passed a reservoir of water; at 16 miles, a village on the right, about a mile from the road; and at 20 miles, another on the left. Abú Sayyad-ábád is a large village. The road lies over a sandy plain; the view to the left being bounded by hills, and to the right by the Korúd range of mountains at a distance.
2. MOKHAR—40 miles south-east by east—64 miles.
   At 2 miles a ruined mosque, or Imám-zádah † and cultivated ground, on the left; 2 miles further, a small village on the right. At 16 miles, we passed through a fine village called Kelt-ábád, surrounded by gardens and corn-fields. There is another village 2 miles further on, and in the course of another mile, a third. The road still lay along the plain.
3. AJISTÁN—20 miles south south-east—84 miles.
   Continued over the plain, passing at 2 miles, a village on the right; and at 12, two others, about 2 miles distant from each other and from the road. Ajistán is a large straggling town, surrounded by gardens, and celebrated for its pomegranates.
4. SAFERGÁN—18 miles east south-east—102 miles.
   After crossing a gravelly slope for about 4 miles, we entered a narrow gorge in the hills, through which a rivulet winds. Safergán is a large village surrounded by high hills; it is not walled. The population is considerable; and it has a thriving appearance.

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* Perhaps Abu Su'úd-ábád. The names in the original are not spelt on any uniform principle, and often solely from the ear: where the equivalent here given is doubtful, the original spelling has been added below.—ED.

† Literally "Imám-born:" it is the title of the descendants of the Twelve Imáms, and is applied in Persian to their tombs, which are places of pilgrimage.—ED.

5. NEYÁSÁNÁH—26 miles south-east—128 miles.
   For 12 miles we continued to wind through the gorge in the mountains; after which the road opens upon a vast plain, dreary and barren.
6. NÁYAN—20 miles south-east—148 miles.
   We continued along a desolate plain destitute of water to Náyan, which is a considerable town. There are many ruins in its environs, and the water is brackish.
7. ÁG DÉH—40 miles south south-east—188 miles.
   We again entered the desert; a small village, with a spring of fresh water, at 12 miles. At 20, we passed a fine caravanserai and a salt stream, but no fresh water, nor did we meet with any till within a couple of miles of Ág Déh, which is a town of some size, surrounded by a high wall in good repair. The country around is well cultivated, but the soil is in many places strongly impregnated with salt. There are many date trees in the neighbourhood of this place, and a stream of salt water.
8. ARDEKÁN—28 miles south-east—216 miles.
   Still along the desert. At 4 miles, we passed a wretched village nearly smothered in loose sand; at 12 miles a second, in a similar condition; and at 16 miles, a stream of fresh water. At 20 miles, we crossed a low and narrow range of hills, and entered a part of the plain which bore a more cheerful aspect, being interspersed with villages and cultivated ground. Ardekán may be termed a city. It contains a good bázár.

   This place is situated near the borders of the Great Desert, which our road had skirted for some days. The country for the most part is covered with loose sand, into which cattle sink knee-deep at every step, and as it is driven about by the wind in vast clouds, it renders travelling exceedingly disagreeable; and banks of it are thus formed against the walls of all the gardens and villages.
9. ASKANADI—26 miles south-east—242 miles.
   We still skirted the desert through deep sand. At 6 miles, a large village; at 12 miles, a second; at 16 miles, a third; and at 21 miles, a fourth, that of Yezd-ábád, which is within a mile of the caravanserai.

0. YEZD—20 miles south-east—262 miles.
   At 6 miles the road runs through the fine village of Eskazad, embosomed in gardens. Half a mile further on, we had a view of another village, called Gach: many ruins were scattered around.—(*Gibbons*).

No. 60.

KÁZÍRÚN TO BEHBAHÁN THROUGH THE MAMÁSENÍ COUNTRY.

1. CHANÓSH-JAN—2 hours.
   I descended into the valley at 10 A. M., and followed the course of the river of Shápúr upwards in an E. N. E. direction. The stream is here almost choked up with rushes and other aquatic plants. At 10 h. 45 m. we entered the valley of Kúhméréh, or Desht-i-Ber, and turned N.

   This valley lies between the chains of mountains called Pir-i-zen and Kútel-i-Dohter, and may be a farsang or a farsang and a half * in width: it is the same valley that is crossed in going from Shíráz to Kázerún, near Miyáneh Kútel, about 5 farsangs (about 20 miles) to the S. S. E. of the place where we now were. I here took the direction of the river of Shápúr.† The villages of Nudún and Sumgul, belonging to the district of Kázerún, are in the mountains to the E. At 11 h. 15 m. we swerved a little to the N. W., and at noon reached the encampment of Jehángír Khán, Mamásení, called Chenosheján.

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* About $3\frac{3}{4}$ or $5\frac{1}{2}$ miles. The farsang is from $3\frac{1}{2}$ to 4 miles; perhaps Macdonald Kinneir's estimate ($3\frac{3}{4}$) is the earest (Sir W. Ouseley's Travels, vol. 1, p. 11.)

† The Granis of Nearchus (Vincent's Voyage of Nearchus, p. 3681), now called Khist, from a town on its banks.—*Ouseley's Travels*, vol. 1, p. 261.

2. FAHTIAN—8 hours—10 hours

The direction of the road was N., till we had quitted the balút woods and reached the heights of Múné-nahl by a very stony road. On descending from Múné-nahl we entered a valley running to N. N. E. and full of oaks, and passed a spring of fresh water, named Mei Húr, on the left side of the road. At a quarter before 10 A. M. we reached a bastengáh, a promontory of the mountains, which was pointed out to me as marking the place where the Mamásení and their neighbours the Boví, of the Khògilù tribe, issue from their ambuscades to attack caravans. At a quarter past 11 A. M. we reached the plain called Sahrái Behrám.

On quitting the rock of Nakshi Behrám the plain widens, and after an hour's ride we passed a sulphurous spring on the right side of the road, near the mountains. At a quarter before 2 P. M., we passed near the ruins of Nóbend-jan, formerly a flourishing city.

At the distance of a quarter of an hour's march from the ruins of Nòbend-jan, is the fort of Nùrabád.

From Nùrábád the road passes northwards, first through the plain and then along the heights which separate the Sahrái Behrám from Sha'b-beván (Tent-pole defile). At half-past 2 P. M., having reached the culminating point of the mountain, I looked down upon the beautiful valley which disclosed itself below, watered by a river, and enamelled with flowers.

We followed the valley in a N. N. W. direction, and at a quarter before 4 P. M. reached Fahliynán.* Our distance this day was between 7 and 8 farsangs (29 and 30 miles), in a N. direction.

The town is supplied with water by a canal cut through the hills from the snow-capped chain beyond Kal'eh Sefid, for a distance of, perhaps, 4 farsangs (14 miles). The water of the Ab-shùr being, as its name implies, brackish, it can only be used for irrigating the fields.

3. BÁSHT—10 hours—20 hours.

Our route was to the N. E., and, after fording the Ab-shúr, we reached, at the end of an hour's ride, the Imámzádeh of Sháh Abdu-l.†

Having mounted again, at 8 h. A. M., I crossed some well-cultivated fields in a W. by W. N. W. direction. At 9 h. A. M., I passed the ruins of Chehár Bázár (Wednesday Market), a town one farsang N. of Fahliyán.

At 10 h. A. M. the hills came close to the road, which here forms the boundary between the district of Fahliyán and the territories of the Mamáseni of the tribe of Rustem.

At 10 A. M., we entered the valley of Serab-i-Siyáh (Black Water-Head), lying between two parallel chains of hills. At first it is well cultivated; but farther on, it is covered with high grass, and becomes a mere swamp which abounds with game. Many springs here burst forth from the ground and the rocks. There are roads along the base of the hills on either side of the valley; I chose that on the left as being the shortest.

We crossed many springs, bursting out almost under our feet, and soon afterwards augmenting the volume of the neighbouring lakes and pools, which appear to have no outlet and are very deep.

On quitting Khan 'Ali Khan I forded the river Shír (Milk), or Abi-Sha'ab. Half an hour further on, always in a westerly direction, we came to a steep kútel;‡ after which, bending a little towards W. S. W.. we crossed the dry bed of a stream, entered the julgéh or valley of Basht, and at a quarter before 6 P. M. reached Basht.

4. DAGUMBERAN—8 hours—28 hours—27 miles.

On quitting Basht, at a quarter before 8 in the morning, we first mounted a very steep hill, which commands it on the S., and then descended, by a very stony road, into a valley full of oaks, wild almond-trees in blossom, and the kúhnar.§ After travelling 2 hours, we again came to an ascent, after surmounting which, we reached, by a long descent, at 11 A. M., the dry bed of a river coming from the snow-capped mountains of Humá to the right of the road and W. of Básht. At the time when the snows melt, the river is full of water. For some time we followed its course, and on leaving the valley turned to the W., and kept in that direction till we reached the station of Doghúmbézún,|| about 8 farsangs (27 miles) from Básht.

* Pronounced Fahliyún.
† Perhaps 'Abdu-llah, as 'Abdu-l, *i. e.*, "Servant of," cannot be used alone.
‡ A precipitous hill.
§ The fruit of this tree, something like that of the service (sorbus), is yellow when ripe, slightly acid, and pleasant to the taste.
|| Dogúmbézán—the indissoluble knot?

Doghúmbézún is a ruined cáravánserái, built near a spring of water, in a perfectly wild and desert place.

5. Behbehán —45 miles.

The distance from Doghúmbézún to Behbehán is generally said to be 12 farsangs (45 miles); but I doubt whether it be so much. For the two first farsangs (7 miles), we passed through the same valley as we had followed on the preceding day; but the mountains then close in, and the road leads for more than a farsang through a very rugged tract. We next entered a charming valley, shaded by clumps of trees, enclosed by high mountains, and watered by the river Shem Si-'arab,* which winds its course through the hills in a S. W. direction. Having left the ruins of a cáravánserái on the right, we crossed the river, and entered the plain of Lishter.

After leaving Doghúmbézún, till 8 A. M., our course was almost always W., but at Lishter we turned to the N. W. At half-past 8 we left a square tower in ruins on the left, as well as an Imám-zádeh near the mountains; and at 11 A. M. we arrived by a winding road, at the bank of a large river, after having crossed two in considerable ones.

The river which I have just named issues from the snowy range in an E. N. E. direction, and has a broad and pretty deep bed, and is called (the river of) Khaír-ábád, from a large village, now in ruins, on its opposite bank. It is the Abi-shírín (sweet-water) mentioned in Tímúr's route, the Arosis of the ancients, and the river of Hindíán† of the present day. From the Kháir-abád River to Behbehán is a distance of 3 farsangs (11 miles); the first in a N. W. direction, across a very rugged country, abounding in *mica*; the two last westward over a level, well-cultivated country.

No. 61.

KHOI to NAKHSHVAN.

1. Parschi—5 miles N. N. W.

The road goes over the plain. Any amount of forage here.

2. Khanaka—20 miles N.

The road lies through a mountainous tract, some parts of which were stony.

3. Nazik, N.

The road on leaving Khanaka enters upon a very fertile valley, watered by an abundant stream called Char Pari, which runs by the village of Kárá Zíádín.

4. Abbassabad—7 miles N. W.

The road descends gradually to the Aras, which is crossed by a bridge of boats in the dry season, but in the floods by a bad ferry.

5. Nakhshvan—8 miles.

No. 62.

KHUBBES TO BAM.

5 marches, 116½ miles.

1. Andujard—14 miles.

We travelled in a direction E.S.E.‡ over an arid, stony, and perfectly sterile plain, in which not even a desert plant is found; the path inclining gradually to the S., the direction at the 2nd mile became S.E. by S., and we passed the ruins of a mud fort and scattered walls, occupying the former position of

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* Probably the *Brizana* of Nearchus (Vincent, p. 373).

† Also, but erroneously called the Táb.

‡ *Distances and bearings.*

	Miles.
Quit Khubbes E.S.E. Ruins of ancient Khubbes	2
E.S.E. to deep course of torrent ...	⅔
S.E. by S.	⅓
E.S E.	⅔
S.S.E. 5° S.	⅔
S. by E.	⅓
Low hills; ascend S. 5° E.	1⅔
Khubbes bearing N. 25° W.; castle of Andujard on hill S. 5 W.	2⅔

	Miles.
Proceed S 5° W.	⅓
S. 20o W., a road leading to Hanza, 1 fursack off, in direction S. by E. ...	1⅔
Hill with watch tower; general direction S. to village Gowdin	1⅓
S.S.W.; Andujard, situated at a distance from its castle	2⅓
	14

Khubbes at a period which my guide gravely attributed to the days of Lot. Towards the 3rd mile occurred the deep course of a mountain torrent. At the 8th mile we ascended some low hills of a gravelly soil, through which a deep ravine lay to our right; $\frac{1}{3}$ of a mile brought us to the summit, from whence Khubbes bears N. 25° W., and the castle of Andujard, situated on a lofty hill, S. 5° W. Towards the 9th mile we entered upon a level tract of soft ground, and passed at $10\frac{1}{2}$ miles a watch-tower on a hill. The path then wound in a general direction S. across a small plain leading us towards the 12th mile to the village Gowdin, a ruinous looking place of scattered houses sheltered amidst groves of palm, orange, and lemon trees. Passing through it we reached in a few minutes the walls of the castle of Andujard, crowning a height. The place is now hardly inhabited, and we crossed another small tract of land in direction S.S.W., reaching the village of Andujard, situated at some distance from its castle, at the end of the 14th mile.

2. Gowk—$26\frac{1}{2}$ miles—$40\frac{1}{2}$ miles.

From Andujard* we travelled southwards across the plain, presently descending into the broad bed of a mountain stream, probably 300 yards wide, flowing from Sereh, but at that time consisting only of little streamlets, which are absorbed by the villages of this plain. We ascended it for nearly 2 miles and then proceeded S.W. by W., crossing some low hills, from the top of which, towards the 6th mile, Khubbes was visible, bearing N. 5° W. and the castle of Andujard N.N.E. From the N.E., and extending to S. E. of the compass, one vast tract of loot or wilderness, a sandy waste, heaped into waves and having the appearance of a dark expanse of sea, was apparent. An isolated mountain, bearing N. by W., at a great distance off, was pointed out as belonging to the district of Ravere; a steep descent through a very wild and rocky country brought us at $7\frac{1}{2}$ miles into a deep valley, called Rudkhiz, possessing a small stream, and abounding with wild trees, amongst which I breakfasted; thence the road led S. up the valley for $\frac{2}{3}$ of a mile, the trees disappeared, and we quitted the stream, which here flows from the S.E. At the 11th mile we entered a narrow pass through a range of snowy mountains, extending from N.W. to S.E., and proceeded by a winding path. This pass presents a variety of rock, amongst which limestone and coarse green porphyry are observed. At the 12th mile we proceeded S. by E. by a gradual ascent up a broad stony valley. At the 15th mile the village Hashtad Toon bore N. 15° W., situated under some rocks at about 2 miles distance. Advancing up the valley we got amongst snow, with which the ground was partially covered, the soil beneath soft and salt. Here my compass getting out of order I alighted at the 18th mile, at the village Fendaker. The snow increased in depth as we proceeded S.S.E. up the valley, the head of which we attained at the 21st mile, and then descended rapidly in the same direction into a vale, in the centre of which lies the large village of Gowk, where we alighted, after a ride of about 27 miles. Our baggage was more than 11 hours on the way from the state of the roads, and some of my people who accompanied it, arriving after nightfall, were nearly frozen, and scarcely able to speak.

* *Distances and bearings.*

	Miles.
S. to broad bed of stream	$1\frac{1}{3}$
W. S.W.. S.W., by S., and W.S W., ascend it	$1\frac{2}{3}$
Quit it S.W. by W., towards hills ...	$\frac{2}{3}$
S.W. by S.	$\frac{2}{3}$
Low, gravelly hills—road leading between S.S W. and W.S.W.	$1\frac{1}{3}$
Khubbes bearing N. 5° W.; Andujard N.N.E.	
Descend	$\frac{2}{3}$
Ascend through hills	$\frac{1}{3}$
Steep descent—wild country	$\frac{1}{4}$
S.S.W. by slight ascent	$\frac{1}{3}$
W.S.W.	$\frac{1}{4}$
Another steep descent into valley of Rudkhiz	$\frac{1}{3}$
Quit stream flowing from S.E. ...	$\frac{2}{3}$

	Miles.
S.S.W. to dry bed of torrent	$2\frac{2}{3}$
Enter narrow pass through snowy mountains running from N.W. to S.E., and ascend by path winding between S.S.W, and W.N.W.	$1\frac{1}{3}$
S. up valley	$\frac{1}{3}$
S.S.E.	$\frac{1}{3}$
Here a valley branches off to N.W., then S. by E.. by gradual ascent up broad valley.	
Hashtad Toon bore N. 15o W.	$1\frac{1}{4}$
Fendaker	5
S.E. and S.S.E.	$2\frac{1}{2}$
Reach head of valley	$\frac{2}{3}$
Descend—reach Gowk	$5\frac{1}{4}$
	$26\frac{1}{2}$

3. TEHRÚD—38 miles—78½ miles.

On the 13th January we resumed our journey, having been obliged to give our cattle a day's rest. Direction* down the valley S.E. by E., reaching its extremity at the end of about 2½ miles; then ¾ of a mile in direction S.S.E., past Deh Mellek, a hamlet S. E. by S., by a gentle ascent leading presently among low hills, and then, at 4½ mile, by the dry bed of a mountain-stream, called Rúd Khaneh Nask, from a village of that name about 7 fursacks distant. The bearings of our route subsequently varied continually for several miles, and are noted in the margin; towards the end of the 10th mile we quitted the bed of the mountain stream leading from hills to the S., and proceeded as before by a broad valley, which is a continuation of that of Gowk, only that it is in one part broken into low hills, as I have already described. In the course of the march we encountered two caravans of camels from Ghayn, bound for Bunder Abbassi with wool, pistachio-nuts, manna, &c. They were reposing after the night's journey, according to the usual custom of camel-drivers and muleteers, who seem to prefer the night to the day for exertion. They affirm that their cattle bear the fatigue better during the cool of the night; and arriving at their station in broad day, they are able the easier to make their arrangements for food, &c. Another reason is that the camels, on reaching their ground, are turned loose to graze, and would, of course, be more exposed to the attempts of thieves by night than by day. From the broad valley we entered, at the 24th mile, a narrower one leading through low hills, and reached the top of the ascent at about 27½ mile; then, traversing other valleys and hills, descended at the 31st mile into a great and very uneven plain. Here we passed a few wretched hovels, where we inquired our way to Tehrúd, and reached this most ruinous little fort in the obscurity of the evening. In all this distance no water is procurable excepting in the plain of Tehrúd.

4. AVERK—8 miles—86½ miles.

We crossed the stream and proceeded easterly.† We passed through several acres of low jungle, and presently crossed the Tehrúd stream and entered amongst low hills. At the 2nd mile, proceeded along a wide valley. At the 3rd mile we again crossed the Tehrúd stream, which then flowed to our right, through hills, in its course to Averk and Bumm. We reached the former

* *Distances and bearings.*

	Miles.
End of valley	2½
S.S.E. Deh Mellek...	¾
S. E. by S., by slight ascent	1⅛
Along dry bed of mountain-stream called Rud Khaneh Nask	¾
S.S.E.	[illegible]
E.S.E.	[illegible]
S. by E	[illegible]
E. by S....	[illegible]
S W.	[illegible]
E.S.E.	[illegible]
S.S.W.	[illegible]
E.S.E. and S.S.E.	[illegible]
S E.	1⅛
S S.E.	[illegible]
Quit bed of river S. by E.	[illegible]
S. 5° W....	[illegible]
S. by E., and S. by W.	[illegible]
S. 15° E.	2¼
S.S.E.	½
S. 10° E., and S. 5° W.	¼
S. 5° E.	2⅜
S	¾
S.S.E.	1⅝

	Miles.
S. by E.	1½
Alighted at 2 caves...	[illegible]
S. 15o E., and S. by E.	⅜
S.S W. across valley	2
S.W. by S., and S. 15o W.	⅜
S.S.W.	[illegible]
Entered narrow valley	1⅝
Top of ascent	2
then S.	
S. by E.	1⅛
Descend hills S.	[illegible]
S. by E.	[illegible]
S. by W.	1⅝
S.	[illegible]
S.S.E.	[illegible]
S.	1
S. 5° E....	[illegible]
S. by E.	[illegible]
Hovels	1⅜
W., Hovels	1½
Tehrúd...	1
	38¼

† *Distances and bearings.*

	Miles.
Cross stream, E. E. 20° S.	
Recrossed stream	1½
S.E. and E. by S., along valley ...	⅜
Again cross stream	1
E.S.E.	⅝
S.E. by E.	¾

	Miles.
E. by S....	½
S.E.	1¼
S.S.W.	1½
Averk	¾
	8

at the end of 8 miles; it is sometimes called Abarek, and is a small village of about 25 miserable hovels, situated near a mound crowned by the mud walls of a fort. It stands on the skirts of a vast plain stretching from S. W. to N. E. From this point is seen a high range extending westward from S. 30° E. 19 fursacks, or 57 miles distant. Kúh Hazar, W. by N. 42 miles off, or about 6 miles W. of Rayen.

5. BAM—30 miles—116½ miles.

Proceeded along the bed of the Tehrúd stream, which, I believe, is called Rúd Khaneh Pool. This stream has a broad bed occasioned by heavy torrents which sweep down from the mountains on the S. At the 14th mile we alighted at some ruined hovels called Darzin and entered the district of Bam.* The plain, as seen from thence, presents a wide expanse from S. 30° E. (the point of a high range running E. and W.) to E. by S., another point or termination of a low range running about N.W. and S.E. from near Averk. Afterwards we passed some reed huts of a small tribe called Aveel, and at the 22nd mile we came to Behderan, a village situated on the left bank of the stream, and having several hamlets about it. The people complained that, for three years past, their crops had been destroyed by the insect Sinn. At the 28th mile we reached Deh Oshtur, a village on the right bank of the stream; and at the 30th mile, alighted at Bam.

No. 62A.

KIRMAN TO BANDAR ABBAS.

18 *stages*, 382½ *miles*.

1. MAHUN—23 miles S. S. E.

"For the first four miles there were many ruins on the cultivated ground near the city. The rest of the road was over a sandy desert gradually ascending to Mahun, a straggling town of some 1,500 houses surrounded by gardens."

2. KHANAKEH—17½ miles—40½ miles.

"The road sloped gradually upward, turning more to the southward, and entering the hills on the right by a ravine, both sides of which were covered with snow. A short distance up the ravine we reached Khanakeh, a small caravanserai in the middle of the hills lately built by the Wakil-ul-Mulk."

3. RAYIN—26 miles—66½ miles.

"For the first six miles we rapidly ascended over the snow to the crest of the hills, about 4 miles beyond which we descended to Kaleh Shur, a small caravanserai, or rather stable, hardly above the level of the ground. A mile or two below Kalea Shor we cleared the hills, but continued to descend over an even glacis slope until within 4 miles of the end of the march, when we suddenly turned to the right over some low hills and across a narrow plain to Rayin, situated on a slight eminence under a lofty snow peak called the Sháh Koh. From near Kaleh Shur we had seen in the distance, and nearly straight ahead, the high snowy range of Deh Bukri and Sarbezan."

* *Distances and bearings.*

	Miles.
E.S.E., along river bed	2⅓
S.E. 5° E.	⅓
S.E.	⅓
S.E. by E.	2⅓
S.E. 5° E.	3
S.E.	5⅓
Ruined huts called Darzin	⅓
Averk bears N.W. by W. from this.	
E.S.E., E. by S., S.E. by E., and E.S.E. ...	1
E. 20° S.	1
E. by S.	⅔
E. and E.S.E.	⅔
E.	⅔
Along broad bed of river, E. 5o S. ...	1⅔
E. by S.	1

	Miles.
Quitted bed of river	⅓
Reached Behderan	⅔
¾ of a mile S. is Khadjeh-Asker, a hamlet.	
⅓ mile E., the hamlet Der-e-Bagh.	
¼ mile S.E. by E., that of Hararun.	
Fort of Bam bears E. 10° S.	
Thence E.	2
E. 20 S., across stream and E.S.E. ..	⅔
E.	⅓
E. by S., and along bed of river ...	⅓
Deh Oshtur, on river	1¼
E. by S. to Bam	2⅓
	28⅔

4. TEHRUD—33 miles—99½ miles.

"For the first 14 miles we followed the direct road to Sabristan, then crossing to our left a soft keveer or desert, in which the horses sank at nearly every step above the fetlock, we entered the half dry bed of a river, along which we wound our way among low hills till we reached Tehrud. Tehrud " (lit. the bottom of the river)" seems to be the name of a small district rather than of any village in particular. It contains a few scattered hamlets of four or five houses each, and a large mud caravanserai in which we passed the night."

5. SABRISTÁN—12 miles—111½ miles.

"After passing through about two miles of cultivated ground, we crossed the Tehrud river, flowing eastward, and ascended by some low earth hills to the general level of the plain in which Sabristan is situated. On the bank of the river, a mile or so to our right, we saw the ruins of an old castle, which we were told had been the scene of many a fight. The day was misty and drizzling and the country along our road looked the very picture of desolation. Sabristan, like Tehrud, is the name of a small district of cultivation. There are two caravanserais close to each other, in the larger of which we put up for the night."

6. DEH BUKRI—22 miles—133 miles.

"Soon after leaving the caravanserai, the road rounded a point of the hills to the right, and thence led nearly straight up a long slope of undulating stony ground to the mouth of the Deh Bukri pass. Shortly before reaching the hills, I entered the bed of a stream, running down to the plain, which I followed up nearly to the end of the march. The ground as I ascended became covered with snow, and the weather bitterly cold. Four miles above the mouth of the pass, I came to the small village and valley of Deh Bukri. At the further end of the valley, about four miles beyond the village, I halted for the night in a small underground stable, called a carvanserai, the floor of which was deep with mud and half melted snow. The hills all round were covered with dwarf oaks, and the bed of the stream which I had followed filled with oleander and other shrubs."

7. CAMP—16 miles—149½ miles.

"After two miles over very deep snow from the caravanserai I reached the top of the pass, from which I continually descended for the rest of the march. Two miles down, or four from where I started, I passed the small caravanserai of Sakhtdar. The two caravanserais are evidently built so near each other as to afford shelter to travellers who may be unable to cross the ridge during heavy snow storms. The mountains on both sides of the road are exceedingly picturesque. In spring and summer they afford excellent grazing ground for the Eliant tribes now encamped on the plains below. Just before halting I crossed a considerable mountain stream flowing to the westward."

8. DASHT-I-KHUSHK—24 miles—173½ miles.

"From the place where I had halted, I continued to descend for about 14 miles to the plain of Giroft. The 14 miles one might divide in three parts; 1*st*, a steep descent of four miles through rocky defile; 2*nd*, a more gradual one of five miles through a wider passage among the rocks; and 3*rd*, four miles still more gradual over an open slope from the foot of the hills to the banks of the Rudkhaneh-i-Shur. On reaching this river I found it so swollen as to be quite unfordable. I therefore followed it down to the eastward, where its bed seemed to spread out and separate into several channels. After riding ten miles along the bank, I halted for the night at a small Belooch village of reed huts called Dasht-i-Kushk in the Jemalbaraz district. The chief of this beluk, Gholam Hussein Khan, Belooch, lives at the fort of Do Sareh, ten miles further down the river."

9. KARÍMÁBÁD—20 miles,—193½ miles.

"In the morning got some of the villagers to guide me across the Rudkhaneh-i-Shur which was divided into 20 or 30 channels straggling over a total breadth of about three miles. Three miles further on, or six from Dasht-i-Kushk, I came to the village and Kaleh of Serjaz, situated about midway

between the Shoor and Halil rivers. The passage of the latter was somewhat difficult, the water being deep and the stream rapid. Both rivers, I was told, are frequently quite impassable in spring, during the rapid melting of the snows. Clumps of date palms, growing near the villages, showed that I had now reached a totally different climate. From the Halil river I crossed a soft muddy plain covered with jungle to some low hills, on the side of which was the village of Karimabad."

10. KUGU—15 miles—208½ miles.

"The road lay over a flat plain covered with low jungle, jujube and tamarisk trees."

11. VAKILABAD—30 miles—238½ miles.

"The road was like yesterday's over the plain of Giroft, but the jungle became thinner as I advanced. Four miles from Kugu, a road branched off to the left leading to Dehnoo. I soon after passed on the left the villages of Genjabad, Samali, and Beluk Khosro. About 19 miles from Kugu the ground was strewed with fragments of old bricks, probably marking the site of an ancient city. Near this I passed on the right the well-watered village and date plantations of Dehnupancher."

12. GULASHGURD—21 miles—259½ miles.

"Road similar to yesterday's to within five miles of Gulashgurd, where I entered some low hills at the village of Khadirmah. For three miles I followed the bed of a stream of fresh water, the banks of which were covered with date trees. Then turning to the left for two miles, I reached the castle and large reed village of Gulashgurd, the property of Nur-ed-Din Khan. It stands on an eminence near some bare rocky hills, and overlooks an extensive plain in the direction of Bandar Abbás."

13. RUDKHANEH DUZDI—19 miles—278½ miles.

"Across the plain, overlooked by Gulashgurd. This plan is flat and sandy, with a thin sprinkling of jujube and tamarisk trees. Rúdkhaneh-i-Duzdi, at which there is small village and a large half-ruined fort with a good ditch, is the boundary of the provinces of Kirman and Fárs, a corner of the latter of which here projects to the eastward between Kirman and the Bandar Abbás' district. The river, flowing to the eastward, is, I believe, the same that reaches Minab."

14. GODAR SHURAN—15 miles—293½ miles.

"After crossing the river, I gradually ascended over hilly ground and dry beds of streams to Godar Shuran, where there were four or five small huts. About half way, I passed a square open tank of fresh water by the side of the road. Within a mile of Godar, the road to Minab branches off to the left."

15. CAMP—30 miles—323½ miles."

"Six hours and a half on the road from Godar Shuran to an Eliant camp, at which I halted, under the Koh-i-Nehyun, nearly the whole way over a most difficult mountain pass. Six miles gradual ascent from a small stream, which I crossed near Godar, brought me to the watershed from which I at once began a steep, rocky descent, over which it was impossible to ride. Six miles down I passed a small date plantation, called Nevergoo, which gives its name to the pass."

16. TAKHT-I-KHUSHKOH—20 miles—343½ miles.

"Two miles from the camp we came to the Sulu Balm, a large river flowing round the base of the Koh-i-Nehyun, which we had some difficulty in crossing. As the usual road passes along its bed, we were obliged to scramble over the hills on the right bank to the village of Nehyun, after which we had a good road through a well cultivated district to the small town and ruined castle of Kushkoh. Ten miles farther on, the road passing through continuous cultivation, I arrived at Takht-i-Kushkoh, a town with extensive date plantations, containing about 1,500 houses."

17. BANDAR ABBAS—39 miles—382½ miles.

"Over a most uninteresting plain from Takht-i-Kushkoh to Bandar Abbās. I crossed some streams, which I believe all dry up in summer, and passed a few insignificant villages of reed huts."—(*Smith.*)

No. 63.

KIRMAN TO CHOBÁR.

28 *stages*, 628½ *miles*.

(As far as Sabbristan 5 stages, 111½ miles, *vide* Route No. 62A.)

6. Darzin—18 miles east by south—129½ miles.
"Ground hard, gravelly, and tolerably level. Water abundant."

7. Bam—17 miles east by north—146½ miles.
"Road good, over hard, gravelly plain, as yesterday; at first about east south-east, then nearly east north-east. About 13 miles, a large earthy-looking village of domes on left, called Bahdirun: on right, a kind of caravanserai, known as 'Haji Askir.'"

8. Allahabad Fort—20 miles east by south—166½ miles.
"Our course is amid many scattered ruins, over an open plain, hard and gravelly; occasionally salt ground with tamarisk jungle. At 3 miles Burawur, a set of date plantations, and small villages on either side the road. Last 3 miles east south-east. Passed Gurgund at about 10 miles to south south-west, and 5 miles further, Kruk, to south. Range of small irregular hills on left, and prolonged higher range on far right. Allahábád is a kind of fort, with court and out-buildings full of poor cultivators or tenders of cattle, of all ages and both sexes; cultivation sparse, but not wholly wanting; water abundant."

9. Nahimabad—16 miles east—182½ miles.
"For the first mile and a half east south-east, then turn up a broad nullah, over which look the fort of Jemalí, and proceed for 6 miles north north-east and north-east to Azízábád, thence about 8½ miles to Nahimábád, east south-east and east. Arjumán is described as a village to the south-west. From Azízábád there is much jungle and cultivation. Pottinger's remark of "fine country, fertile, and well cultivated," is applicable at the present time. There are very refreshing green wheat fields, though in mere patches; and water is abundant. The Jemalí nullah has a broad bed, thickly covered with high spear grass. The hill of Basman form a striking object in the distance, about east south-east. Artillery horses kept at Azízábád, owing to plentiful forage. Country studded with forts and farms."

10. Regan—26 miles, 7 miles east south-east, 19 miles south-east by east—208½ miles.
"About 7 miles, Burj-i-Maás, and date trees near water, with a ruin on a hillock. Up to this point tamarisk and kohr jungle, though not so thick as yesterday. The last is evidently the 'kunda' or thorn tree of Sind. Afterwards descend to a vast open plain, hard and gravelly, with wild and widely scattered vegetation. No water for about 9 miles, when soil becomes more sandy and prolific of wild product, and the ground less level. Regan is quite a small village, and, owing to the low jungle, is imperceptible till approached closely."

11. Ab-i-garm—21 miles south south-east and south by east—229½ miles.
"After about 7 miles, the jungle ceases and road becomes stony. At 10 miles further enter the hills, another 4 miles bring us to the hot springs, which give a name to this halting place. They are indicated by clouds of smoke rising above the long grass with which the waters are choked. No village or house of any kind here, and but few traces of inhabitants. The rise is very slight on leaving the plain country. It is little more than becoming shut in by low, black, burnt-looking rocks, some sharp and angular, some like long walls with flat tops. Drinking water procurable from hot springs. It is not tepid, but actually warm, almost hot, and, when cooled, is sweet and drinkable."

12. Saifu Din—21 miles south south by east, 10 miles east south-east and south-east then east by south—250½ miles.
"Very stony for the most part, with occasional green and grassy plots, between low, black hills, some sharp and angular, some with long flat tops. The black rock is scattered about like coal broken up into small fragments. At 13 miles, 'Chahi Kumber,' where we were to have halted, but at my instance we moved on to a fine grassy plain with rain water, and covered with flocks of sheep and goats. This is called Saifu Dín, and the 'Godur,' or pass, of that name opens out before us. Our object in pushing on is to avoid the rain, when the mountain torrents may come down in sufficient force to delay progress. Occasional ascents and descents

in the day's march, but all are comparatively easy, notwithstanding the many loose stones. A few settlements of shepherds are about, but the want of population is undeniable. A Beluch guide told me that 150 soldiers had lately preceded us by this same route. They were on their way to Bampúr."

13. GIRAN REG—22 miles south south-east—272½ miles.

"Road generally very stony. Follow the base of the hills in a north-easterly direction for a short distant, and turn south-east into the pass. Ascent from plain not more than 700 feet, but steep enough to cause us to dismount. The black rocks are gloomy, but picturesque. Here, regulated by the watershed, is the boundary of Nahnashír, and commencement of the Bampúr district. There is a fine view, on looking back, of the mountains south-west of Bam. The descent to the next plain is short and easy. Move across it in an amphitheatre of low hills for about 7 miles, and again reach rugged and stony ground. To south south-west are some curiously shaped rocks, one especially called 'Mill-i-Ferhad.' Cross and recross the Giran Reg river, encamping finally on its eastern side, and east south-east of the hill, known as 'Takht-i-Nadir.' Ground stony, but many patches of sand and gravel with tamarisk jungle, wild oleander, and much desert vegetation. Water here and there in the bed of 'Rudkhana,' which is rather a mountain torrent than a river. No sign of habitation."

14. GIRAN BEGA—20 miles south—292½ miles.

"At first follow the course of the Rudkhana over stony and difficult road, the track being sometime quite lost. At 5 miles two streams meet it from east or north-east, but we turn, or rather keep to the south south-east. At 12 miles, after some rough marching, 'Sir Naran,' a halting place, with fresh-looking streams falling over huge flat stones; water slightly brackish. At Giran Bega, see many shepherds and flocks. Encamp in a kind of rocky recess like the bed of a torrent full of tamarisk and oleander."

15. LADDI—27 miles south-south-east—319½ miles.

"After 10 miles passing 'Chori Buzun' and black Iliat tents, reach the Rudkhana of Khosrin. Another 9 miles Rudkhana Zol or sol, and single Bêr tree. Another 8 miles the tamarisks of 'Luddí.' Road at first very stony, but improves at Khosrin, where we emerge from the hills into a more open country, and meet one or two small Kafilas. On leaving Khosrin, come upon a large, high, stony plain which slopes gradually downwards and improves as it becomes lower; vegetation being less sparse and more healthy. Luddí is in quite a forest of tamarisk and thorn trees, some of fair size and appearance. Wild caper also recognized. Had some trouble in finding rain water, but a supply pointed out to us by a shepherd's boy. Flocks here numerous, and good grazing for camels. The day's encampment is cheering compared to the dreary and desolate hard, black hills left behind. The poor Beluch shepherds here, though rough outward specimens, seem civil and well-disposed."

16. KALANZAO—14 miles south south-east—333½ miles.

"To-day's encampment much like yesterday's, among tamarisk trees and on sandy soil. There is no want of grazing for herds and flocks; and from what I can learn, rain is pretty regular here at this season. The Basman hill seen from Regante the eastward now stands out north-east by north half north. Its shape and snowy crest make it a picturesque object."

17. CHAHI SHOR, CHAHI JELLAL—22 miles east—355½ miles.

"I mention both names, for the first appears in the German Map of Handeke and Leo. There is now no well there, so we moved on about a mile further and halted at one indicated by our guide. The water, however, was so putrid that we could not drink it. Better was shortly found in the vicinity. Jungle not so thick as before, and soil more sandy. No pools of rain water visible as at Luddí and Kalanzao."

18. KUTCH GIRDAN—25 miles east south-east—380½ miles.

"For 3 miles our course was observed to be east north-east. We left our path, and our guide, instead of seeking to regain it, started off to find an upper road which we were to have reached at a later period in the day's march. This upper road is that taken by the troops, who are reported to have been yesterday at Kutch Girdan. We reach it after some 7 miles, and see distinctly the track of men and cattle. At 4 miles further, a well; but we passed also two or three at intervals. Another 14 miles bring us to our halting place among fine large

tamarisks near a Rudkhana, which, if not the 'Bampúr' river of the map, is a branch of it. Some of our camels failed in coming up to-night. Roads heavy. The country is the same vast plain between mountains. The ranges to the north are probably 150 miles distant from those to the south, and beyond the latter is Mekran, entered only at certain passes, all difficult. Observed to-day five specimens of the 'Kirrer' or wild caper."

19. BAMPUR—16 miles east ½ north—396½ miles.

"Crossing the Bampur nullah on the way, proceeded about seven miles to Cassimabad, a Beluch village with Farm Fort. Road sandy and heavy through loose jungle."

20. BELUSHAN CHAP—27 miles south-west—423½ miles.

"After Cassimabad, to which place we returned before taking the road to the southward, the country to-day is more like a desert than any I have seen in these parts; yet no more meriting that designation than Sind which it somewhat resembles. The sandhills are, however, few and far between, and never succeed one another with the regularity of ocean waves, as between Rohri and Jesulmir. Halting place beyond a range of these; but I could not find a trace of the well said to mark it. Ground here a little harder and vegetation more generous than before."

21. MUSKOTU—26 miles south-west by west ½ west—449½ miles.

"I am unable to find that any English or European traveller has ever preceded me in the route now followed. Esfaca, mentioned by Grant, is to the South of our position of yesterday. To-day we leave it to eastward after proceeding some two and half miles South by East. At about eleven miles, came upon a village of Lashari Beluchis, near a well and low trees. We alighted in the immediate neighbourhood and received a visit from them. Their curds, fresh butter, and dates were unexceptionable. At five miles further, we came to some date trees and a pool of water in high grass. The sandhills become less obstructive, as we approach the Mekran hills, and the road is tolerably good on harder ground.

Muskotu is a poor village with few inhabitants, but has doubtless seen better days. It is situated near a date grove on the South bank of a large, broad and now dry Rudkhana."

22. FANOCH—25 miles south south-west by south—474½ miles.

"Road hard and stony, or sandy and gravelly, intersected with many beds of streams and small ravines, and studded here and there with low black rocks or hillocks. About seven and half miles, our road joins a second from Kalunzao, my stage of the 2nd instant, between which and Fanoch are three stages. At eighteen miles, a hillock on which is a 'Sungal,' or square of low stone walls, thrown up for defensive purposes. A mile further, a large Rudkhana called Acinini, with delicious water. This river rises here in the plains, after heavy rains, and winds into the pass of Fanoch; thence finding its way through Western Mekran to the sea at or near Kalig.

Fanoch is a comparatively large Beluch village in the plains north of the Mekran hills and close to a Pass bearing the name which enters Mekran from the Persian District of Bampur. The fort is in ruins and appears quite uninhabited. There are about 100 houses and probably 500 inhabitants."

23. BENTH—29 miles—29 miles south south-west south, west south-west, south south-west south, south by west ½ west—503½ miles.

"Enter the Fanoch Pass into Mekran, and move for some distance through a barren defile with nearly perpendicular rocks on either side. But the road, however stony and rugged, was not so much an obstacle to our camels, as the water which in some parts was very deep and had collected in occasional scarcely fordable pits. Nor was it always practicable to avoid these. At sixteen miles, defile which had been improving, widens to open space, with view of distant hills; these narrow and widen again. Nine miles further, Dehan, not visible from road owing to trees. About two miles from Dehan is the Benth hill, at foot of which is the village. We left it to the right, and alighted near some scattered trees beyond."

24. GONZ—46 miles south south-east south-east—549½ miles.

"A long march of twelve hours to-day, of which the first six were spent in following the course of the Benth river, which again changes its name to Korandab, and unites with the Nesferan. The second half was for the most part over a wild rugged country, amid hills such as I had seen daily in Eastern Mekran, and with few traces of habitation or life of any kind. It is no uncommon thing in this land to

march twenty or thirty miles without meeting a human being or even a quadruped; and to this assertion I can testify from experience on either side of Gwadur. Passed to-day a block of white stone, which had been scooped out at the top like an apothecary's mortar. It is resorted to by the Mekranis, because the powder from the stone is considered an infallible remedy for toothache. Passed also the 'Pir Ali, or a rock cleft in twain by the Prophet's son-in-law."

25. East of Tenk River—28 miles south-east east—$577\frac{1}{2}$ miles.

"Start about 4 A. M., but before dawn lose our path in the rocky ground, and have to wait for sufficient light to resume marching. Fall in with a 'Dowara,' or moveable village of Beluchis at 'Bir.' Descend into the bed of a mountain torrent and enter afterwards the broad bed of the Tenk river, remarkable for its high and steep banks. This we shortly abandon, and re-enter at a new point, then continuing to follow it for some miles. From the 'Tenk' we strike off in an easterly direction across country."

26. Khor-i-Kir—5 miles east—$582\frac{1}{2}$ miles.

"The five miles were not done, moreover, in one march, for we were informed before arrival at the Khani that it was not to be forded. Put up accordingly near a Beluch 'Dowara' and made a second move after mid-day. After reaching the bank of the Khani, we found the ground so soft and untenable, and the force of the current so strong, that we were obliged to abandon the attempt to cross to-day. This river comes down, it appears, from Gaih, whereas the 'Tenk' is from a point to the westward of that town. But the latter has by far the finer bed; nor did I see anything like its steep banks at the Kham-i-Kir."

27. Tiz Hill—43 miles south-east—$625\frac{1}{2}$ miles.

"Crossed the Kham. At eighteen miles, Kham Sangam, coming from the hill of Beshimun, which was forded with comparative ease. Passed on the way some Beluch tombs within walls in good preservation; also patches of cultivation. Sixteen miles further, the sand hills of Pareg, where there are a few huts. Country difficult to traverse, in parts, from water. Road at one time among low hills and rocky ground; at another, over alluvial or sandy soil and amid low, scattered jungle. From Pareg to the top of Tiz Hill between Tiz and Chonbar, is about nine miles, and thence only three remain to the latter place. We had seen the smoke of a steamer to seaward and were desirous of completing our journey, but night had set in, and the path was lost. Bivouacked therefore for the night on the heights above Choubar."

28. Choubar—3 miles south—$628\frac{1}{2}$ miles.

"Descend the hill to Choubar."—(*Goldsmith.*)

No. 64.

KIRMAN to KHUBBES.

3 *marches*, $49\frac{1}{2}$ *miles.*

1. Darakht Anjan—18 miles.

I proceeded at once on my way to Khubbes. Getting clear of the town, I travelled for the first 4 miles across the plain towards the mountains, on the bearings marked in the margin,* and rounding a point in the hills lost sight of the town, and was presently traversing a small plain of sandy, stony soil by a gentle ascent for 5 miles, then entering the district of Kúb-payeh, we crossed low hills to Gúrghez, a poor, dismal-looking village. Here the rain, which had been gathering since the morning, fairly set in. At about the 16th mile, the village of Pushté Shirin was seen a mile to our left. The whole country, mountains, plain and valley, the latter of which we were then descending, slopes very

* *Distances and bearings.*

	Miles.		Miles.
N.N.E.	2	N.E. by E. and E	1
N. by E.	$\frac{2}{3}$	N.N.E.	2
N.E. by N.	$1\frac{3}{4}$	N.E.	1
N.N.E. and N.E.	5	E.	3
E.N.E.	$1\frac{2}{3}$		
N.E.	1		$19\frac{1}{12}$

considerably towards the E., giving one an idea of a descent towards the sea. Proceeding 3 miles farther in a direction E., through soaking rain, we reached the village Derakht Anjan, where I was comfortably quartered by the chief of the district. The distance from Kírmán is called 7 fursacks (in this part the measure has reference to the space which a laden donkey will traverse in about one hour.) I make the distance to be about 18 miles.

2. CHAR FARSAK—21 miles—39 miles.

We left Derakht Anjan at 10 minutes to 7 A. M. by an ascent leading E.N.E. towards a deep cleft in the mountains, passing several small hamlets amidst trees and cultivation, and a mound called Deh Shir excavated for habitations.* We entered the mountains at the 2nd mile by what proved a magnificent pass, but narrow and rough, and having a stream through it flowing eastward. Our progress here became very slow, owing to the nature of the ground and the windings of the stream obliging us frequently to ford it; the valley occasionally narrowed and led by various bends, noted in the annexed bearings; thickets occupying the banks of the stream give shelter to partridges, which afforded me some amusement. Towards the 6th mile we quitted the main valley, and ascended through a narrow ravine leading at first S. but presently S.S.E., and at the 7th mile reached the summit of the ascent, lofty mountains extending on either side, then an easy descent, over rough ground, in direction S.S.E. At 7½ miles the village Foosk was pointed out to the S.S.W., 4 miles distant. At 8½ miles we entered a narrow ravine, having a limpid streamlet winding through it; and at 9½ miles another clear stream joined it from the S. We continued down the valley, which increased in depth and boldness as we advanced; but at 11th mile we quitted it to ascend by steep and narrow ravine, or gully, in a general direction S.E. by S. The mountains are here composed of limestone, and, indeed, most of the hills we have traversed to-day appear to be of that formation.

At the 13th mile we reached the summit of the ascent, which, in one part, was very abrupt; and then we made a long descent through a wild, mountainous country, frequently springing in our way the diminutive partridge called Techoo. At the 19th mile we reached the plain of Khubbes, which place was visible, with its groves of palm trees in the distance. At about the 21st mile we alighted at the hamlet Feizabad (called also Chehar Fursak). The distance is reckoned at 7 Arak fursacks. I believe I am safe in saying that artillery, excepting of the lightest description, could not be brought by the road I traversed this day, excepting by previous laborious engineering; but camels can travel by it. There is another and easier road, however, from Kírmán to Khubbes, which is generally avoided on account of its being frequented by Belúch marauders; it leads from Kírmán to Dehneh Mazar, and thence 7 fursacks by a valley to Dehneh Gar, a pass to the N. W. of Khubbes; guns may be brought by this road.

3. KHUBBES.—10½ miles—49½ miles.

The road led by a slight descent, over very rough and stony ground, past the village Kúneran, towards the 4th mile. I observed several plants and bushes on this plain as I approached Khubbes. We passed for a considerable distance

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* *Distances and bearings.*

Derakht Anjan to Chehar Fursak.

	Miles.		Miles.
E.N.E.	1	S.E. by S....	[illegible]
E.N.E. to mouth of Pass	1	S.E. by E.	[illegible]
E.S.E.	½	E.S E.	[illegible]
S.E.	½	S.S.E.	[illegible]
S.E. by E.	2	S. by E., to summit	[illegible]
S. and S.S.E., quit main valley ...	⅔	S.S.W., descent	[illegible]
To summit of ascent	1	E.S.E. and S.E.	1[illegible]
S.S E. From hence Foosk bore S.S.W., 4 miles off	½	S.S.E. and E.	1[illegible]
Enter narrow ravine winding between S.S.E. and S.S.W.	1	S.E. by S. and S.E., by E.	[illegible]
Another stream from the E.	1	S.E.	[illegible]
S.E. by E.	½	E. by N.	[illegible]
S.E.	½	E.	[illegible]
E.S.E.	½	E.N.E. Reach plain	[illegible]
E. quit main valley and ascend ...	¾	N.E. by E., to Chehar Fursak	1[illegible]
			$20\frac{11}{12}$

through groves of date and orange trees, and alighted after a short ride of 10½ miles.* I seen elsewhere, and others, such as geech, tamarisk, and a species of mimosa. As I approached Khubbes.

To show what an erroneous idea has existed regarding the situation, &c., of Khubbes, I extract the following from Macdonald Kinneir's Geographical Memoir:—"About 10 days' journey from Dushak, on the road to Yezd, lies the city of Khubbes, the chief of which acknowledges the nominal authority of Bahram Khan Kyené. For 2 days' journey the road leads over a range of mountains, but for the remaining part of the way over a desert plain. Khubbes is situated in the midst of the desert, 15 days' march from Kírmán and 16 from Yezd."

Khubbes is not on the road to Yezd from Dushak, called also Jellalabad, unless the southern route by Bam is taken, which cannot be the one intended; and it is situated at less than 3 days' journey from Kírmán (about 45 miles) instead of 15 days' march. Fraser, in his History of Persia, talking of the road from Kírmán to Herat, states "that in the whole tract there is but one green spot where was built the town Khubbes, in order to facilitate the trade between the northern and southern provinces." This is also a very incorrect account: there are many green spots on the road between Kírmán and Herat leading by Khubbes.

No. 65.

KIRMÁN TO SHIRÁZ.

1. CAMP AT A GARDEN—6 miles.
   The road lies over a plain. The water here is good.
2. ROBÁT—40 miles W.—46 miles.
   The road is over a plain bounded by mountains, very good the whole way. At 30th mile pass village of Bagun, where there is good water.
3. KALAH-I-AGA—63 miles W.—109 miles.
   The road is over a bare, hard, gravelly plain interspersed with jungle. At 20th mile pass small fort of Kabuta Khana. After 56th mile enter an extensive well cultivated plain between the mountains, which here approach with abundance of water.
4. PAKALA—40 miles W.—149 miles.
   The first half is over a plain, and the last among or over mountains. The road is excessively bad, but there is plenty of water on it.
5. MÍNAM—8 miles—157 miles.
   The road lies over a continued series of rocky and bad mountain passes.
6. SHAHR-I-BÁBAK—26 miles—183 miles.
   The first ten miles is over a continuation of the range of mountains, the latter part is a bare and uncultivated plain. The road is good the whole way particularly in the plain where it is hard and flat.
7. ROBAT—28 miles—211 miles.
   The road is level and good over a plain. The water at this village is rather brackish and not plentiful.
8. KHARAH—30 miles—241 miles.
   The road is very good over a barren plain, overgrown in some parts with jungle. About half way cross a river of liquid salt.

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* *Distances and bearings.*

	Miles.		Miles.
S.E. Reach high road	½	E. by N.	⅛
N.E. and E.N.E.	¾	E.	1
E. by N.	1¼	E. by N.	1½
N.E.	½	E. by S.	1¼
E. by N.	¼	E. by N.	2½
E.	½		
Village Kuneran	¼		10½
E.N.E.	⅛	Alighted at Khubbes.	

9. KHÚNSAR—14 miles—255 miles.
The road is generally very good, through a beautifully romantic country, intersected and separated by ranges of lofty mountains, through one of which the road is cut out of the rock for about 50 yards, the path being very narrow.

10. MAZAR—14 miles—269 miles.
The road is good. The first 3 miles are rather hilly, and afterwards it goes over a plain running east and west between mountains and varying in breadth. The country is beautiful and picturesque, and in great part cultivated.

11. NEAR PASS OF ARSENJAN—42 miles—311 miles.
The whole of this march is difficult; the mountains are near on both sides and the road is in most places stony and bad. It principally lies through a valley (with a great deal of jungle), at the west end of which is the defile of Arsenján, which town is 5 miles north of the 38th mile. The defile is very narrow, not exceeding in some parts 50 yards in width, and nearly 2 miles long.

12. SHÍRAZ—
At 12th mile pass village of Kanjan, at 15th mile cross the Band Amír river by a bridge; then go over a plain for 6 miles, and then enter a valley between the mountains varying in breadth from one to 6 miles. The road is rather rough and stony in some places, but not by any means bad.—(*Pottinger.*)

No. 66.

KIRMÁN TO TABAS.

CHASMA BÚRJ—8 miles.
The road is over a plain.
TABAS KÚCHAK—8 miles.
KALAH NÚVÍ—8 miles.
JÁFARÁBÁD—11 miles.
KALAH HUSEIN KHAN—9 miles.
REG SHÚTARÁN—12 miles.
HAOZI SULTAN—10 miles.
TABAS—11 miles.—(*Kinneir.*)

No. 67.

KIRMÁNSHÁH TO SULIMÁNÍA BY GAHWARA AND ZOHAB.

For the first two stages, vide route No. 68.

3. BÍBÍYÁN—8 hours N. W.
The road goes north-west toward the heights of Dalaha, over the abrupt projections from the east face of that hill through a forest. It is very tortuous and is one continued ascent the whole way, over hill and ravine, torrent and brake. The following rich valleys are crossed on this march: Nery, Daraweis, Girgovan, Bindar, Bigama, Dasht-i-mast.

4. MIR KHASSAR—10 miles, 6 hours W. N. W.
The road is merely a narrow path, skirting the mountain in a general direction of north north-west through a tangled forest of oak and fern, and quite impassable for laden mules (which have to go by a longer but less difficult road through the valley of Dasht-i-lil). In three-fourth of an hour reach Kalah Zanjir, then continue over hill and dale gradually ascending. The hill then turns south-west and the road becomes less abrupt to Palan, whence to Mir Khassar is 1½ hours.

5. ZOHÁB—3½ hours W. N. W.
The road descends by a very rough and zigzag road in a direction of west north-west. In one hour the forest is left and in 2 hours the foot of the range is reached, whence the road goes over the plain crossing numerous streams.

6. ABDULA BEG—11 hours N.
The road goes over the plain of Zohab among confused and barren hillocks. At 3 hours come to a rivulet, Karachai, and shortly the Avasan, then ascend gradually the slope abutting from the bluff point of Bamu to a village of Sharaf Bayenís. Then it goes north-west up the east slope of Bamu, and is very steep and winding for one hour, when it turns north north-west along the east face of the mountains.

7. GUNDAR—5 hours.
The road descends east by north to the plain of the Pusht-i-Koh, it then proceeds over its undulating, broken, and arid ridges for 3 hours. It then turns north, and traverses successive heaps of the same barren nature with extremely abrupt and constant ascents and descents to the Ab-i-Shirvan in two hours which is forded. Then going north-east the road ascends a low ridge of hills called Nilambú, which separates the plain of Shahr-i-Zor from the Shirwar. At this place the main road joins in, but Captain Jones appears to have gone by a route more to the north.

8. HALEBJU—1½ hours N. E.
The road crosses a low range in half an hour to the south limit of the Shahr-i-Zor plain; it then zigzags down to Halabjá.

9. YASINTAPEH—
The road goes through the highly cultivated and well populated plain of Shahr-i-Zor. At 1½ hour cross the Ablizalm, and going north north-west at 2¾ hours reach a small branch of the Tajrúd. At half hour cross the Tajrúd, whence the road winds very much to avoid cultivation and canals.

10. SÚLÍMANÍA—4½ hours.
The road goes far over the cultivated land, plentifully watered by cuts from the Tajrúd, to the village of Arbet, and then over the skirts of the range from Gadrún, and reaches Súlimánía in about 4½ hours.—(*Rawlinson.*)

No. 68.

KIRRIND TO KIRMA'NSHA'H.

1. GAHWARA—4 hours N. E.
The road goes due north up one of the steepest ascent possible, over loose stones and masses of rock for one hour. The descent into the plain of Bíwanij which then commences; it is equally abrupt with the ascent, and it is impossible to ride down it. The road then goes over the plain, which is very undulating, with abrupt declivities, and crossing the Zemkan river by a ford in two hours, Gahwara is reached in three-fourths of an hour. Some supplies may be procured here.
Thence there is a path through the mountains to Harūnabad.

2. CHARGUNESH—5 hours E.
The road lies along the left bank of the Zemkan river. In 35 minutes river is forded. The ascent of the Kaláh Kazí range is then commenced by a rough road over undulating ridges with a sorry and barren aspect for 1½ hours. It then descends into the plain and goes north-east and then east for 1¼, when the river Mirikh is forded, and 20 minutes more reach the stage, a small valley.

3. KIRMÁNSHÁH—5 hours E. S. E.
The road ascends the Kamr-Zard range in one hour, then descends into the plain of Kirmánsháh, occasionally winding along the base of Kamr-Zard undulations. At 2 hours pass a small lake with trees, called Sar-ab-is; a small stream running into the lake is then crossed, and the road continues through the plain to Kirmánsháh.—(*Jones.*)

No. 69.

KONGUN TO FI'RO'ZA'BA'D.

96 *miles*, 32 *hours*, 5 *stages*.

1. JÁM OR RÉZ—18 miles, 6 hours.
The road goes over undulating ridges and open grounds. Water is procured from springs and wells. Camp in an open plain. No supplies.

2. Duzd-Gah—18 miles—36 miles, 6 hours—12 hours.
   The road goes over mounds and undulating ridges of pebbles. Salt water from streams, but sweet water in wells. Camp in an open desert. No supplies.
3. Deh-rúm—27 miles—63 miles, 9 hours—21 hours.
   The road goes over undulating rocky ridges and through a gorge. There is a brackish stream here, but the wells are of sweet water. Camp is in an open desert near the village. No supplies.
4. Konár-i-Síáh—18 miles—81 miles, 6 hours—27 hours.
   The road goes over undulating ridges of rocks. Water is procured from wells. Camp on a barren desert. Some few supplies procurable.
5. Fírózábád—15 miles—96 miles—5 hours—32 hours.
   The road goes over undulating mounds.—(*Jones.*)

No. 70.

KONGUN to SHI'RA'Z.

7 stages, 40 fursukhs.

1. Yezdun—6 fursukhs.
   Water from wells. Trees, dates and konar. Road good.
2. Kouree—7 fursukhs.
   Water from wells. Trees, dates and konar. Road good.
3. Fírózabad—6 fursukhs.
   Water from a stream. Fruit. Roads good.
4. Meymand—7 fursukhs.
   Water from a stream; has a bridge. Fruit. Road good.
5. Mookool—7 fursukhs.
   Water from wells. Fruit. Road good.
6. Babu Hojee—7 fursukhs.
   Water from wells. Fruit. Road passable.
7. Shíráz—5 fursukhs.
   Water from a spring. No trees. Road passable.—(*Pelly.*)

No. 71.

KOWEIT to MOHAMRAH.

116 *miles,* 32 *hours,* 5 *stages.*

For route to Zober vide No. 20, distance 82 miles.

Thence to Mohamrah is about 24 miles—116 miles—8 hours.
Road lies over a desert, intersected with a net work of canals, about 100 yards apart and generally running north and south and covered with mounds. The Shatt-úl-Arab is crossed opposite Mohamrah by a ferry. Everything procurable here. (*Pelly—Colvile.*)

No. 72.

KUM to SULTA'NI'A

7 stages—180 *miles.*

1. Sava—40 miles.
   At 11 miles enter a salt desert. About one mile further is a small hill on the left, and an extensive plain covered with salt on the right. At 17 miles enter a low jungle in which continue for half a mile. At 18 miles pass village of Masjídábád on left; the road goes over a plain to 30 miles, having a range of mountains on left two miles distant. At 31 miles pass a mosque and ruined village on right and a plain on left. At 35 miles pass another village on left.

2. DÁNG—19½ miles—59½ miles.
The road goes for 13 miles through a plain with low ranges of hills on both sides, about 2 or 3 miles distant, at end of which begins a range of high mountains on left half a mile distant. The road after this goes over very uneven ground. Half a mile from village cross a ravine.

3. SEHZÁBÁD—48 miles—107½ miles.
At 10 miles a caravanserai on left. The road then goes through a plain with mountains; those on the right 9 or 10 miles distant; those on the left 4 or 5 miles. At 28 miles pass a caravanserai of Jab on right, the mountains on both sides approaching nearer with low hills near the road. At 42 miles pass a village two miles on left, and on the right a plain with the mountains 15 or 20 miles distant. The road from last caravanserai over uneven ground.

4. KALA HÁSHÁM KHÁN—12 miles—119½ miles.
At six miles pass village half a mile on right, and mountains 2½ to 3 miles on left. At 10 miles pass through a village. Kazvín is 16 miles north-east of this. The road in this stage is very good.

5. ZIABAD—19 miles—138½ miles.
At six miles cross a river, 110 yards wide, running to the east; hills 20 miles on right and on left 6 to 7 miles. Then for 4 miles over a gentle rise, a fine plain on right and small range of low hills on left. At 12 miles pass village of Nargan three-fourth mile on right. At 18 miles cross a river, mountains two miles on left, on right 10 miles. The road in this stage is good.

6. HYA—22 miles—160½ miles.
At 2½ miles pass through a village and cross a rivulet immediately after. At 7½ another village two furlongs on right. At 8½ another village three-fourth mile on right. At 14 miles pass through village of Abbás Súltánía. At 16 miles pass a fort two miles on left. The road is very good.

7. SÚLTÁNÍA—20 miles—180½ miles.
At four miles pass the village of Sang Kalah, with mountains two miles on right. Two miles more over a plain, after which it lies over and between small hills, until within three or four miles when it becomes very good.—(*Kinneir.*)

No. 73.

LINGAH TO BESTEK.

1. CHAMPAH—12 miles, 4 hours.
The road passes over rocky ridges. Water is obtained from wells. The encamping ground is in the desert. Little or nothing procurable.

2. BARKAHDÍN—18 miles—30 miles, 6 hours—10 hours.
The road passes over rocky ridges. Water is obtained from reservoirs in ground. The encamping ground is in open ground. No supplies.

3. AMBEH—15 miles—45 miles, 5 hours—15 hours.
The road passes over ridges and some open grounds. Water is obtained from reservoir and wells. The encamping ground is in the open desert. No supplies.

4. BASTAK—9 miles—54 miles, 3 hours—18 hours.
The road passes over a ridge and winds round the brow of a chain of hills. Water is obtained from reservoirs and kanats from springs. The encamping ground is in desert.—(*Jones.*)

Thence to Shíráz *via* Ishkanan *vide* No. 90.

No. 74.

LINGAH TO SHIRÁZ.

12 *stages or* 97 *fursukhs.*

1. MOZUFFURREE—8 fursukhs.
Water from reservoir. Trees, dates. Road good.

2. GELLAHDHUR—12 fursukhs—20 fursukhs.
Water from reservoirs. Trees, dates. Road good.

3. FOLASSEER—8 fursukhs—28 fursukhs.
Water from reservoirs and water wells. Trees, dates. Road good.

4. ALLAMURDHESHT—8 fursukhs—36 fursukhs.
Two fursukhs, no water; rest of the road water from wells. Trees, dates. Two fursukhs, mountains; rest good.

5. CHOH MULKH—8 fursukhs—44 fursukhs.
Water from reservoirs and water-wells. No trees. Road good.

6. OSSUK—8 fursukhs—52 fursukhs.
Five fursukhs. No water last 3 fursukhs. Water from wells. Trees, date. Road good.

7. KEER KURZEEN—8 fursukhs—60 fursukhs.
Water from a stream known as the Pul Aroos. No trees. Road good.

8. SEEMEHKOON—10 fursukhs—70 fursukhs.
Water from a stream for 3 fursukhs, other 5 fursukhs from reservoirs. Trees, date and oranges. Road good.

9. MEYMAND—5 fursukhs—75 fursukhs.
Water from a stream over which there is a bridge. Orange trees. Road good.

10. ZUNJEELAN—6 fursukhs—81 fursukhs.
No water. Almonds, pomegranates, apples, &c. Road good.

11. KOWAR—6 fursukhs— 87 fursukhs.
Half the way water from a stream, the other half from water-wells. Mulberrys and walnuts. One kotul.

12. SHÍRÁZ—10 fursukhs—97 fursukhs.
Water from wells. Oranges, &c. One kotul.—(*Pelly.*)

No. 75.

MAHAMRA TO HINDIAN THROUGH THE CHAB COUNTY.

40 hours, 4 stages.

1. DORAK—20 hours east.
The usual way of going between these places is by boat up the Bahamishfr and Nahr-al-Faláhía, by poling and tracking. The country is under water except in the hot weather and not practicable. Supplies, fuel, water and forage procurable here. Very unhealthy.

2. ABDÚL HASSAN—4½ hours to Jangéreh east, and 10 miles, 3 hours east.
As far as the village of Jangéra, travellers usually go by boat, first up the Nahr-al-Faláhía and then by the Jaráhí, and then by the Jangereh canal, passing villages of Kotasha and Elboneim. This takes between four and five hours. Then by land for 10 miles over a plain crossing the Nahr-al-Jabar at 4 miles by a ford up to horse's girths. Water, fuel, camel thorn procurable.

3. BANDAR MASHÚR—18 miles, 6 hours east-south-east.
At 1½ miles leave canals, whence no more water on this stage, then over a dry sandy plain rising gradually towards the south-west. At 6 miles come to a splendid plain covered with grass, and the flocks of tents of nomades over which the road continues for 4½ miles, when grass becomes more scarce and at last ceases 11 into Bandar Mashúr.
In spring rain water is abundant here, but in summer there is only a little that is quite brackish in wells. Supplies, forage and fuel procurable in small quantities.

4. HINDIAN—25 miles, 7 hours east south-east.
For 6 miles over a plain of dark brown alluvial deposit with very little grass, the plain then rises and is covered with grass, which however ceases in the next 3 miles. The last 3 miles is over a plain with grass; water, forage procurable, also some fuel and supplies.

No. 76.

MAHAMRA to SHUSTAR.

7 stages, 46 fursukhs.

1. Tellohiyeh—10 fursukhs.
   Water from river. Trees, date and reed jungles.
2. Boyh Syed—2 fursukhs—12 fursukhs.
   Water from river. Trees, date and reed jungles.
3. Ameereh—12 fursukhs—24 fursukhs.
   Water from river. Trees, dates; roads good.
4. Awaz—3 fursukhs—27 fursukhs.
   Water from river. Trees, dates; roads clear.
5. Oweis—4 fursukhs—31 fursukhs.
   Water from river. No trees; roads good.
6. Bundhkeel—5 fursukhs—36 fursukhs.
   Water from river. Trees, konar; road good.
7. Shúshter—10 fursukhs—46 fursukhs.
   Water from river. Trees, konar; road good.—(*Pelly.*)

No. 77.

MANGASHT to SHUSTAR.

1. Tul—24 miles.
   The road lies along the skirts of the Mangasht range. At 16 miles pass village of Abú-l-Abbás.
2. Shakrab—40 miles.
   The road is exceedingly difficult. The descent from the range is so precipitous that it is impossible to ride along it. Down the road follows a rocky valley along the north face of the Koh-i-Asmari, at the north-east point of which it enters the beautiful plain of Gúlgir. It then crosses a range of sand hills and descends to Shakráb. From thence to Shústar *vide* No. 111. This path saves 8 miles in distance between Shústar and Mangasht, but it is not more expeditious than route No. 111 and is rarely travelled except by the Bakhtiárís

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No. 78.

MARAGHA to MÍÁNA.

1. Múrdí—8 miles S. W.
   There is a river here.
2. Bilkabad—S. E.
   The road passes a country of slight ascents and descents with a tendency to table land like the hills about Maragha. It is very fertile.
3. Chigin—N. E.
   The road is over a naked and uninteresting country, covered with tents of Shekákís. Here is the Karangu river.
   The road crosses a great number of streams.
4. Saráskand—N. E.
   At 3 miles pass Gultapeh. The road then strikes into a succession of hills till a valley is reached, which flows into the Míáná river. The country passed is exceedingly fertile.
5. Khatunabad—16 miles E. N. E.
   At 4 miles pass Gulijeh. The road goes through an exceedingly fertile country.
6. Be Bolágh—N. E.
   The road goes over a hilly country.
7. Míáná—S. E.
   The road descends.(—*Morier.*)

No. 79.

MASHAD TO ASTRABAD.

CHINÁRÁN—	12 miles.	
ILCHI GADÚI—	8 miles— 20 miles.	
KABÚSHAN—	10 miles— 28 „	
SHERVAN—	10 miles— 38 „	
BÚZANJARD—	12 miles— 50 „	
MAMA—	8 miles— 58 „	
SEMALGHAN—	10 miles— 68 „	
KAL POSH—	10 miles— 78 „	
HAJILUR—	5 miles— 83 „	
KENASHAK—	15 miles— 98 „	
KATÚL—	7 miles—105 „	
KÚNDÚZAK—	7 miles—112 „	
ASTRABAD—	7 miles—119 „	(*Kinneir.*)

No. 80.

MASHAD TO BOSTAM.

CHINARAN—	12 miles.	
ILCHI GUDAE—	8 miles— 20 miles.	
KABUSHAN—	10 miles— 30 „	
SHERVAN—	10 miles— 40 „	
BUZAUGARD—	12 miles— 52 „	
KALAH-I-SHEDILU—	8 miles— 60 „	
ISARAI—	10 miles— 70 „	
ABBASSABAD—	12 miles— 82 „	
MARINAN—	5 miles— 87 „	
BAROUL—	10 miles— 97 „	
DEH MULA—	7 miles—104 „	
BOSTAM—	10 miles—114 „	(*Kinneir.*)

No. 81.

MASHAD TO KHIVA.

From Mashad to Moozderan is about fifty-five miles. This is the frontier station of Persia on the road to Merve, and is occupied only by a small military guard to watch the movements of the Toorkomans, and give speedy intelligence of their inroads from this side of the desert.

From Moozderan to Serrekhs, about fifty miles, is desert and destitute of water. It is situated on the river Tejjen, which at this point contains a considerable volume of water, but after flowing some distance to the north is absorbed by the sand of the desert.

The road as far as the Tejjen is firm, and adapted for the employment of wheeled carriages; but beyond it to Merve, a distance of about 110 miles, a considerable portion of the way being through a sandy desert, guns, although of small calibre, are with difficulty dragged across it. Water too is nowhere found between the rivers Tejjen and Murghaub, unless in one or two cisterns and wells. In spring the former is drinkable, but later in the season the traveller who cannot afford to transport it on camels, in skins, must content himself with the fetid and brackish produce of the wells which are found about ten or twelve miles distance from each other. In spring the distance between these two rivers, and between the Murghaub and the Oxus, can, by eating sparingly, be passed without suffering much from thirst; but after the heats have commenced, fluid of some sort, however offensive it may be to the palate and smell, must be largely drunk to supply the constant drain from the system which a temperature of 115° to 120° in the shade creates; and when this has been continued for a week or ten days consecutively, the degree of

thirst to which the wayfarer is exposed may be readily understood when it is remembered that during that period he has been forced, to obtain momentary relief, to swallow drafts of saline liquid which only add force to the insatiable craving which devours him.

Shortly after leaving Merve the traveller again enters the sandy desert, and through it continues his way until he reaches the Oxus, at a place called Kabaklee (the pumpkin-ground), a distance of about 170 miles. In spring, after the winter snows have disappeared, and the soil has been moistened by the vernal rains, the surface is everywhere covered with a bright coat of verdure, scanty indeed when looked at near, but when viewed in the distance giving the appearance of a rich sward in all directions until lost in the horizon. At this season the immensity of the space, the freshness of the air, the richness of the green tint under foot, and the clearness of the sky above, exhilerate the body and give an elasticity to the spirits similar to what is experienced at sea when, under easy sail, and on a smooth sea, the ship, a solitary speck on the watery desert, is daily advancing on its way to the promised port, and enables one to understand the feeling of attachment which binds the nomad to the place of his nativity. Some portions of the desert are, however, covered with the shrubby tree called Fak. It grows to the height of fifteen or twenty feet, and some of them are, near the ground, of considerable thickness. But the wood is so dry and brittle that it is an easy matter to snap even the trunk asunder; and as it has so little of the sap of vitality, when thrown on the fire it ignites at once with a clear but short-lived flame, and burns with little or no smoke. The dingy colour of the trees, their stunted and aged form, and the silence which reigns among them, give those wooded tracts such an air of desolation and sadness, that the traveller gladly exchanges the shelter and warmth they have afforded for the cold night breeze on the open steppe. In summer the wind almost always blows from the north; and as then every blade of grass has been burned up, the light sand is drifted along and deposited in waves, whose slope is abrupt towards the north, and falls gradually on the other side.

The chief wells on this line of road are those of Kishman, Yak Keeper, Yandaklee, and Sartlanlee.

About thirty-six miles before reaching the Oxus a low range of hills of pure sand rises above the level steppe; and in gratitude for the blessing of pure, sweet water it dispenses, has received the name of Takht-e-Suleiman (Solomon's throne). Water is only found, as on the steppe, at the depth of many fathoms beneath the surface, and both saline and fetid, while here, at a high elevation, and by merely scooping the sand for a few feet with the hand, sweet water oozes out and fills the cavity.

At Deveh Boyoon the cultivation begins, and the road, leaving the river, branches off to the left to the town of Hezar Asp; but it is only on reaching this latter place that the highly cultivated lands of the Khivan-oasis are fairly seen. From this place to Khiva, about 42 miles, the whole country is covered with smiling fields, unwalled villages.

The alluvial tract is of little breadth, but is intersected in all directions by canals for irrigation. Every spot which has been reclaimed or preserved from the encroachment of the surrounding desert is carefully wrought into cultivation.

The ground being everywhere level, single-horse carts of rude construction, the wheels without any girding of iron, are employed by the peasantry for the transport of their farm produce, instead of, as in Persia, being carried on the backs of donkeys, horses, and mules.—(*Thomson.*)

No. 82.

MASHAD TO MERV.

KANA GUSHAB—	5 farsangs.	
DARBAND—	5 farsangs—10 farsangs.	
KANARA TAJARD—	10 farsangs—20 ,,	
CHÁRGÚMBEZ— Uninhabited.	14 farsangs—34 ,,	
KARU KUCHIKAGA— In River of Zamanabad.	5 farsangs—39 ,,	
MERO—	12 farsangs—51 ,,	(*Kinneir.*)

No. 83.

MASHAD to MERV by DARAGAZ.

Gúvesh—	7 farsangs.	
Kala Shadílúka—	8 farsangs—15 farsangs.	
Dasht-i-gard—	10 farsangs—25 „	
Kanara Tajarad—	10 farsangs—35 „	
Kalah Mahuja—	10 farsangs—45 „	
Saroje Zamanabad—	10 farsangs—55 „	
Merv—	12 farsangs—67 „	(*Kinneir.*)

No. 84.

MASHAD to MERV by KALA'T-I-NA'DAR.

Farmeh—	6 farsangs.	
Faz—	4 farsangs—10 farsangs.	
Dasht-i-gird—	4 farsangs—14 „	
Kalát—	2 farsangs—16 „	
Altak—	10 farsangs—26 „	
Cháchah—	10 farsangs—36 „	
Cháh Bahr—	10 farsangs—46 „	
Merv—	6 farsangs—52 „	(*Kinneir.*)

No. 85.

MASHAD to MERV by SHARAKHS.

Masing Pasa Kohjam—	8 farsangs.	
Akdarband—	8 farsangs—16 farsangs.	
Kala Muzdarán—	5 farsangs—21 „	
Zúvábád—	12 farsangs—33 „	
Sharakhs—	10 farsangs—43 „	
Deh Gúmbad—	10 farsangs—53 „	
Sar Cháh— Uninhabited.	6 farsangs—59 „	
Merv—	8 farsangs—67 „	(*Kinneir.*)

No. 86.

MASHAD to TABAS.

Sharífábád	5 farsangs.	
Robat Súféd	7 farsangs—12 farsangs.	
Robát Sangí	7 farsangs—19 „	
Túrbat	6 farsangs—25 „	
Dúghabad	8 farsangs—33 „	
Faizábad	5 farsangs—38 „	
Sardak	7 farsangs—45 „	
Bejestán	7 farsangs—52 „	
Barún	9 farsangs—61 „	
Tún	4 farsangs—65 „	
Dasht	7 farsangs—72 „	
Bushrúgah	7 farsangs—79 „	
Deh Mahamad	10 farsangs—89 „	
Tabas	10 farsangs—99 „	(*Kinnier.*)

No. 87.

MI'NA'B TO KIRMA'N BY RU'DA'N AND RU'DBA'R.

67 *hours*, 14 *stages*.

(FOR FIRST SEVEN STAGES *vide* ROUTE No. 89.)

8. RÚD-Í-KHALIL—6 hours—34 hours.
9. JARÚFT—5 hours—39 hours.
10. PÁE-I-GODRA-I-SAR BÍZA—4 hours—34 hours.
11. SAR-I-GODAR—4 hours—47 hours.
12. RAUHAN—6 hours—53 hours.
13. MANHÚN—7 hours—60 hours.
14. KIRMÁN—7 hours—67 hours.
    This route is travelled by caravans.—(*Pelly.*)

No. 88.

MI'NA'B TO RUDBAR BY RUDA'N.

30 *farsangs*, 28 *hours*, 7 *stages, north north-west.*

1. KANESHÚR—6 farsangs, 6 hours.
2. DILBAZ—4 farsangs—10 farsangs, 4 hours—10 hours.
   Chief village of district of Rúdán.
3. PANÁL—2 farsangs—12 farsangs, 2 hours—12 hours.
4. GODAR-I-SHÓR—4 farsangs—16 farsangs, 4 hours—16 hours.
5. RÚD KHÁNEH-I-DUZDE—4 farsangs—20 farsangs, 4 hours—20 hours.
6. RÚD-KHÁNEH BAR—4 farsangs—24 farsangs, 2 hours—22 hours.
7. KEHNÚ—6 farsangs—30 farsangs, 6 hours—28 hours.
   Chief village of district of Rúdbár.

No. 89.

MOGU' BAY THROUGH LA'R TO SHI'RA'Z.

311 *miles*, 94 *hours*, 17 *stages*.

1. MARBÁGH—18 miles, 6 hours.
   The road is over undulating ridges and through passes. Water is obtained from springs and wells. No supplies.
2. RUKNÁBÁD—21 miles—39 miles, 7 hours—13 hours.
   The road is first over an undulating plain and then through precipitous passes. Water is obtained from wells and springs. No supplies.
3. ÁHL or ISHKANÁN—12 miles—61 miles, 4 hours—17 hours.
   The road after quitting the higher tracts, enters open country. Water obtained from wells. Camp in an open desert. From this a road branches to a considerable village called Bastek. No supplies.
4. BÉRAM—18 miles—79 miles, 6 hours—23 hours.
   The road goes through an open country with one pass over a ridge. Water obtained from wells. Camp in an open desert. No supplies.
5. FEDÁK—18 miles—97 miles, 6 hours—29 hours.
   The road is over an open country and low passes. Water obtained from wells. Camp in an open desert. No supplies.
6. SAHRÁ-I-FÁSKHAN—18 miles—115 miles, 6 hours—35 hours.
   The road goes through an open country. Water is obtained from wells and a small rivulet. Camp in an open desert. No supplies.
7. LÁR—21 miles—136 miles, 7 hours—42 hours.
   The road is over an open country with low passes and slight ridges. The only water is obtained from rain collected in reservoirs or tanks. Its bazaars are tolerably well supplied with the ordinary necessaries of life. Camels are abundant in this district.

8. BERÉZ—21 miles—157 miles, 7 hours—49 hours.
The road is over the open country generally, but a few passes over low ridges are met with. Water is procurable from wells and springs. Camp in an open desert. No supplies.

9. BENARÚ—18 miles—175 miles, 6 hours—55 hours.
The road is over an open country generally. Water obtained from wells. Camp in an open desert. No supplies.

10. JÚYÁM—18 miles—193 miles, 6 hours—61 hours.
The road is over an open country generally. Water obtained from wells. Camp in an open desert. A few supplies procurable.

11. CHÁH-TALKH—18 miles—211 miles, 6 hours—67 hours.
The road generally passes over ridges of rock with open spots and stony ground at intervals. Water is obtained from wells. Camp in an open desert. No supplies.

12. JEHRAM—18 miles—229 miles, 6 hours—73 hours.
The road is stony with some passes over hill ridges. Water is obtained from a spring led by a "kanat" or under ground tunnel. Camp in an open desert near the village. All ordinary supplies of life obtainable.

13. KHÁNEH KÁH-DÁN—21 miles—250 miles, 7 hours—80 hours.
The road is through an open country generally without difficulty. Water from a small stream. Camp in an open desert. No supplies.

14. KHAFR—9 miles—259 miles, 3 hours—83 hours.
The country in this stage is open. Water is procured from a small stream, wells, and a "kanat". Camp on a desert. Some fruits obtainable here, but no other supplies.

15. ISMAÍL-ÁBÁD—18 miles—278 miles.
The road is open, but in some places rocky. Water obtained from small stream and kanats. Camp in a desert in a gorge. A few supplies obtainable.

16. MAZAFRÍ—15 miles—293 miles, 5 hours—88 hours.
The country is open generally, and the road good. Water from a small stream Camp in a desert. A few supplies.

17. SHÍRÁZ—18 miles—311 miles, 6 hours—94 hours.
The country is open generally, and the road good. *(Jones.)*

No. 90.

NISHA'PUR TO TEHRA'N TO DAMGHAN

ABBÁSSÁBÁD BIJÁT—	10 farsangs.	
MARSAG—	6 farsangs—16 farsangs.	
BÚMSEPAND—	7 farsangs—23 „	
DEHNAO—	5 farsangs—28 „	
MEHANABAD—	10 farsangs—38 „	
SANG-I-KHÁS—	8 farsangs—46 „	
JAHJARUN—	10 farsangs—56 „	
DEHMÚLA—	10 farsangs—66 „	*(Kinneir.)*

No. 91.

NISHA'PUR TO HERAT.

DEHBAD—	7 farsangs.	
ROBAT BADIAHI—	5 farsangs—12 farsangs.	
DEH FARADÁN—	7 farsangs—19 „	
DEH KHÚSRÚ—	5 farsangs—24 „	
SHAHR-I-LUCH KHAN—	7 farsangs—31 „	
KÚLAÁBÁD—	6 farsangs—37 „	
KHÚSHK-I-MANZÚR—	6 farsangs—43 „	
PASHING—	6 farsangs—49 „	
HERÁT—	8 farsangs—57 „	*(Kinneir.)*

No. 92.

NISHAPUR TO TABAS.

Bágháu—	8 farsangs.	
Kohsúrkh—	6 farsangs—14 farsangs.	
Kalah Kaiserbeg—	8 farsangs—22 "	
Kabla Sarah—	7 farsangs—29 "	
Deh Zamún—	7 farsangs—36 "	
Sadábád—	10 farsangs—46 "	
Ghord Narván—	10 farsangs—56 "	
No water.		
Chárdeh—	8 farsangs—64 "	
Tabas—	7 farsangs—71 "	(*Kinneir.*)

No. 93.

NISHAPUR TO TURSPEZ AND TUN AND KAYN.

Robat Saidi—	5 farsangs.	
Robat Núrkhán—	4 farsangs— 9 farsangs.	
Cháh-i-Síáh—	3 farsangs—12 "	
Deh Dana—	5 farsangs—17 "	
Deh-i-Merv—	4 farsangs—21 "	
Túrsshiz—	7 farsangs—28 "	
Tún—	25 farsangs—53 "	
Ghayn—	36 farsangs—89 "	(*Kinnier.*)

No. 94.

RESHT TO ASTRABAD.

22 marches.

1. Reshtabad.

After a few delays we started about eleven o'clock. Outside the town we forded the River Mungodeh, and commenced our march on a tolerably good piece of road, the regular caravan road to Mauzunderoon. This by degrees became worse and worse, and, with the exception of a dry bit here and there, proved little better than that to Peeree Bazar.

We travelled about a fursukh and a half through a swampy forest, with a thick underwood of brambles, alders, and a variety of climbing plants; when we crossed a small rivulet called the Nooreh, some five yards broad, and now only a few inches deep. It has not the appearance of ever becoming a large stream, though close to where we forded it was a high bridge of one arch, which, however, did not seem to be much used, being overgrown with rank vegetation. A fursukh further brought us to the village of Koochee Isfahaun.

Continuing onwards over a slightly improved path we arrived on the banks of the Sefeed-rood at about an hour before sunset. The river at this season is never very large, and, owing to the late dry weather, was not so full as usual, still it was too deep and rapid to ford, and at least one hundred yards across. The bank on which we stood was abrupt; on the other side it was low and covered with fragments of rocks and trees, marking the course of the wide and rapid torrent, which the river becomes in the spring.

The village of Reshtabad is situated a short distance from the river, though not visible from its banks, being concealed among the trees.

2. Lahijan—12 miles.

We immediately proceeded on the road to Lahijan. This, as usual, lay through alternations of natural forest, mulberry plantations, and rice-fields, and though

and Mooseabad, the mountains approached close to the shore, and we perceived large grey masses of rock amid the dark forest scenery; sometimes the road lay within the skirts of the woods, in which I noticed great quantities of wild jessamine, and the ground was covered with flowers.

Hastening onwards we forded the Herrirood, Mazikerrood, and the Doosdeekerrood, the mouth of which was then choked by a sand-bank, which had been thrown up by the late winds; the waters, however, were collecting inside, and, by their weight, would very soon force a passage for themselves. A short distance from the shore, on the banks of this stream, is situated a large village called Kalentes. Some way further on, we crossed the River Alleeabad, and during our day's ride, had passed over seven smaller rivulets besides those named.

Wet, and glad to have arrived near the end of our march, we turned from the sea-shore to the village of Sarordin Kala, situated some few hundred yards from the beach.

10. IZAT DEH.

At about half-past eight we left Sarordin Kallao, and continued our journey along the coast. From this point the mountains began gradually to recede from the shore, leaving a tract of low, marshy land, which, where we halted in the evening, was from fifteen to twenty miles broad, dotted with numerous villages and extensively cultivated with sugar and rice.

During our march the beach was more stony than usual, shelving abruptly into the sea, which, appeared, along this part of the coast to be of greater depth than before. We crossed the following streams, besides eight smaller ones without names: The Nummuck-aub rood, the Aulemerood, the Katcheroo, the Allemrood, the Soolerdeh (dividing Coojoor from Noor), the Rustam-rood, and the Izat-Deh.

11. AMOL.

Our guide led us at first along a dry path, parallel to the shore, through low bushes, but afterwards, turning into the belt of forest between us and the sea, we proceeded towards the beach: no track was here visible, and the rain of the preceding night had so flooded the ground, which was of a soft boggy nature, that it was almost impassable. At length one of our servants' horses, which was in advance, got so deep in the mire that, after a series of ineffectual plunges and struggles, he fell on his side (upsetting his rider into the water), and remained in that position till he was hauled out. We could not pass this place, and hardly knew how to get back, as the ground on every side was a complete bog. A great deal of shouting then ensued, which at length produced an open-mouthed peasant, much astonished at the uproar in the usually silent forest, who, leading us through a devious path among the trees, at last brought us to the sea-shore, on the banks of the Allemrood. This river is the boundary between the district of Noor and Amol, and more inland it is called the Allisherood. We were detained above a quarter of an hour in finding a practicable ford, as the stream was deep, rapid, and dangerous from quicksands. After many fruitless trials the passage was accomplished; the water, however, running considerably above the horses' girths.

We continued our march among low, sand hills, covered with dwarf oak, prickly shrubs, and medlar-trees, for three or four miles, till we arrived at the Harrauz, on the opposite bank of which the village of Mahmoudabad is built. The river was about thirty yards broad, its bed was deep, and the current rapid. The only method of crossing was in a boat, the horses swimming over. We turned inland through the village of Mahmoudabad, proceeded a short distance further, over a swampy country, to the village of Talligi-sir: this was almost a continuation of Mahmoudabad, houses being found nearly all along the road.

The road (if one can possibly apply the term where there was really no road) lay where every one found it most practicable, through a succession of swampy rice-fields, interrupted occasionally by a mile or two of forest. In several places we encountered wide and deep ditches, which we crossed over narrow bridges formed of the trunks of a couple of trees, made so slippery by the rain and mud that they were dangerous and unpleasant both to the horses and their riders.

At length we arrived on a wide plain, partly cultivated and partly covered with fern and brambles, in the midst of which Amol is situated.

12. BARFAROSH—22 miles.

We left Amol at nine o'clock and proceeded across the plain in a general direction N. E. by E. The road in most places was very bad, and, having no guide, we occasionally went wrong, and several times got into morasses, from which we had great difficulty in extricating ourselves. We afterwards learned that there was a much shorter and better path. The plain, as far as one could judge at this season, appeared a series of rice-fields divided by hedges of brambles and tall reeds, which are so high and close that, from the road, the whole country appeared covered with a thick, low jungle. Once or twice we came upon a part of Shah Abbas' ancient causeway, which is here only to be distinguished by a few yards of hard, paved road, occasionally interrupting the broken and muddy track.

After a tedious ride of nearly five fursukhs we came to the Bawbil, two miles from Barfarosh. Crossing over a fine bridge of nine arches we continued a short distance further over a villanous road, and then entered the town.

13. MASHAD-I-SAR.

The road, which was comparatively good and dry, lay in general along the banks of the Bawbil. We passed several bean-fields, and also saw some flax. The country appeared well populated, and we passed through four large villages, one called Humza Koolla, one Ameer Koolla, and the two others both named Bauzinar. We arrived at Mashad-i-Sar early in the afternoon.

14. ALIABAD—12 miles.

We started at about twelve o'clock for Aliabad, a village about half-way between Barfarosh and Sari. The road lay through alternate jungle and rice-fields, along the remains of Shah Abbas' famous causeway. This, for an occasional two or three hundred yards, was almost as good as new; but the remainder was broken up, or, wherever it had been disused for a short time, totally overgrown by the encroaching jungle, and the path turned aside among the neighbouring swamps, as each passenger found it most practicable. At about ten miles from Barfarosh we forded the River Torlor, now almost dry; the bed is nearly three hundred and fifty yards across.

After a ride of twelve miles, fatiguing to the horses on account of the deep mud, we entered Aliabad.

15. SIRA.

We left Aliabad at about a quarter to ten and proceeded along the causeway for about four miles, when we came to the River Seearoo, a small stream, which we crossed by means of a bridge. Wherever there have been water-courses, there have been originally bridges, which in most places are now destroyed, and it is in these parts that the causeway is so broken up: during to-day's march, it was in much better condition than between Aliabad and Barfarosh. It is of different widths in different places, but generally about twenty feet, with a ditch on each side.

After passing the Seearoo we turned off into the forest, and, having crossed several large patches of rice-swamp, arrived at the village of Afra Koote, the property of the Governor of Khorassaun, and, three miles further on, we came to Arateh.

Continuing our march over a beautiful, smooth turf along the foot of the hills, we passed the village of Surkeh Kellaw.

Some distance further on, at about two miles from Sari, we again fell in with the causeway, along which we continued till we arrived at the city, altogether about three fursukhs distant from Aliabad. The causeway is here about twenty feet wide and in good condition; it is not paved, as before, but has the appearance of a good, English country-road.

16. FARAHÁBÁD.

We left Sárie at eleven o'clock.

Passing through the gateway, we proceeded along a road built by Shah Abbas, in the same manner as the causeway, lying north and south, in a direct line to Farahábád. It had lately been paved for a short distance from the gate, and was

in good condition. For about eight miles we continued along this road, alternately through rice-fields and forest. The path now became broken up, and was lost in the jungle; so, turning aside, we continued our march through the fields. At about half-past one we came to the village of Auhun, and, further on, to Amol; both which, with several others in the vicinity, are inhabited by the Jambegloo and Modaunloo Koords. Near the last mentioned place was a large grassy mound. At about two miles from Farahábád we came upon a fine, open plain of smooth turf, at the extremity of which, in the direction of the sea, the ruins of a fine mosque and caravanserai, broken down walls and arches, extending many hundred yards, indicated our menzil.

17. Kárátapeh.

At twelve o'clock we forded the river near the remains of the bridge, and commenced our march to Kárátapeh. The path lay for many miles along the sea-shore, which presented the usual scenery.

We left the sea-side at a place where stood the remains of an old tower, formerly erected for a watchman to warn the people of the approach of the Toorcomans. The road now lay through a wide, swampy plain, employed in rice cultivation, in the midst of which the village of Noserabad is situated. We continued for three or four miles through this kind of country, following each other in single file along the narrow ridges which formed the pathway, till we emerged on a magnificent plain of smooth, dry turf, occasionally interspersed with bushes of the wild pomegranate and beds of rushes, but exhibiting no signs of cultivation.

Riding onwards for several miles, we came in sight of Kárátapeh, which, as its name implies, is built on a dark-colored mound rising abruptly from the plain.

18. Ashraf—6 miles.

We left Kárátapeh about nine o'clock, and were accompanied by the Khan's son a considerable distance across the plain, in the direction of Ashraf. The ground was more swampy than that we had traversed yesterday. On approaching nearer the mountains, we entered a more cultivated district, and the road lay through wheat and barley fields, interspersed with cottages and clumps of trees. Passing through the small village of Zeerewaun, we came once more upon the old causeway, and, crossing it, went round the foot of an almost precipitous hill, on which Soofeeabad is built; we ascended it by a narrow, winding path, and half-way up, where the ascent becomes less steep, are the remains of an arched gate and a strong wall extending about two hundred yards along the side of the hill. We continued winding to the summit, when, passing two more gateways,—the one in a dilapidated tower and the other in a wall about fifteen feet high,—we came to the square terrace on which the house is built. Having spent about an hour and a half in this delightful place, which was used by Shah Abbas as a pleasure-house for his anderoon, we descended the hill, and, in less than a quarter of an hour, arrived at Ashraf.

19. Rekiábdin—6 miles.

We proceeded as far as the village of Rekiábdín. The road from Ashraf lay through the forest along the causeway, which is here very dilapidated and painful to the horses, being formed of large stones procured from the rocks in the neighbourhood. The distance from Kárátapeh to Rekiábdín is three fursukhs, Ashraf lying exactly half-way.

20. Gaz—20 miles.

We left Rekiábdín at about nine o'clock. The mountains, here thinly wooded lay close on our right, and at first the road was along the causeway, occasionally turning aside among the ploughed fields to avoid some peculiarly dilapidated spot where the mud might have swallowed up a camel.

Shortly after setting out, we passed the villages of Kellaugh and Kalapoin, hid among the trees on our left, and then, for about two miles, proceeded through a low, thick jungle of fern and brambles. Further on, we passed Tilletash, Tillenoh, Imraun, and Hermindzemeen, all small villages, situated close to one another at the foot of the hills on the right. Several burying-grounds lay by the roadside which were filled with curious-looking gravestones, painted with different colors,—red, green, and blue.

Having crossed several beds of mountain torrents, we came to that of the River Koulbad, about fifty yards broad, and now quite dry; but, from the appearance of the banks and the large stones lying in the channel, I should think it very difficult to ford in the spring.

The village of Koulbad lay further north, towards the sea. A mile further on, we came to the Jair-i-Koulbad (ditch of Koulbad), which forms the boundary between the provinces of Astrábád and Mauzunderoon. It is a dry ditch about ten yards wide and five deep. The Jair-i-Koulbad is four and a half fursukhs (eighteen miles) from Ashraf, and two fursukhs from Gaz.

We continued our march through the forest, which now and then opened upon a delightful scene of lawns, cottages, and cultivation, terminated by the sparkling waters of the bay of Astrábád. A mile or two after crossing the dry bed of a river called the Chiparkendee, we arrived at Gaz, a large, straggling village, distant five fursucks (twenty miles) from Rekiábdín.

21. Kafshigírí—20 miles.

We left Gaz at about nine o'clock.

After travelling about a mile and a half, we came to the dry bed of a river called the Sir-i-mahaleh, and shortly afterwards crossed a deep, narrow channel, also dry, over a small dilapidated bridge, called the Poole-i-Hadjee Ibrahim. About four miles from Gaz the road lay between two low mounds, which, our guide told us, were part of an ancient city called Berber.

A fursukh further than this, we crossed the dry bed of another torrent, called the Koord-mahaleh-chai, from a large village of that name which it passes about a mile and a half to the north of the road on its way to the coast. Twelve miles from hence we arrived at Kafshigírí, altogether about twenty miles distant from Gaz. The Koord-mahaleh-chai divides the districts of Anazou and Seddem Rustauk.

We had travelled nearly all day along the causeway, which, at setting out, was broad and good, but latterly had much deteriorated; it lay chiefly through a thick forest, in which I observed many very fine trees, oak, sycamore, and beech. On these latter grows a great quantity of mistletoe, with which the inhabitants feed their cattle.

22. Astrábád—12 miles.

The distance from Kafshigírí to Astrábád is about three fursukhs, over a flat country, skirting the mountains, partly cultivated and partly overrun with jungle; the road was very good for these provinces, passing through several villages.

No. 95.

RESHT to TABRIZ.

1. Enzeli—14 miles.
2. Shafi Rud—18 miles west—32 miles.
3. Kalaserae—17 miles—49 miles.
4. Kargun Rud—

   The road is along the shore of the Caspian.

5. Aghlaber—

   The road crosses the Kargún Rúd at the point where it debouches from the hills, and then enters the bed, crossing and recrossing the stream and ascending and descending. There is then a sharp ascent. The road is uniformly good.

6. Ardabil—22 miles, 13 hours.

   The road lies across the valley for some miles and then ascends a subsidiary glen. The ascent is steep, but the road is good; at 6 miles the top of the ascent is reached; thence the road winds along the margin of a deep and precipitous ravine for 6 miles to its source. The descent then commences by a very rocky road; the valley gradually widening till it opens into a plain and reaches a small lake. Passing this, the road ascends a range of rocky hills, and then descending advances over the plain of Ardabíl for the remainder of the way.

7. NERE—25 miles.
 The road goes along a valley with a good deal of cultivation.

8. SARAB—25 miles.
 The road is very rough and ascends a rocky range, then descends by a tedious and stony track, then winds among valleys for some miles, when turning sharp up a short hill, it enters the plain of Saráb.

9. NAODEH—40 miles.

10. TABREZ—40 miles.
 The road goes over a plain for 12 miles, when it descends by a steep and stony path into a deep valley, and shortly after it joins the Tehrán and Tabréz road near Chaman-i-Augán. (*Fraser.*)

No. 96.

SABZIWAR TO NISHÁPUR.

8 stages, 24 hours.

1. ALIAK—4 hours.
 At 1 hour passed the large village of Bedan. Water at 2 hours; at 3 hours passed a small village, and at $3\frac{1}{2}$ hours entered amongst ranges of hills intersected by numerous narrow valleys, where small bodies of light cavalry would prove extremely annoying to an enemy. The village of Aliak is situated in a small plain surrounded by hills. Two guns and the Maraga regiment were sent $\frac{1}{2}$ an hour in advance of the main body to-day. Commenced the march at 8 A. M., and completed it at half past 1 P. M.

2. MISHKAN—5 hours—9 hours.
 Continued between the hills for 2 hours, when the road passes the small village of Kansh, and enters upon an extensive plain, running north-east and south-east, affording a distant prospect of several villages.

3. YOUNE—$2\frac{1}{2}$ hours—$11\frac{1}{2}$ hours.
 Entered again between the hills for an hour and half, when the road opens on a small plain, at the north-west extremity of which upon a hill is situated a village. It is walled, but being commanded by adjacent eminences is not capable of defence; a mile further again entered between the hills through which the road lay to the village of Youne, near which the camp was pitched. The situation is in a small valley, through which a stream winds, the water of which is slightly bitter. The march occupied from 8 A. M. till half past 12 P. M., including a halt of $\frac{1}{2}$ an hour.

4. HAJIABAD—3 hours—$14\frac{1}{2}$ hours.
 Route for $\frac{1}{2}$ an hour over hills, when it enters a narrow plain bounded on each side by high mountains and mostly covered with grass and under-wood. A stream winds through it. At 2 hours the plain narrows considerably, so as almost to form a defile, and continues so to where the troops encamped near the village of Hajiábád. The troops commenced the march at 9 A. M., reaching the camp at 2 P. M. Halted an hour.

5. SULTAN MEYDAN—1 hour—15 hours.
 Up a narrow plain covered with grass; the march occupied an hour and a half, the whole setting out at the same time. The camp was pitched about 2 miles west south-west of the fort of Sultan Meydan, from which it was separated by a range of hills.

6. BOURGE—2 hours—17 hours.
 The road to-day lay over an uneven plain interspersed with villages. Bourge is a small village and, with several others in view, is under the government of Ismael Beg (the chief who defended Sultan Meydan).

7. GUERT BALLA—5 hours—22 hours.
 Two hours along a plain mostly overgrown with grass, well watered, and affording a prospect of several villages. Camp near two villages called Guert Balla and Robat. The famous turquoise mines are situated about 12 miles north-east of the village of Bourge.

8. NISHAPÚR—2 hours—24 hours.
Road along the plain. I have now traversed the greater part of Persia, but in no part have I beheld so many villages within the eye's range as here presented themselves to view. The land adjacent to the road during the whole way is laid in corn-fields. At about 2 miles from the town entered between gardens, which continues to within a short distance of the walls. Nishapúr is about 2 miles in circumference, including an ark (or inner fort) which presents a formidable appearance from the outside, but contains little more than a heap of ruins. The town is in a decayed state, and the bazaars very indifferent. This place is celebrated for its black lamb skins, such as Persian caps are made of; also for its fur coats and cotton manufactures. Turquoises are to be had, but very few good ones.

No. 97.

SARI TO RESHT.

10 *stages*, 228 *miles*.

1. BARFAROSH—30 miles.
The road goes along the causeway, or rather near it, for it is so broken that travellers have to go into the fields at the side. At 18 miles pass Aliábád; at 22 miles cross the Tálar.

2. AMOL—22 miles—52 miles.
The road lies along the causeway, but has to leave it very frequently and go through the fields at the side. The country is open, but much intersected with water-courses. Before reaching Amol, cross the Haráz river.

3. IZATDEH—12 miles—64 miles.
The road goes through a succession of thick forests to the Caspian.

4. ALIABAD—22 miles—86 miles.
The road is entirely along the beach of the Caspian.

5. NAO-DEH—24 miles—110 miles.
The road is entirely along the shores of the Caspian. The hills approach so close to the sea that only a strip of about ¾ mile intervenes. At 10 miles cross the Harirúd, and at 19 miles the Chalús river and another.

6. TOWAR—22 miles—132 miles.
The road still continues along the sea. At about 14 miles cross the Nurshta, also several other streams at different distances.

7. AB-I-GARM—19 miles—151 miles.
The road still continues along the shore. At 6 miles cross the Mazar; at 9 miles the Sherirúd, where there are dangerous quicksands.

8. RUD-I-SAR—27 miles—178 miles.
The road goes along the shore. At 3 miles cross a small stream, the boundary between Ghilán and Mazandarán. The hills then recede. At—miles cross the Púl-i-rúd by a very dangerous ford.

9. LAHAJÁN—22 miles—200 miles.
Cross the Naorud and Kiarúd at starting. At 3 miles pass the large village of Zemúján, and cross a small stream by a ricketty bridge. Cross also the river Shálmon. The road is very difficult, over the remains of the causeway and through a dense jungle.

10. RESHT—28 miles—228 miles.
The first part of the road is through a jungle of wild pomegranate; then for nearly 12 miles through a succession of mulberry plantations to the Súféd Rúd, which is crossed by a very dangerous ferry.—(*Fraser.*)

No. 98.

SEHNAH to HAMADAN.

4 stages, 89 miles.

1. Ghulam—23 miles.
   At 1 mile pass Sehnah river. For 5 miles there are several streams of water close to the road and detached portions of cultivation. The road runs along the side of the hills, rough and uneven, and to the south-east a small valley with rivulets of excellent water and finely cultivated. At 11 miles, village on Bahrâmábad, ½ mile on right, and Hillesábád 2 miles on left. At 13 miles enter plain of Kastúd and continue on it the whole way.
2. Korba—23 miles—46 miles.
   The road goes over the same plain. At 2 miles a village with small stream and cultivation; at 4 miles a small stream, good water; at 11 miles village of Aurcalta, with cultivation. At 12 miles ruins of town of Chapogli between two streams of fine water; thence to Korba no cultivation near the road, but abundance in the plain and towards the hills.
3. Hamakasar—23 miles—69 miles.
   At 4 miles, village of Sangravín 2 miles on right. The first 11 miles over the same plain. At 10 miles village of Duza on small stream. At 13 miles ruins of a city near a stream. At 16 miles, small village at foot of small range of hill, over which the road goes for the remaining 7 miles.
4. Hamadan—20 miles—89 miles.
   At 6 miles enter plain of Hámádán, covered with cultivation, gardens, and villages. At 7 miles pass village of Sahalábád and cross bed of river. The last 6 miles go through gardens, crossing a multitude of little streams and canals.—(*Kinneir.*)

No. 99.

SHIRAZ to BEHBAHAN.

128 miles, 35 hours, 10 stages.

1. Guyam—15 miles, 4 hours N. W.
   The road is good over open ground. Encamp near a caravanserai on bare plain. Fuel, grain, cattle plentiful; water procurable.
2. Shul—12 miles—27 miles, 3 hours—7 hours N. W.
   Fuel, grain, cattle, water plentiful, last from springs and 'kanats.'
3. Tang-i-Rudian—12 miles—39 miles, 3 hours—10 hours N. W.
   Water from a rivulet.
4. Basinjun—21 miles—50 miles, 5 hours—15 hours N.-W.
   A village of 100 inhabitants. The road ascends and winds over hills called Shakr-ab and Sár-i-zór. Encamp at base of Kala Sáféd. Grain, sheep, fuel and water abundant.
5. Fahlian—12 miles—62 miles, 3 hours—18 hours W.
   The road is strong but over open ground. Grain, fuel, sheep and water abundant. The valley of Sar-ab-i-Siah is divided from that of Fahliyan by a wall about ¼ mile in length built from one side of the mountain to the other. A pass 4 or 5 miles in length is crossed on this march, which is so steep in one place that mules have to be unladen. It is however not so difficult as the Kotal-i-Pir-Zan on the Bushahr road.
6. Sarab-i-Siah—12 miles—74 miles, 3 hours—21 hours W. N. W.
   The road is over open ground winding round the base of the hills. Water procurable from a small stream, situated on a beautiful valley 15 miles long and 4 miles broad, watered by many rivers.
7. Basht—12 miles—80 miles, 3 hours—24 hours W. N. W.
   The road is over open ground winding round the base of the hills. Supplies in small quantities procurable and in large might be collected from the hills.

8. Dagambezun—18 miles—104 miles, 3 hours—29 hours S. W.
The road is over open ground but on a narrow vale winding round the base of the hills. Supplies in small quantities procurable and in large might be collected from the hills.

9. Khairabad—15 miles—119 miles, 4 hours—33 hours N. W.
For 4 miles the road goes over a plain surrounded by lofty mountains, it then ascends and goes among rugged hills for 9 miles after which it is excellent. Water is procurable from a stream and grain in small quantities, also some sheep and asses. This village is on the banks of the Táb here 20 feet broad, 3 feet deep, with remarkably fine water.

10. Bebahan—9 miles—128 miles, 2 hours—35 hours N. W.
The road goes over some uneven ridges, but is good. Water from a small stream. Some grain and sheep procurable. (—*Kinneir—Jones*).

No. 100.

SHIRAZ to BUSHAHR.—by the Haft Mula Pass and Ferozabad.

200 miles 51½ hours, 9 stages.

1. Baba Haji—20 miles—4 hours S. by E.
Road, for first four miles, level and good, over alluvial plain. Then six miles marshy (in May, dry), and covered with salt; the next five miles, gravelly; remainder alluvial. Skirt the city walls, and continue along a cultivated alluvial plain, in a south-easterly direction; pass ruins of a brick Imamzadeh off right (this would make a good out-post). The plain is much cut up by lines of kanáts. To the 4th mile, cross several water-courses, which irrigate the fields on either side. At 4½ miles, pass small walled hamlet on left, and mud enclosure, used as stables. Hence, cross a narrow strip of salt desert, which in wet weather is an almost impassable morass. General breadth, 4 miles. At 10 miles, cross a sluggish, muddy river, flowing through a reedy swamp. It has an old stone bridge, called the "Pool-i-Fássá," with remains of causeway at either extremity. Pass ruins of stone caravanserai on left. Here road diverges; one to the left front, leads to Fássá and Bandar Abbas; the other to Fírozábád, round foot of range of low rocky hills, in a southerly direction. On the side and top of first hill, overlooking the bridge, are the remains of an ancient fortress. Cross a stream, which flows along right for some distance, and at 3½ miles, pass village of Dehnoo, with trees and gardens off right. Here a cross road turns off to village. At 15 miles, cross stony, undulating ridge, from the range of high hills off left; after the descent, road diverges; that to left following nearer to the base of hills, to Bábá Háji, over rocky and gravelly soil. At 16 miles, cross stream, and line of kanát, and pass small village of Tecoon on right. At 19 miles, pass small village on side of hills off left; hence, level and grassy. There is no village, but a caravanserai on left, an Imamzadeh close by, under some trees. There is a fine, clear stream. Water, procurable from a stream, after crossing the bridge; also, at the villages of Dehnee and Tecoon. At Bábá Háji, from a clear stream, plentiful and good. Supplies, none; must be brought from Shíráz.

2. Kowar—16 miles S. by E.—36 miles, 3¾ hours—7¾ hours.
Road level and good except over the rocky ridge, near the serai, which extends for about two miles over boulders and bad ground impassable for wheeled carriages. Soil generally alluvial. Soon after leaving the caravanserai, is a rocky ridge running down across the road from a low spur off left. Here are two roads; one to right front, avoiding the spur, and circling round, crosses a cultivated valley, and leads direct to Kowár, and is 18 miles. The other goes over the ridge, up the valley, which is full of cultivation, and rich pastures, with numerous villages and encampments of Elyats. At 6 miles, a road comes in from right rear. At 8½ miles, pass small village, under high hills, off left. At 10 miles, a road, leading to Jehrúm, con-

tinues to left front, whilst that to Kowár turns off to right. At 10½ miles, mud ruins on right, and at 11½ miles, small village of Chágha on left, and a ruined fort on right. Ford deep canal (banks rivetted with masonry) which flows along right, At about 16 miles, pass a village, amid trees, off right, and a small clear stream. leading down to several other small villages with cultivation and trees off right. Hence a gentle ascent towards a range of high hills, under which is situate the small ruined caravanserai of Kowár. Ruins of mill on right. Ford rapid torrent from right; a little higher up, there is a bridge over this torrent. There is good encamping ground near the water, and some fine trees about the caravanserai. The nearest village is about three miles off. Water procurable from a canal at 11½ miles, and a stream at 16 miles, at stage, from a fine torrent, plentiful and good. Supplies none.

3. KHAJAI—19 miles S. E. by S.—55 miles, 4¾ hours—12½ hours.

Road undulating from the Kowar bridge to the *Tung-i-Kowár*. *Very stony and difficult in the pass.* From 9th to 13th mile, *undulating, and much intersected by streams.* The descent of the "Tung-i-Zunjiran" *is most difficult* and dangerous over slippery boulders, in deep water. From Zunjiran, *good*. Leave encamping ground near caravanserai, and descend gradually over an alluvial tract of country, much intersected by water courses and kanáts, to the bed of the Kowár river, which is reached at ¾ of a mile. Cross river by an old bridge (stone and brick) practicable for artillery with careful driving. River, deep, rapid, and unfordable, flowing from right. Thence, short, steep ascent over rocky ridge, whence traverse extensive tract of rugged, undulating country, until the commencement of the pass; called Tung-i-Kowár, which is reached at 4 miles. Commence ascent through pass; at first tolerably open and level, but very stony through low scattered jungle. Reach top of pass at 6½ miles; the last portion of ascent very rugged and difficult. Thence, steep and rugged descent into small undulating valley, partially cultivated. The pass is practicable for field artillery well handled, but the heights cannot be crowned. At 8 miles, a road turns off to right (which is said to be practicable for guns), and avoids the "Tung-i-Zunjiran" by making a detour of about 4 miles, and crossing the hills by a rugged, though easier, defile, enters the valley of Khájái towards its southern end, and reaches Fírozábád by the ruins in the valley called "Deh-i-Shah," where is a lofty minaret of stones and other extensive remains of an ancient city. Pass ruins of old stone caravanserai. At 9 miles, small fort on left, cross stream. Thence, very rugged and undulating tract of country, with low hills on both sides. At 13 miles, enter a narrow and difficult defile, called the "Tung-i-Zunjeloon," between high, inaccessible rocks, with a torrent roaring down it. There is much jungle here. For a long distance, the road continues in this torrent bed, which is full of enormous boulders and masses of rock, with water three and four feet in depth. The horses and mules have often to take a standing leap over a piece of rock which obstructs the passage. Many accidents occur here, and yet this is the road generally taken when going to Fírozábád. Soon after entering defile, a fine water-fall is observed off right. At 14 miles, emerge from defile into small open space, where stands the little caravanserai of Zunjiran on left, and a small fort on slope of hills off right. Thence undulating descent to sandy and alluvial plain, leaving to left the abovementioned torrent. In the valley are several small villages and cultivation. At 17 miles, village of Zunjiran, with trees and gardens off right. (There is space enough for a small force near the caravanserai, at mouth of defile, and abundance of room off left, near the torrent). At this point, one road to left front leads direct to Fírozábád. At 19 miles reach the hamlet of Khájái, situated on the banks of a deep and rapid stream, which turns several mills and waters numerous willow and plane plantations. Jones makes the stage at Zanjirán. Water procurable on march from Kowár river and streams in valley. At Khájài, from a stream, plentiful and good. Supplies scarce.

4. FÍROZÁBÁD—16 miles S. by east.—71 miles ; 4¼ miles—16¾ miles, 4 hours 15 minutes.

Road good, except through the defile of Fierozkoon and the pass of Fírozábád; the latter is impracticable for artillery, but passable for mountain guns on mules. After heavy rain, the torrent in the pass becomes unfordable. General direction south by east. Leave encamping ground in sandy plain, near banks of river, and proceed

in southerly direction, along plain, to rejoin the direct road, which falls in at 2½ miles from left rear. Soon after cross small stream, and at 4½ miles, ford deep stream from left. Hence gradual but rocky ascent towards mouth of defile. At 5½ miles, pass stone ruins on right, cross torrent, and at six miles, enter the defile, which is simply a cleft in the rock. The defile is short, but rugged and difficult and opens into a small valley called Firozkoon, with a little fort on the bank of torrent off right, of the same name. At 7½ miles enter the main pass leading to the plain of Firozábád. This pass is very difficult throughout. A rapid torrent, three feet in depth, occupies the greater portion of the roadway, which is much obstructed by masses of detached rock and slippery boulders. Extensive stone ruins on summit of rocks, overhanging left, at half an hour after entering pass; and further ruins, also on left, at one hour and ten minutes after entering pass. These are called, respectively, "Nukara-khána of Roostum" and the "Fort of Roostum." At one hour and twenty minutes, after entering the pass, may be seen the remains of six figures, in bas-relief, on right. At 11½ miles, emerge from pass, and cross by small trunk bridge a deep canal. Presently, the plain of Firozábád opens out, covered with green pastures, and numerous small villages. At 12¼ miles, cross low ridge, and pass mass of ancient stone ruin off right, on right bank of torrent, which flows down the pass. Proceed across grassy plain, pass village of Shilák off right, and gardens and ruins of a town (Deh-i-Shah) with a lofty minaret beyond, about two miles off same side. Pass several gardens off right, and encamp on western side of the town of Firozábád. The town is surrounded by a mud wall with towers, and a small ditch, but is incapable of offering any resistance to an army. It is commanded by a range of low hills on eastern side. The town is small, but is surrounded by numerous villages and hamlets, which all enjoy the same general name. The valley is fertile and well watered, and being on an elevated plateau, has a good climate, and is, in every way, eligible for a cantonment. From Fírózábád there is a mule track north-west to Novjún. Water plentiful throughout the march, from the torrent flowing off right. At Firozábád, from numerous streams. Supplies plentiful, of every kind.

5. Furrashbund—38 miles north-west—109 miles, 10½ hours—27¼ hours.

Road, level and good, across plain of Feerozabad, for first 10 miles; then undulating and very rugged over a succession of ridges and defiles; the most difficult between 20 and 26 miles. From 29th to end of march, road improves, though still rocky in places. Direction to the bund at 28 miles west by north, then west. Leave encamping ground, near garden, outside town of Feerozabad, and proceed along the valley, in a direction west by north, towards the minarets and ruins, called "Deh-i-Shah". At 1 mile, pass two small villages, with trees and gardens, on right and left. A road here, leading to Dushtee, turns off to left. At 2 miles, pass lofty stone minaret on right, and other extensive ruins on both sides. Passing through rich cultivation, at 2½ miles, ford deep river from right. At 4 miles, small village of Ahmedabad, with trees, &c., on right. At 5 miles, three isolated trees on right. At 10 miles, cross two streams of good water, and pass through thick, low jungle, extending to the foot of a range of high rocky hills. At 11 miles rocky ascent towards the mouth of pass, which is entered at 12 miles. Steep rugged ascent to top of ridge, which is crossed at 13½ miles. The heights here are very precipitous, and cannot be crowned. Hence, long rugged descent with scattered jungle on both sides. At 16½ miles, emerge from pass, and enter wild undulating valley, cross two dry beds of torrents, and ascend gradually to a difficult defile, which is entered at 20th mile. At 22 miles, defile opens partially; cross a stream, and pass ruined stone caravanserai on left. At 26 miles, emerge into very wild rugged tract of country, covered with scattered jungle, and surrounded by rocky hills. Proceed towards another pass, in a range of high rocky mountains, immediately in front. At 28 miles, pass becomes narrower, and here the remains of a massive stone wall, called the "Bund-i-Furrásh", stretch across the mouth of pass. Hence, steep descent into plain of Farráshbund, road following base of mountains off right. A few trees, at intervals, on either side. At 29½ miles, cross deep ravine, thence circling round a succession of rugged spurs. At 33 miles pass low rocky hillock on left, with ruins of fort on it. At 35½ miles, trees and well on left. At 37½ miles, ruins of minarets on left. Encamp in plain, outside village of Farráshbund is situate under a rocky spur in a sandy barren plain, with a few

palm trees. The village is surrounded by a high mud wall with towers, but is incapable of resistance. From Farráshbund there is a good caravan route to Nuvján, north. Between Dasht-i-Síah and Feerozabad the Kongún road falls in, and is a better road for guns. Water at $2\frac{1}{2}$ miles procurable from river. At 10 miles from several streams. At 22nd mile from stream near caravanserai in basin of hills. At $35\frac{1}{2}$ miles, from well. At Furráshbund from wells plentiful, but slightly brackish; supplies scarce.

6. BUSHKAN—33 miles north-west by north—142 miles, 8 hours—$35\frac{1}{4}$ hours.

Road good for first 6 miles; thence to 12 miles undulating and difficult. From 10 to $11\frac{1}{2}$ miles impracticable for carriages. The rest of the march level with occasional undulations. Soil, sandy and alluvial. Leave encamping ground outside village of Furráshbund, and proceed across sandy desert plain towards defile. At 3 miles cross deep, dry ravine. At 6 miles, country becomes undulating, and, shortly after, a road practicable for wheeled vehicles turns off to left front, and rejoins about 25th mile. At 7 miles, enter defile in low hills. At 8 miles commence ascent, which, at 10 miles, becomes very rocky and difficult. Cross a brackish stream, and at 11 miles, reach top of pass. Then descend; the first part rugged among low rocky hillocks. At 15 miles, pass small spring and stream on left, and at 16 miles, cross small stream; all brackish. Then cross tract of wild, undulating country; and at $16\frac{1}{2}$ miles, a remarkable isolated rock on right, and a conical hill on left. Cross dry bed of stream, and proceed across level, grassy, tract, with scattered shrubs and small trees. At 23 miles, cross deep, dry bed of river, and shortly afterwards pass, on right, a remarkable, isolated, scarped rock. Thence gently undulating descent along the foot of a range of low hills off right. At 25 miles, a road comes in on left rear, said to be a cart-track from Furráshbund, continue along valley. At 27 miles, cross deep, dry ravine from hills off right, and at 29 miles, an Imamzadah off left. No more landmarks till reaching Booshgoon, which consists of a small circular mud fort, on a high mound, surrounded by shepherds' huts, and a tope of palm trees about $\frac{1}{4}$ mile off. The fort can be entered by one gateway only, which is approached by steep road, round the side of the mound, on which the fort is built. Within it, resides the chief of the district. From Búshkán, there is a mule track south-west to Khawiz, and thence to Ahram, north-east, another to Dehrú north, and a third to Nuvjan, north-east, while a third goes south to Chenir. Water at 10, 15, and 16 miles, from streams, brackish, but drinkable. At encampment, from wells, in grove of palm trees, indifferent. Supplies none.

7, KALAMA—20 miles north-west by west—162 miles, $5\frac{1}{4}$ hours—$40\frac{1}{2}$ hours.

Road level and good for first 5 miles, then rather difficult in defile; thence to end of march good. Soil for the most part sand and gravel. Direction for 18 miles, north-west by north. Leave encamping ground, and at $1\frac{1}{2}$ miles a road turns off to right front, leading to Dehroot (about 16 miles off). At $4\frac{1}{2}$ miles, a road over the mountains to Kullemeh *viâ* Hájee Sella, turns off to left front. This is said to be practicable for mules only. At 5 miles cross dry bed of torrent, and commence ascent of low defile with scattered jungle on both sides. At $6\frac{1}{2}$ miles reach top; then long, undulating descent in low hills, which soon open out into two ranges. At 12 miles, emerge into small valley; descend the whole length of valley, and at 13 miles, cross small stream. At 14 miles a tower on brackish stream, which flows along right; a large garden and plantation of palm tress also on right. At 16 miles, cross low rocky ridge, and dry bed of torrent, with scattered trees and bushes on all sides. At $16\frac{1}{2}$ miles a stone ruin on mound to left. At 17 miles a dry bed of torrent. At 18 miles short ascent, and cross rugged, rocky ridge, from hills off left, which here cross the valley. Thence, gradual descent round slopes of hills on left, into another small valley. Encamp in a date grove, near a well of water (slightly brackish), about $\frac{1}{4}$ mile from village, which is merely a mud enclosure, surrounded by shepherds' huts. From Kalama there are caravan routes south-east to Ahrám, and south to Khawriz, minor mule tracks north to Owpa. Anaristan and Súk east north-east to Dehrú, whence a footpath to Newjun and a mule track to Bashkán. Water at 14 miles procurable from brackish streams in valley. At Kullemeh, from wells, brackish and scarce. Supplies none.

8. CHAKOTAH—38 miles north north-west and west south-west—200 miles, 11 hours—51½ hours.

Road very rugged and difficult, until arrival at foot of last descent into plain of Bushir. The "Huft Moolla" pass is practicable for light artillery, but at great risk to material. The low ranges, on both sides, can be crowned almost the whole way. From 29 to 38 miles, level, sandy road. Leave encamping ground in date grove, and proceed along valley in north-westerly direction. Soon after starting the road to Bushire, *viâ* Ahrem, turns off to left front. At 2 miles, road crosses dry bed of torrent, which, farther on, is used as the roadway in the pass. At 4½ miles, enter a defile in range of low hills; commence gradual ascent, and at about 6 miles, enter the pass of the "Huft Moolla," which is here very narrow, rocky, and difficult. Continue up the pass between lofty, precipitous mountains, and at 7½ miles, cross very steep, rocky ridge. Thence rugged and undulating ascent through pass, occasionally up the bed of the torrent; sometimes at the side of it. The ranges of lower heights, on both sides, can be crowned, but the mountain ranges beyond which are separated from the lower heights by deep, impracticable ravines, are precipitous, and mostly inaccessible. At 8 miles, cross a steep ridge; continue irregular rocky ascent, winding along the dry torrents bed, and occasionally crossing ravines. At 14 miles, pass stagnant pool of brackish water from a small spring under high rocks on right, called "Kinár-i-Durwazeh." Here the pass opens a little, and the rocks on both sides, can be crowned. At 15 miles, pass becomes very narrow, between high cliffs of the main mountain range, which cannot be crowned. At 20 miles, cross pool of brackish water, and ascend steep ridge, about a mile in extent; after which, cross deep marshy pool in bed of torrent, full of high reeds and vegetation. Hence, to 22nd miles very rugged, with two short, steep ascents, the last of which reaches top of pass at 22nd mile. At this point, a fine view of the plain of Bushire is obtained. A little farther on, three roads branch off into the plain. That to right, along lower slopes of sand hills, to Sirkerreh (6 miles) and Borasjoon (10 miles). The centre leads to Namezek (2 miles). The left road, over a sandy plain, leads to Bushire. At 29 miles, pass small mud hamlet of Káshán, on right, and ruins of mud fort, a little farther on left. Presently, scanty cultivation, and at 30½ miles, village of Semel on right, with a few trees and wells of brackish water. In summer, this village is almost deserted; but in winter, nomads dwell here. From Semel there is a road south to Abád. Cross tract of barren, undulating country, interspersed with low sand hills, and at 32 miles, pass through thick grove of baubool trees and brushwood, with a stone ziarut, on mound on left. At 34 miles, ravines, in deep sand, which extend for 2 miles. Encamp near some wells of brackish water, about ½ mile to north of Chakotah, which is surrounded by a high mud wall and towers. It could make strong resistance against musketry. There are several date groves. Water, after rain or snow, a brackish stream trickles down the slopes, and forms pools at intervals. There is also brackish water to be found at Nemizek, Kashan, and Semel. Supplies none; must be procured from Bushire.

9. BÚSHAHR—25 miles—225 miles, 5½ hours—57 hours south-west.

Road first two miles level over gravelly plain, then, sandy plain to edge of Masheela, which is soft mud, covered with saline deposit. When very wet, a path to left must be followed. Ordinary breadth of swamp, 8 miles. A halt can be made at Nanezak or Semel. From Chakuta, a road goes east to Abád, thence south to Ahrám, or over the Ahram Hills east to the Haft Múla or on by Owha, Anaristan to Súk. Leave encamping ground near wells, and proceed across gravelly plain, in south-easterly direction. At 1¾ miles, cross deep ravine, thence traverse sandy desert plain, without landmarks, until arrival at small village of Chegádduk, consisting of a small mud fort and a few date trees. At 8 miles, leave said fort to left, and march upon north-west corner of Masheela or Swamp, which extends from the Bushire Creek inland for many miles, and at spring tides, or after heavy rain, is scarcely passable. At 14 miles, commence the crossing of Masheela. The town of Bushire now comes in view. At 17 miles, the road leading from Ahram comes in from left rear. At 22 miles, the marsh terminates, then a rocky ridge is crossed, when the road continues over undulating plain with low sandy hills to Bushire. Water, after rain, procurable from bed of river at 1¾ miles, slightly brackish. At Chagádduk, from wells. The only drinkable water near Bushire is brought from the "Baminee" well, 4 miles distant. Supplies procurable of every kind.—(*Taylor—Hardy.*)

No. 101.

SHIRÁZ TO BUSHAHR, *viâ* KAZIRUN.

167 *miles*, 44 *hours*, 9 *stages*.

1. KHANA-ZANIÁN—26 miles west, 6 hours.

Road bad, being covered with stones and cut up with water-courses. The centre part undulating, stony and broken; labor would be requisite to make it practicable for guns. Leave town by "Bagh-i-Shah" gate through a highly cultivated country; long lines of gardens are seen to the right, at base of mountains, about a mile from road. At 4 miles is the village of Kooshan, containing about 100 houses. The extensive gardens of Musjid Verdeh cover surface of plain to the right, which here has a breadth of about 4 miles; a high mountain on left called Moollah Sirdeh. From Kooshan road ascends gradually across a stony plain to Kinarehgah, a ruined serai, 8 miles from Shíráz; here the mountains on either side close in, and road crossing a mountain torrent by a brick bridge enters a hilly broken country; constant ascent for about two hours. The hills which command the road in several places are well covered with bushes and shrubs. At 22 miles road approaches left bank of Káráhách river, with broad jungly bed and fine stream of water. Steep ascents and descents over a very broken country, the road keeping along or near bank of river. At Khána-Zuneeoon is a ruined serai, and small village of about a dozen houses, which are built a few hundred yards from the junction of a fine stream with the Káráhách river and on the left bank of it. The small plain in which Khana-Zuneeoon is situated is mostly cultivated and enclosed on every side by low hills. From 5,000 to 8,000 men might easily encamp in the plain and along the banks of the river, the bed of which is broad and full of jungle. Owing to its great attitude, this place enjoys a fine climate throughout the year. Two days previous to our arrival in May, there had been ice in a well near, or in the village. Water plentiful and good from the Káráhách river. Supplies scarce.

2. MIYAN-I-KOTUL—23 miles west—49 miles, 6 hours—12 hours.

Road for first 6 miles good, though stony in places, near the summit of the Seena Suffied, very bad, over large masses of rock. The Peerzun pass is perfectly impracticable for artillery, and would require great labor. Heights on right may be crowned, but they are rugged, steep, and woody. Soil alluvial with stones. Continue across plain of Khana-Zaneeoon for 2 miles, and then enter wooded hills at $3\frac{1}{2}$ miles, cross to right bank of Káráhách river (fordable everywhere at this season), for $1\frac{1}{2}$ miles road skirts the bank, ; or drops into the bed of the rivers. On both sides of the road is thick jungle; close on the left are low wooded hills. At 6 miles is a ruined guard house, and a little farther on is a small round tower on left, which marks commencement of descent; this is a commanding spot but surrounded by thick jungle. At $10\frac{1}{2}$ miles gradual descent to a small open space; to the left, receding from road, is a singular scarped mountain; on the right are low hills. From this another short and rapid descent to plain of Dusht-i-Arjoon. At 12 miles, village of Dusht-i-Arjoon, nearly all in ruins at foot of mountains; there are but few inhabitants, and provisions are scarce. Beyond the village, from the base of a precipitous cliff, gush forth several fine springs of water called "Shah Sooltan," which, forming a considerable stream, flow across the plain and enter at some 2 or 3 miles distant a marshy lake that covers nearly all the southern extremity of plain, the length of which is about 12 miles, with an average breadth of from 7 to 8 miles. Fine pasture all about. At 16 miles, small new fort of Musheer, with half a dozen houses inside; here the road becomes very strong, and at 18 miles, commence ascent of the "Peerzun" pass. For the first quarter of an hour, the road is extremely rugged and difficult, with sharp zigzags; sides of mountains on right and left well wooded; the road does not want generally in breadth, but the worn part is a mere foot-path over a mass of uncleared stones and rocks that have fallen upon it from the right, on which side the mountain is very rugged. The ascent occupies rather more than half an hour. At 20 miles descent begins, and continues for about 3 miles steep and winding. At a quarter of a mile before arriving at the serai, a stone trough and springs of good water. Miyan-i-Kotul has a serai lately built, and in excellent order; the natural terrace on which it is built is some 200 or 300 yards square; a

fine commanding position. A halt can be made if necessary at Dasht-i-Arjun. Water good from springs. Supplies none; must be brought from the villages of Kulloonee and Abdoolee, 3 miles off, in the valley below.

3. KAZIRUN—21 miles west—70 miles, $5\frac{1}{2}$ hours—$17\frac{1}{2}$ hours.
Road for 5 miles good, over alluvial soil. In the "Dookhter" pass the road is good but steep; latter part good. Continue descent for $\frac{3}{4}$ hours. At about 3 miles, road enters the small valley of Dusht-beer; trees here are fine, standing some distance apart, with no undergrowth, for 5 miles along valley. At 7 miles, cultivation is seen on both sides and continues for a mile. At 8 miles, road turns west into a narrow valley, passing covered well, a short descent, and a few houses, beyond which the "Kotul-i-Dookhter" pass begins; descent very steep but road good. It proceeds down in a succession of zigzags, the precipitous sides of a lofty mountain; the roadways for the most part perfectly smooth, lime having been used in filling up and levelling the way over rocks and stones. The road has the appearance of having been macadamised, and has a strong stone parapet wall on the outer edge for about two miles (the length of this singular roadway). So perpendicular are the sides of the mountain that a stone might be thrown from the summit on to any part of this way. The whole descent to base of scarped mountain on right occupies about an hour. At 12 miles, a small building at base of mountain on right; here the road enters the plain of Kazerun, and crossing a marshy stream by stone causeway and bridge, passes through an undulating cultivated plain. This stream forms, to the left, a good sized lake, called the "Durya-i-Purishun," about 3 miles from the road. Some said that its waters were good, others affirmed them to be salt; no villages or cultivation on its banks; pastures around it highly spoken of. At rather more than 16 miles is a square watch tower, and a small stream crosses the road; the whole plain here is cultivated. A little after passing the causeway a road branches off in a south direction, and passing through the villages of Bevalák, Gureh, Novjen, Aviz, Faráshband, Boshkán Kalama, Haftmúla, Nanérak, to Barázgún, Nahram. This route was followed by the artillery of the force coming from Shíráz to attack the British at Bushahr in the war of 1856. Kazerun contains some 4,000 inhabitants, of whom about 30 families are Jews. The houses of the town are built of stone. In the valley are fine pasture lands. A road is spoken of from Kazerun to Dusht-i-Arjun, avoiding the Kotul-i-Dukhter and Pírzun; it leaves the plain by the Tung-i-Turkan, and striking north-west, passes the village of Nadun, about half way; this road is said to be 12 fursukhs (48 miles), the one by the passes 8 fursukhs. The water here is good and plentiful from kanats. Fruit and supplies whether of grain or meat can be procured here in good quantity, but these could not be depended on unless the tribes were friendly. Great numbers of mules can also be procured here. Firewood in any quantity would have to be collected at considerable trouble from the neighbouring hills.

4. KUMARIJ—19 miles north north-west—89 miles, $5\frac{1}{2}$ hours—23 hours.
At 7th mile road becomes stony and bad. In the pass, impracticable for guns. Passing through cultivation, the road gradually approaches the mountains on left, the plain here having a breadth of from 8 to 10 miles; it is undulating, and thinly covered with bushes. At 7 miles pass small village of Dehruz with good water, the greater part in ruins (thence a road to Shahpúr); the road here winds round base of mountains on left. At 9 miles, the village of Saadadad is passed $1\frac{1}{2}$ miles off right. At 12 miles, a guard and toll house; here the hills off right approach the road, and the small valley presents a broken appearance of rocky undulations. At 14 miles is a ruined serai, beyond this a slight ascent, and half a mile further on, the road enters the narrow defile of Tang-i-Túrkán; this pass is quite impracticable for artillery, $1\frac{1}{2}$ miles being excessively rugged and difficult. Rocky, precipitous heights command the road throughout; they rise abruptly on both sides, and so continue until road debouches into the well cultivated plain of Kúmárij. The houses in the village of the same name are of stone. Water from wells in the village mostly brackish. Corn supplies are plentiful, if the tribes are friendly; sheep and cattle scarce.

5. KANARAIKHTEH—12 miles south—101 miles, $3\frac{3}{4}$ hours—$26\frac{3}{4}$ hours.
Road generally bad. From 2nd to 4th mile execrable, scarcely safe to ride down the pass. The latter portion tolerably good. Very soon after leaving village, ascend and

cross some stony hills. At 1½ miles arrive at banks of small stream, and enter with it into a very narrow, rugged defile. Road stony and difficult, frequently crossing the stream; in one place the road is conducted over the stream by a stone archway of peculiar construction. At 2 miles is a toll house, beyond which commences descent of Kotul-i- Koomarij. Road very rugged, difficult, narrow, and serpentine, over large masses of stone and rock, for rather more than half an hour. It would be impossible to ride down this with any degree of safety. The mountain rises up precipitously on both sides; a few determined men here might stop thousands. At 4 miles, road improves and gorge opens out. At 6 miles reach left bank of Khunaberm (Rohilla river), a fine stream some 30 yards wide. Road continues along bank for about 2 miles, having mountains close on left. At 8 miles the road diverges; that to the right, along valley of river, goes to the village of Khisht, distant some 4 miles; the left hand road, crossing low spurs of mountains, enters the plain of Khisht, and leads to Kinártákhteh, which has a good serai, and near it is a village of nomades. The plain is about 8 or 9 miles long with a breadth of 7 or 8 miles, and has an elevation of 2,000 feet above the sea level. Dates are very extensively cultivated here. Water brackish in the wells; should be brought from a spring 2 miles off. Supplies none at the stage, but procurable from the plain of Kisht.

6. DALAKI—14 miles south—115 miles, 4½ hours—31¼ hours.
Road good for 3 miles, then horrible for 1 mile. Again bad from 10th to 13th mile. Pelly says this is the worst stage along the whole route; there being literally no road, but a mere track worn by constantly passing caravans. There is an excellent site for a battery to defend this pass situated on an elevated ridge of rock, which completely commands the road. Continue along plain for 3 miles, where the descent of the "Kotul-i-Mullu" suddenly commences. For three-fourths of an hour, road is very rugged, a horse with difficulty being able to keep his legs; the zigzags of the descent are short, and over slippery masses of rock and stone. At half an hour from the commencement of the descent is a brackish spring; on the right a lofty precipitous peak overhangs the road. At 5th mile road improves till 7th mile, where right bank of river Rohilla is reached; it continues along the bank or in the stony bed. At 8½ miles cross to left bank; the ford, 25 yards wide, is stony. Water in June up to the horse's girths. In winter this is a dangerous river to ford, owing to the strong current. Two old ruined bridges at long intervals are observable. At 10 miles road leaves bed of river, and turning to the left enters a confined, rugged gorge, through which it continues for 3 miles stony and bad, then descending spurs of mountains enter the plain lying along the shores of the Persian Gulf. Dalaki contains about 70 houses with cultivation around. The Rohilla river is 1 mile distant; its water is brackish. Good encamping ground round the village. It would be difficult to improve the gradients of the zigzags already existing on account of the narrowness of the rocky ridge and the friable nature of the soil. A better line for a road would probably be found by following a ravine to the south-east of the pass. This line would also be less commanded. Water from a small spring near village, limited, sweet. Supplies none at the stage, but procurable in abundance from the surrounding villages, consisting of grain and slaughter cattle.

7. BURASJUN—14 miles south south-east—129 miles, 3¼ hours—34½ hours.
Road good all the way, but becomes broken and stony towards Búrásjún. Soil alluvial, intersected by brackish streams. Continue parallel to mountains 2 or 3 miles off left; the plain is thinly covered with shrubs and bushes; on the right is a large tract of marshy ground, caused by naphtha springs, with the smell of which the air is impregnated for some 2 miles. This marsh is quite impracticable for troops, but could be turned by keeping along the hill to the east. At 9 miles road turns from mountains and traverses an undulating country, the hollows of which are thinly wooded. Half way between Búrázjún and Dalaki, a road branches off towards Nánezak and leads up to the heights of Gisakún. Water good from wells. Supplies may be procured here in some quantity, as also asses and mules for transport.

8. CHAGADAK—22 miles south-west—151 miles, 5½ hours—40 hours.
Road good all the way; alluvial soil. Bearing south-west. Shortly after leaving village road passes through some hundred yards of date grove. At 5 miles pass village of Khusháb on right; water brackish. At 11 miles, village of Isawandi off

left, and at 17 miles the tolerably large village of Ahmádi on right; date grove and well of brackish water on left. Hence, over level plain without landmarks. Between Ahmádi and Chagádak a brackish river bed crosses the road and leads up towards the Haftmúla pass at Ahram through Chahkúta. Water indifferent. Supplies none.

9. Búshahr—16 miles west—167 miles, 4 hours—44 hours.
Road level all the way; good in fine weather; a swamp in rainy. At 2 miles pass village of Alichangi, where Ouseley's mission halted across a salt swampy marsh; the road track is firm in fine weather, and makes a long sweep to the south. On the right is an arm of the sea. The marsh is impracticable every where off the road. Jones says the total distance is only 141 miles. Water brackish; must be brought from a well 3 miles off. Supplies plentiful.—(*Clerk—Taylor—Hardy—Pelly.*)

No. 102.

SHIRAZ TO DARAB BY FASA.

1. Mahlu—24 miles, 7 hours.
The road leaves the city by the Darváza-i-Sádí, and goes through a plain with several mud villages to Deh Vazírabád 7 miles, then on $3\frac{1}{2}$ miles to the Pul-i-Fasá (whence the road to Firozábad); it then crosses a broad stream to the Rahdárí, Barrneh-i-Shor 12 miles from Shíráz. To the north is the Neyríz lake, and after going through a plain for 12 miles more Mahlú is reached.

2. Servistan—24 miles east—48 miles, $6\frac{1}{4}$ hours.
At $2\frac{1}{2}$ miles the road to Khafr south-east. At $10\frac{1}{2}$ miles is the rock called Koh Gurekhtáh, near which is a ruined serai; the plain thus far is called the Kafah-i-Mahlú and thence the Kafah-i-Sarvistān.

3. Deh-i-Tang-i-Karm—23 miles east—71 miles.
The road goes over a plain for 5 miles to a deep bed of a river generally dry, and on 1 mile further crosses a small running stream and enters among hills and rock passing an uneven and stony Kotal. At 12 miles is a caravanserai, and 2 miles further another; the road then enters a spacious plain, and 5 miles further arrives at the stages.

4. Fasa—10 miles south south-west and south—81 miles.
The road leads in a direction south south-west along the stony bed of a river for 6 miles; the direction then changes to south and continues so to the village.

5. Zahidan—17 miles south south-east—98 miles.
The road goes by a garden called Rahmatábád, thence it goes south south-east, and at 2 miles crosses a broad deep ditch enclosing a piece of land 1 mile square, through which the road goes. At 5 miles pass vlliage of Sahrá rud. At 8 miles, Mahamadábád, and soon after the Koh-i-Nakráh. At 11 miles the road goes between two steep and rocky mountains crossing the dry bed of a river. Thence it goes over an extensive plain very highly cultivated on some parts.

6. Khasueh—35 miles south-east and east—133 miles, 12 hours.
The road is rough and bad over a flat barren plain and among rugged stony hills, in many places so narrow as scarcely to admit a loaded mule. No river or water is met with except one well of bad water. At 8 miles the road to Jahrúm goes south-east. For 3 miles the road goes through several fine fields of corn and $3\frac{1}{2}$ miles crosses the deep channel of a considerable river generally dry. At 4 miles is the village of Miándeh. At 5 miles Nasrábád. It then enters the vast plain of Karápáegán. At 12 or 13 miles a cemetery of the nomades is passed, and a little beyond it crosses another dry bed of a river, and at 20 miles a third, very deep, but without water. At 26 miles is Cháh-i-Kúch, then along a desert, and, lastly, through a hilly country to Khasúeh.

7. Darab—17 miles north-east—150 miles.
At $1\frac{1}{2}$ miles pass Koh-i-Múméáe whence bitumen is procured. At 4 miles pass over a steep hill by a very bad road, and descend on the other side into the Sahrá-i Bázdán; near the village of Bízdán cross a stream which in winter must be considerable by a bridge of stone, and then enter the Sahra-i-Dáráb. At 11 miles pass village Juzjan, and at 14 miles the Kalai-Nao-Dáráb, thence Dáráb is 3 miles.—(*Ouseley.*)

No. 103.

SHIRÁZ TO DARÁB BY FASA.

5 marches, 141½ miles.

1. MAHULLÚ—23 miles.

I quitted the country quarters I had occupied at Ferhadabad, and presently leaving Shiráz behind, proceeded along the plain in the direction indicated in the margin.*

From Janferabad, at the 4th mile from Shiráz, the road crossed a narrow tract of salt kevvir; and at the 9th mile we passed over the Púl-e-Fessá, a bridge of nine small arches over a trifling stream, which flows from the district of Karabagh, and falls into the neighbouring lake. From thence, in a direction of 150°, we skirted hills, which here commenced on our right; whilst to our left, at about three-fourths of a mile, rose another parallel range, the intermediate space being a salt kevvir and marsh. At the 12th mile we passed close to Bermashúr, a hamlet, where the land is cultivated, and is perfectly studded with wells, from which water is drawn by bullocks, for the irrigation of melon-grounds. At 13½ miles we entered a passage through low hills, a shoot from the main range on our right, extending northwards about a mile into the plain, and this led us presently to the border of the salt lake, known as the Deriah-e-Nemek. We proceeded along its margin on a bearing of 115° to a turn in it, which occurred at the 15½ mile. Clumps of wild myrtle are observed in approaching Mahullú, a village which we reached at the 23rd mile.

2. SERVISTÁN—24½ miles—47½ miles.

From Mahullú we proceeded on a bearing of 120°, 155°, and 165°; but my watch having got out of order, I was unable to estimate distances exactly on this march. The south-eastern extremity of the lake runs in a direction of 120°, therefore rendering the north-eastern longer than the south-western side. We crossed one small stream and then left the lake behind us. Our path led us between east and south-east, through a smooth uncultivated plain, extending in a direction east south-east and west north-west. At the 12th mile we reached a ruinous village called Kheirabad.

From the above-named village we proceeded in a direction generally a little south of east, immediately passing Kennu, a village to our right, thence to Ketta Gumbez, another village; and by a course a little north of east, passing Rebat a mile to our left, we reached Búrzú, called also Servistan, the chief village of the district, situated at 7 fursakhs, or 24½ miles from Mahullú.

3. FASA—38½ miles—85½ miles.

Our direction from Búrzú was south-east, and presently 115° over a fine carpet of grass mixed with tufts of the green tragacanth plant, which covers this end of the plain. At about the 4th mile we reached a country of low hills and ravines, clothed with tufts and bushes, and a sprinkling of trees chiefly of the benneh.

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* *Distances and bearings.*

⅓ mile ... ... 155°
⅔ ,, ... 165
⅔ ,, ... 135
⅓ ,, ... 169
⅔ ,, ... 255
1 ,, ... 160

Village of U'júwar ¼ mile to left, and Mevurzabad 1½ mile to right.

⅔ mile, 160°, Kaleh Mahomed Sherif about ¾ of a mile to left, and Jasperabad close by.

Narrow tract of salt Kevvir.

1⅙ mile. Village of Aly Akbar Khann, ¾ mile to right, and Kúshkh-e-Maydan 1 mile to left; here the Kevvir terminates.

1 mile, 145°. Village of Alliabad 1 mile to right.

⅓ ,, ... 175°
⅓ ,, ... 130
⅓ ,, ... 125 Village Kechi 2 miles to right; Deh Nú bore 165° 2 miles off.

½ mile, 125°. Reach Púl-e-Fessá, a bridge.

1 mile, 150° to 140°, skirting hills on our right.
⅓ ,, ... 120°
1⅓ ,, ... 115
1¼ ,, ... 110
⅔ ,, ... E. through hills.
⅔ ,, ... 115 and 110°, descend to margin of lake.
1 ,, ... 115°
1½ ,, ... 110 105° and 80°
⅓ ,, ... 105
⅔ ,, ... 165
⅔ ,, ... 135
⅔ ,, ... 120 and 115°
⅔ ,, ... 145 general bearing.
⅔ ,, ... 140
⅔ ,, ... 145 and 150°
⅔ ,, ... 170
⅔ ,, ... 160
1⅔ ,, ... 155 to Mohullá

22 miles.

At the 6th mile we passed two unoccupied watch-towers, and from thence our direction varied between 80° and 125° by rises and falls; after which we commenced an easy, but long, descent over stony ground, generally in a direction south-east, the country and mountains on both sides lightly clothed as before. At about the 12th mile we alighted near the ruins of a caravansary, at a stream of water. We continued the descent, on a bearing of 115° and 110°, and, at the 14th mile, 105°. We passed many flocks of mixed sheep and goats, belonging chiefly to the Baharlú tribe, of which we observed small encampments scattered over the country. We passed two other ruined caravansaries, proceeding, first, by a gradual ascent in a direction south-east for a few miles, and then, by an easy descent by a rough road, still on the same general bearing, and, as we neared the plain of Fessá, meeting more flocks, followed by divisions of the Baharlú tribe, migrating to higher ground. Their beasts of burthen consisted almost entirely of asses. On getting fairly into the plain of Fessá, we proceeded on a bearing of 110°. We reached Fessá, after performing what is called 11 fursacks, or 38½ miles, but which, I think, does not exceed 9 fursacks, or 31½ miles.

4. SHASH DEH—21 miles—106½ miles.

We proceeded at once towards the Kaleh Zehauk, situated at 2 miles south of Fessá.

From the mound our path led, for about 1 mile, in a direction south-east, when it altered to 125° for ½ a mile, and we then passed Deh Desteh, situated close by to our right. Thence the bearings were as follows:—

1½ mile	...	... S. E.
½ "	...	... 125°
1½ "	...	... 105° and 115°

to Súdabad, and ½ a mile beyond to Mahomedabad, two villages, the latter of which, situated on the southern side of the plain. Between the two villages is the bed of a stream, then dry, the direction of which is from north-west to south-east.

From thence we rode ½ a mile, on a bearing of 65°. Thence our bearings were—

E.	... ¼ mile.	
100°	... ½ "	to Gheasabad.
85	... ¾ "	
105	... ½ "	
95	... 1 "	to the large village fort of Núbundegran, passing through which we proceeded ½ a mile on a bearing of 75°.
55	... ⅙ "	
65	... ⅓ "	
80	... ⅛ "	
65	... ¼ "	
75	... 2 "	to village of Ghillian.
55	... 1 "	to foot of hills through which we passed on a bearing of 50°, ¼ mile.
		" 30°, ½ "

Thence ½ a mile on a bearing of 45° amongst hills; crossed little stream flowing south-west; then 1 mile 60° and 50° to small village fort of Múrdi; after which, by gentle descent, 35° ½ a mile, 50° ½ a mile, and 60° ½ a mile, into a valley; 1½ mile 90° and 80°; 1 mile 65° and 70°, the valley expanding into a plain; then 2 miles in general direction, 60° to the village Shish Deh. The distance by the direct road from Fessá is reckoned at 6 fursucks, or 21 miles.

DARAB—35 miles—141½ miles.

Our march this day commenced on the following bearings:—

1¼ mile	...	... 110° and 120°
¾ "	...	... 75°

to an encampment of 35 tents of the Karúni.

$\frac{1}{4}$ mile	...	... E.
$\frac{1}{2}$ "	...	... 70°

to a ruined village; here discovering that we were on the wrong road, we proceeded—

$\frac{1}{4}$ mile	...	... 150°
$\frac{1}{8}$ "	...	... 45
2 "	...	... 140

when, having regained the proper route, we proceeded—

$\frac{1}{2}$ mile	...	... 135°
$1\frac{3}{4}$ "	...	... 125°
1 "	...	... 100° and 90°
$\frac{1}{3}$ "	...	... 115°
$\frac{3}{4}$ "	...	... between 115° and 130°
1 "	...	... 135°, 120, and 125°
$\frac{1}{2}$ "	...	... 130°
$\frac{1}{2}$ "	...	... 140°

to another encampment of the Karunis.

We proceeded on a bearing of 145° for $1\frac{1}{4}$ mile, passing the site of a town, the only remains of which consisted of the foundations of walls, and stones strewn plentifully over it. We then made three-fourths of a mile in a direction of 140° to the small village fort of Darakú. Leaving Darakú, we proceeded three-fourths of a mile on a bearing of 130°, when the plain terminated in an uneven valley, in which the benneh-tree, then in leaf, abounds. We made three-fourths of a mile in a direction of 100°, then $\frac{1}{2}$ a mile by a very difficult road, and through a narrow defile, in a direction between east and north-east, occasionally by short abrupt turns, after which we ascended the hill side on to a better road leading $\frac{1}{2}$ a mile between east and south-east, which brought us in sight of the plain of Darab. Thence occurred a short, but difficult and dangerous, descent; then $\frac{1}{8}$th mile 260°, and varying from 160° to 90°, $\frac{1}{2}$ a mile, by an infamous road, where fossil shells and impressions of the same are found. Then $\frac{1}{2}$ a mile, from 120° to 110°, which brought us fairly into the plain; $1\frac{1}{2}$ mile, 110°, near high and bold mountains to our left. The plain extends nearly east and west, and on its northern side is extremely stony, and abounds with the kunar-tree and gum-tragacanth plant. The southern side appears to be destitute of trees. Proceeding 1 mile on a bearing of 85°, $\frac{1}{2}$ a mile 105°, and $\frac{1}{2}$ a mile 90°, we came to more remains of stone buildings covering a considerable space, but only the foundations remain. A good deal of fine turf grows in this part, and a bush with an aromatic leaf, and resembling that of the pepper-tree. Two miles further were made in a direction of 105°, and 2 miles east. We crossed four small streams flowing into the plain from the north-east; and, quitting for a time the wooded part, proceeded for three-fourths of a mile south-east, passing more an extensive traces of stone habitations, evidently like those already noticed marking the sites of former towns. Here mountains project into the plain from the north, and one of rock-salt is conspicuous from its variety of colouring. At the foot of this mountain issues a diminutive spring of water, which leaves along its course a beautiful incrustation of salt.

Three-fourths of a mile further, on a bearing of 110°, brought us to a small stream, 20 paces wide, flowing south, and immediately afterwards to a second. One or two villages, with tall palm-trees, were observed, after which our course led through low jungle of prickly bushes which shelter the Francolin. We made 3 miles further on the above bearing, then east for 4 or 5 miles, passing in this space low hills, projecting into the plain, when, long after nightfall, we reached some hovels. Again we proceeded for about a mile, and reached the outskirts of Darab, that is, its palm-groves, through which we passed for another mile or more, much wearied with the length of the journey and heat of the weather. The distance from Shish Deh is nominally 10 fursacks, or 35 miles, which is probably correct.—(*K. Abbott.*)

No. 104.

SHIRAZ to ISFAHAN.

As far as Persepolis, *vide* No. 107.

3. MAYEN—31 miles.
   At 6 miles pass a village on right; at 7 or 8 miles anothei through which the road goes; ½ mile further pass mountain of Istakhi. At 14 miles pass river Bandamír. The road then goes near a mountain on the right for 5½ to 6 miles. At 23 miles cross a rivulet. Except near Istakhr the road is good.
4. ANJAN—16 miles.
   The road goes for 7 miles through a defile bounded by high mountains, then cross a rivulet. At 8 miles pass through village of Imamzada Ishmail. At 9 miles ascend and descend a range, then over a plain with mountains on both sides. The road for the first part is rather rugged and stony, as well as that over the mountain, the rest tolerably good.
5. ASPAS—15 miles.
   The road is very good through a fine valley, 10 miles broad, the phills on the right being from 1½ to 2 miles from the road.
6. KHASHK-I-ZURD.—18½ miles.
   The road on leaving immediately crosses a range of mountains and is very good, in distance about ¾ mile, it then winds along the foot of low hills for 1½ miles to a rivulet which runs towards the plain, which it crosses. It then goes through a plain with hills on both sides, ¾ mile distant. The remainder of the road then runs through one side of a valley, the mountains on the left being about 1 to 2 furlongs distant; those on the right 2 to 3 miles.
7. SHAMIRAN—18 miles.
   The road goes on through the same valley. At 5 miles pass a bridge over a stream, which the road then follows for 5 to 6 miles when it crosses the stream. The road is very good till within 2 or 3 miles of the stage where it is stony.
8. KISHLAK—19 miles.
   The road goes for 5 miles through the same valley, the hills on the right coming near the road. At 6 miles pass a village on right, the hills on the right are here 3 to 4 miles distant, those on the left 2 miles. At 6½ cross a small rivulet; at 13 miles another which runs through a ravine, and at 14½ cross a third ravine, on which is a fort and village on and continue along its banks.
9. ISFARJAN—32 miles.
   The road for 13 miles leads through the same ravine with a rivulet running through it; then for 1 mile over low hills, and for 14 more over a plain, at the end of which cross a rivulet (the hills in left about 1 mile distant). At 2 miles, more hills on both sides, those on left near the road, those on left ½ mile distant. Just before reaching the stage cross a ravine. The road on this stage is throughout tolerably good.

TAGHUN—24 miles.
   At 10 miles from Isfarjan cross a rivulet and pass a ruined village. At 20 cross another rivulet, and at 21½ a third. The mountains on the left so far vary from 1½ to 3 furlongs, from the road. At 22 miles, hills on both sides; at 23½ the country opens into a plain. The road is generally over uneven and stony ground.

TALKUN—19 miles.
   The road is on the whole tolerably good, but here and there the ground is uneven. For 5 miles is across a plain, it then enters a ravine, whence into another plain. At 10 miles pass a village on the right (hills in the right about 1½ miles, those on the left from 9 to 10); at 12 miles pass another village on left.

KUMESHAH—17 miles.
1. The first part of the road is good with mountains on the right. At 6 miles cross a small eminence (hills on right about 8 or 9 miles distant,) then through a fine plain for 2 miles, then pass a village, and about 1 mile further on cross a small rivulet, and ½ mile a larger one (hills on left, distant 2 miles.) At 1½ mile from second stream the road approaches a range on the right, those on the left being about 3 or 4 miles.

   Thence *vide* No. 52. (*Webb.*)

No. 105.

SHIRÁZ TO ISFAHÁN BY PERSEPOLIS AND EKLID.

1. ZARGUN 18 miles, *vide* No. 52.
2. TAKHT-I-JAMSHID—16 miles—34 miles.
   The road goes over a plain to the Pul-i-Khan, bridge over the Bandamir R. and is a mere foot-path, thence to stage about 10.
3. SEVAND—17 miles—51 miles.
4. KAMIN—17 miles—68 miles.
5. MASHAD-I-MARGHAB—18 miles—86 miles.
6. GHAZIAN—20 miles—106 miles.
   The road is extremely bad, crossing three mountain passes. At 12 miles the river of Beni Arus is crossed.
7. DELUNASE—15 miles—121 miles.
8. EKLID—28 miles—149 miles.
9. ABADEH—18 miles 167 miles.
   Thence *vide* No. 52. (*Ouseley*.)

No. 106.

SHIRÁZ TO YEZD.

192 *Miles*, 64 *hours*, 11 *stages*.

1. ZARGHAN—15 miles, 5 hours.
   The country is open and road good. Water is obtained from springs. Supplies, fuel, &c., on a small scale procurable.
2. KINAREH—12 miles—27 miles, 4 hours, 9 hours.
   The country is open and road good. Small stream with bridge called Pul-i-Kán. Edibles not abundant, but sufficient for small bodies of horse and foot.
3. SIWAND—15 miles—42 miles, 5 hours, 14 hours.
   The road is very tortuous but good. Water is obtained from a small stream. Supplies in small quantities are procurable.
4. MASHADIMARGHAB—24 miles—66 miles—8 hours, 22 hours.
   The road is open at times, but at others through gorges. Water is obtained from small stream. Supplies, fuel, &c., on a small scale procurable.
5. KHANAH KURGAN—15 miles—81 miles—5 hours, 27 hours.
   The road goes over mounds, ridges, and on undulating plain. Water is obtained from small stream. Nothing is procurable here.
6. DEH-BID—12 miles—4 hours, 31 hours.
   The country is undulating and open. Water from springs. Supplies and fuel obtainable.
7. TANG-I-BABASH—15 miles,—108 miles—5 hours, 86 hours.
   The country is open and the road good. Water is obtained from springs. Nothing is procurable here.
8. ABR-KOH—24 miles—331 miles—8 hours, 44 hours.
   The country is open and the road good. Water from springs. Supplies plentiful.
9. ALI-ABAD—5 miles—156 miles—52 hours, 8 hours.
   The country is open and the road good. Water from springs. No supplies.
10. TAFT—21 miles—177 miles 7 hours 59 hours.
    The country is open and the road good. Water from springs. Supplies to be had in small quantities.
11. YEZD—15 miles—192 miles—5 hours, 64 hours.
    The road is through an open country between ranges of gardens on either side of road. Water is obtained from springs led through kanats. Supplies plentiful. (*Jones*.)

No. 107.

SHUSTAR TO KIRMANSHAH.

11 marches.

1. and 2—*vide* No.

3. KIRAB—24 miles. North.
The road traverses the plain of Dizfúl to the west point of Kala-i-Tangawan, and rounding this descends among some very steep ravines to the plain of Kíráb.

4. TANG-I-ZARDAWAR—20 miles.
The road crosses a most precipitous range of hills, a spur of the great chain which rises up abruptly behind Kíráb and descends into the beautiful glen of Tang-i-Zardáwar, to the head of which it then proceeds.

5. CAMP NEAR AB-I-ZAL RIVER—10 hours.
The road is a mere rocky path, which leads to the summit of the great spur called Bé-áb after a tedious and difficult ascent of two hours. It then descends gradually for some miles and crosses another spur of the main range, called Koh-i-Anárá-rúd, to a stream of this name. Beyond this stream a third spur is crossed, called Kal-Aspad, to the bed of the Ab-i-Zal, at 3 miles beyond which in a wooded valley is this stage.

6. CAMP NEAR KAYUN RIVER—6½ hours.
The road first crosses a small tributary of the Ab-i-Zal, and then commences the ascent of the range called Koh-i-Gird. This is not quite so difficult as that of the Bé-áb, but still it cannot be done mounted. The descent occupies two hours to the plain of Táijín, whence to the river of Káyún is about 7 miles.

7. KHORAMABAD—
The road at once commences the ascent of another range called Koh-i-Haftad Pehlú. On the summit there is some extent of table-land. The descent is long and wearisome through a thick forest of oak for 3 hours. The road then goes through a richly cultivated district thronged with villages in 5 miles to Khóramabád. Between the north foot of this hill and Kirāl no villages are met with on this route.

In winter the route from this place to Kirmānsháh by Alishtar and Khawah is impracticable from the snow, and the road then goes by the Pūl-i-taskan and Hatílán.

8. ROBAT—14 miles north-west.
The road traverses an open valley for 10 miles along the course of the right branch of the Khóramabád river, and then for 4 miles goes among low hills.

9. CAMP AT OPENING OF KHAWAH PLAIN—36 miles north-west.
The road goes for 8 miles among low hills richly wooded to the Ab-i-Kashghán, a deep and impetuous stream, divided at this point into a number of narrow branches, which are crossed by rustic bridges of woven boughs. It then continues for 4 miles further among hills and descends into the plain of Alishtar, which it crosses for 20 miles, and then ascend some rising ground and arrives at the low hills at the entrance of the plain of Khawah.

10. HARSIN—36 miles north-west.
The road traverses the lower plain of from Khawah for 8 miles and crosses two streams ; it then ascends the high table-land of Khawah (considered the best pasturage in Persia) very gradually for 4 miles. It then crosses this magnificent pasturage, which is intersected throughout by rivulets at every 300 or 400 yards and is broken into knolls.

11. KIRMANSHAH.—36 miles north and west.
The road crosses a rocky range of hills for 8 miles, and then descends into the valley of the Garmasab river, which is crossed by a ford, whence it falls into the Hamádán road (*vide* No. 10) *(Rawlinson.)*

No. 108.

SHUSTAR TO KIRMANSHAH.

This route first goes to Dizfúl, whence it enters the mountains from the plain of Zaar near Dizfúl by the Kailún Pass to Khóramabád. The distance to Khóramabád is 6 days. The passes are in some parts precipitous, but easily crossed by loaded mules. This road is usually followed by the Governor of Khirmánsháh and caravans from Búrújard and Hamádán. It traverses the country of the Feilli, and is frequently taken by caravans and single travellers, and is generally safe.

No. 109.

SHUSTAR TO MANGASHT.

6 stages, 101 miles.

1 PICHISTAN—11 miles south, 33 east.
The road crosses the Ab-i-Iargar by a bridge, and then runs along a broad belt of low hills of sandstone and gypsum.

2 SHORASH—10 miles south-east. 21 miles.
The road goes over the same description of country as the former stage. The stream at this place is brackish.

3. SHAKR-AB—12 miles south-east. 33 miles.
The road crosses the stream at the last stage, and then lays along a valley between sandhills.

4. KHAR-I-SHUTAR-ZAR—12 miles south. 45 miles.
The road in this stage deviates to south round a range of very rugged and steep hills called Koh-i-Asmárí.

5. TAULAH.—24 miles south, 30 east. 69 miles.
The road skirts the Koh-i-Asmárí.

6. MANGASHT—32 miles. 101 miles.
The road goes over a broken country, and at 12 miles comes to the Ab-i-Zard; it then goes for ½ mile along its bank, and is here extremely difficult and impracticable for artillery. The road then enters the plain of Bagh-i-Malik (whence is the direct road to Ispahán), whence it goes over a very hilly and uneven country for 20 miles to Mangasht. The ascent to the fort is exceedingly steep, and as it is scarped all round, to the depth of 150 feet, the only means of access is along a narrow and rocky shoulder, where the scarp lowers to 50 feet, where it may be climbed with some difficulty. (*Rawlinson.*)

No. 110.

SHUSTAR TO SHIRAZ.

1. RAM HORMAZ—100 miles.
The road for the first 10 miles winds through a range of small hills, then enters a plain barren and destitute of water.

2. DAR—
A village on the tributary of a river which divides the valley of Ram Hormaz and the lands of the Al Humism from those of the Persian tribe of Albe Courd.

3. SULTANABAD—4 fersakhs.
A large village with gardens.

4. ZARZUN—4 fersakhs.
A village containing 700 to 800 inhabitants.

5. BEHBAHAN—.9 fersakhs.
The road is rough and stony. At 10 miles cross a range of hills 2 fersakhs in width, but not high, and passable for artillery.

Thence *vide* No. 24.

No. 111.

TABRÉZ TO ASLANDUZ.

10 *stages.*

1. BARANG—E.—
2. KHOJEH—E.—
   The road begins to ascend, but is good till near the summit of the hills overlooking Tabréz, when it becomes rather rugged. It then descends gradually among wild and barren mountains to the Ají Chai, which is crossed by a ford and a bridge close to each other.
3. SHAHREK—N. N. E.—
   The road ascends the whole way, and the march is terminated by a steep rise over a small hill. Water here is brackish. There is a good deal of cultivation on the plain below.
4. GEVENJIK—E. N. E.—
   The road first goes east, then enters among mountains, and descends by the well-watered valley of Ahar Chai.
5. AHAR—E. N. E.—
6. KISHLAK—E. S. E.—
   The road follows the banks of the Ahar river.
7. AHMAD BEGLU.—20 miles—N. E.—
   The road is first through mountains, and then over a plain in which is the Mashkinchai.
8. BIJAH—N. E.—
9. AKTAPEH—N. N. E.—
10. ASLANDUZ—N. W. (*Morier.*)

No. 112.

TABRÉZ TO ERIVAN.

8 *stages*, 219 *miles.*

1. SÚFÍÁNA—24 miles—N. N. W.—
   The road is generally good over a flat country, but it crosses at least thirty times a river and some irrigation drains.
2. MARAND—20 miles—N. N. W.—44 miles.
   The road is good, crossing some hills and many rivulets. At 9 miles pass ruined caravanserai-i-Yam, then descends into the plain of Marand.
3. GARGAR—40 miles—N. W.—84 miles.
   At 19 miles there is a ruined caravanserai, but no other place between.
4. JALFA—13 miles—N. W.—97 miles.
   The road in 8 miles reaches the Aras river, here crossed by a ferry; and hence it goes over a parched and barren country for 3 miles, and then descends by a bad hilly road to Jalfa.
5. NAKHSHVÁN—27 miles—N. W.—124 miles.
   The road in general is very good, but is intersected by many streams.
6. DUDANGAH—40 miles—N. W.—164 miles.
   The road goes for 2 miles through the ruins of Nakhshván; it then lies over the magnificent plain of Chaman-i Sharúr. Morier makes a stage at Hok and another at Narashín.
7. DEVELU—28 miles—N. W.—192 miles.
   The road is over a parched and barren plain. Morier went by a road which leaves the main road after the gap of Sharúr and keeps to the foot of the hills to Sadrek, where he halted.

8. ERIVAN (IRVAN)—27 miles—N. W.—219 miles.
Morier makes the stage at Akbásh. The road goes through an extensive tract of fertile land called Gerni from the river of that name. On the left of the road pass the monastery of Viráb. (*Ousley—Morier*).

No. 113.

TABRÉZ TO KHOI BY MARAND.

1. SAHALAN—13 miles—N. W.—
After crossing the long bridge over the Aji Chai, the road leaves the south road to Khoi. This village is in the midst of cultivation.
2. SOFÍAN—12 miles—N. W.—25 miles.
3. MARAND—17 miles—W. N. W.—42 miles.
The road runs through a narrow valley, which is in some places very swampy, until it expands into the pasturage of Yam
4. KHOSHK SERAI—W.—
The road skirts the plain of Marand.—(*Morier.*)
5. ZANJÍREH—West-south-west.
6. VALDIÁN—West.
The road winds through wild and rude mountains.
7. KHOI—
The road goes over a continuation of the above mountains until it descends into the vale of Khoi. This is an exceedingly well cultivated and populated spot.

No. 114.

TABRÉZ TO MARAGHA AND SEHNA.

1. SARD RÚD—6½ miles, south-west.
The road goes over a plain for 5 miles, when a range of low hills in left.
2. KHOSRU SHAH—11 miles, south-south-west.
The road skirts the base of the spurs of Mount Sahand. At 8 miles pass two villages on the left.
3. DEH-KHARGAN—18 miles, south.
At 1¾ miles pass a small village on the right. At 4 miles pass villages of Elkhijí, at 12 miles large village on the left. The road goes about 1 mile from some low hills.
4. SHERAMIN—12 miles, south.
The road for 6½ miles goes over a plain with hills on both sides, then for 2 miles through defiles with defiles on both sides, then for 1 mile through a plain.
5. CHAWAN—10½ miles, south.
The road goes over a most barren tract of brown mountains for 1½ miles through a plain with hills on both sides. Then for 8½ miles road is very uneven, and then with low hills ½ mile on left and lake 2 miles on right.
6. ALKOH—12 miles, east.
7. MARAGHA.
At 3 miles pass large village of Khormazard. The road is over a very uneven country, winding through small hills. There is abundance of good water here, and supplies are procurable.
8. GALANDI—14 miles.
The road goes for 1¼ miles on the bed of the river of Maragha, then enters an open plain. At 6 miles the Lake of Urúmiá is 7 to 8 miles distant. At 11 miles the road winds at the foot of small hills with high mountains 1 mile on the left.

9. BARI—18½ miles.
The road goes for 3½ miles over a plain, when pass village of Jaodúr on the right; it then goes over another plain with low hills on the left and extensive open plain on the right. At 12 miles pass village of Lelán on the right; at 13 miles goes over a low range of hills, having crossed the dry bed of a river; then over a level plain with hills on the left, about 2 miles distant, and small plain in the right.

10. ABBAS BOLAK—6 miles.
At 1½ mile pass on the left village of Mohamábád, then go over a plain, and crossing a low hill enter another plain. The river Jaghatú is about half a mile from here.

11. KIZLI—13 miles.
The road goes over a plain for 3½ miles with the Jaghatú on the right and mountains on both sides. Then cross in a small range and enter defiles for 4 miles; then it becomes intricate, winding between low hills; last ascend a hill just before reaching the stages. There are high mountains on both sides.

12. SURKH RIVER—7 miles.
At 3 miles pass on the left village of Gúzal Bolák. The road is very uneven with a succession of mountains on both sides. This river divides Azarbíján from Kúrdistán.

13. KAFILAN KOH—
At 1 mile pass the village of Kaltap. At 9 miles, after a descent, cross a ravine, with a stream running through it, and the village of Karanad ½ mile on the right, and Yúlkúl ½ mile on the left. The road is all over an uneven country surrounded by mountains.

14. KHOUBATU—12 miles.
At ¼ mile enter a defile of high mountains, and at 2 miles ascend the range along the side; then from the top there is a small descent to the plain of Khoubatú.

15. DÍVÁN DURA—15 miles.
The road goes for 4 miles over the plain of Khoubatú with hills 1½ miles on the right. At 8 miles pass Kalah Keh ¼ mile on the left. The road then goes over a plain for 7 miles, then over an easy descent, winding at the foot of low ravine with a stream in it.

16. ZAGHAH—12 miles.
The road lies along the bank of the ravine named above with low hills on both sides. At 3 miles cross Kizl Ozan river, and at 5 miles Khyviser on right. The road then leads over uneven ground, with a ravine and a succession of low hills on the right, and a range of high mountains ½ mile on left.

17. CAMP NEAR AMARAT—16 miles.
The road lies over an uneven country, with a succession of mountains on both sides. At 8 miles the village of Kalverawah on the right, at 12 miles on the right the village of Thieftula. At 13 miles ascend a small hill. At ½ mile from the stage cross the dry bed of a river.

18. SEHNA—14 miles.
The road goes over mountains for 4 or 5 miles; it then descends for 1½ mile with high mountains on both sides. At 11½ mile cross Sehna river.—(*Morier.*)

No. 115.

TABRÉZ TO MOSAL THROUGH THE HAKARI COUNTRY.

Vide Mosal to Tabréz in Part V.

No. 116.

TABRÉZ TO MÓSUL

BY URÚMÍA AND ROWUNDIZ AS FAR AS DILMAN.

12 marches.

1. GAWALAN—
We rode by Ula and Túrmel, to the hills which advance in bold rocks, bearing two castles over the lake of Urúmía, and which are designated Kará Básh, or Black Head. But they have a culminating point westward, which had still a few patches of snow on its hoary head, and which, rising about a thousand feet above the level of the lake, is called Zendasht Tágh, or Túr Zendasht by the Chaldeans. We crossed this range of hills and stopped in the gardens of the Chaldean village of Gawalán, to the north of which is a larger Christian village called Jemalawah by the Chaldean residents, but Jelálábád by the Persians.

2. URÚMÍA—
Our road lay along the banks of the lake, but at some distance from the water, and over a dry, gravelly, or sandy plain, covered with a species of ononis and mesembryanthemum, amid which, when the soil was slightly saline, predominated a species of salsola. Springs of water were frequent at the foot of the hills, the waters being generally brackish.

3. ULÁDÍ—
Leaving Urúmía we crossed the river of Suhúr by a bridge of five arches, and crossing a low range of hills entered upon a very fertile low rice country, which extended nearly to the banks of the lake, and to the south gradually became a marsh, which must be impassable at certain seasons of the year. We had some difficulty in fording the Burrandúz, also a goodly stream, beyond which we stopped for the night on the marsh near the fortified farm of Uládí. This plain was everywhere covered with large herds of horses and cattle, and flocks of sheep and goats. There were also many villages and every appearance of the same prosperity and fertility met with all along the east side of the same mountains, which on the western side are, generally speaking, so sterile and unproductive.

4. USHNÁE—
Passing the villages of Thomator (Christian) and that of Chár, each with its mud fort, we entered upon the hills which now separated us from the plain of Ushnáe, or Shino as it is generally called. We entered by a ravine, about 1½ mile up which we found the village of Kasinlí, the hills around rising barely 800 feet above the valley. At mid-day, having travelled 6 hours, we came to an upland of sienitic rocks, having traversed which we descended upon the plain of Ushnáe, and passing the Christian village of Chám, we rode through Ushnáe without stopping, and bivouacked in a field beyond the town.

5. CAMP—
Waiting for the guard, we did not get off till afternoon, when, fording the Gáder, we passed by Sinkár, and then, instead of proceeding direct to the pass of Keli-Shín, we turned to the west, to the summer quarters of the Serújí Kurds, where our Zerza guards had to transfer us into the hands of the Kurd Beg.

6. JEFFULÍ—
We started at an early hour for the ascent of the Keli-Shín, which was performed on foot. We then proceeded on our journey, and crossing the first range, gained a country with less snow and more wood, and with many flocks of sheep and goats feeding on the mountain sides. We soon, however, came to another range, with glaciers, the slope of which created some anxiety. We passed three of these, however, in safety; it was more fearful to look at another passing over them than to venture oneself; a single slip would infalliably have hurried a person to a vast depth. When we gained the next crest, the peak of Rowándiz was only distant from us two more summits and crests, and was easily attainable.

We now continued our ascent of the mountain. Vast piles of snow, accumulated by the drift winds to a depth of many hundred feet, were only broken through by bold and sharp rocky pinnacles of grey and green quartz, or broke off abruptly over dark precipices of brown and blue schists, shivering away in silvery leaflets, and shaking in the breeze more like fragments of the ice-heap than of the mountain. The Aretia alpina, and here and there a saxifrage, were the only remaining specimens of vegetation; on some sheltered moist spots grew, in one mass, Polytrichum septentrionale. Proceeding over the first mountain, we had a descent to make through a ravine filled with snow, then another ascent steep and rocky, and another glacier, till hope deferred made the heart sick. At length we came to a precipice formed by a vast dyke of sienites, which crossed the whole crest, and constituted the summit of the peak of Rowándiz, or Sheikhíwá, as it is called by the Kurds. We were now obliged to climb, but perseverance soon brought us to the top, from whence we enjoyed a view of almost all northern Kurdistán, favoured as we were by an uncommonly clear and fine day; nothing but the haze produced by the intense heat of the plain prevented our seeing Mósul.

After half-runnnig, half-sliding, we found ourselves in an hour comfortably seated just below the inferior limits of snow where a fire had been kindled, and breakfast was prepared to reward us for our toil.

On leaving this, we kept rounding the declivities of the mountain, which presented diallage rocks, talc schists, red and brown schists, and conglomerates. The first rivulet we met with came from a small lake at the south-west side of the mountain, which has apparently, but a few years ago, broken its boundaries, and scattered over the valley a vast accumulation of rocks, boulders, and pebbles. We next passed a torrent 12 feet by 2 in depth, a little further one of 11 feet by 1⅓, and then another 14 feet by 1½. We continued to descend rapidly till we reached the region of oak, jesmine, small honeysuckle (Lonicera alpigena), acacia, and Cercis siliquastrum. Our descent, however, continued 5 hours from the halting place, at a fair pace. When we gained the valley of Sídaká or Sidek, we rested at the village of Jeffúlí, at an altitude of only 3,742 feet, so that, without crossing any intervening ranges, we had descended directly from the peak of Rowándiz to a considerably lower level than the plains of Azerbíján and the lake of Urumía.

7. Rowándiz—

We continued our road along the valley of Sídaká, as it is called by the Kurds, and by the Persians Sídek. We passed a river from the south-east, 10 yards wide by 1 in depth, and crossed it by a bridge; immediately beyond which was a brook and ravine, and this latter isolates a bold projection of rock, which is washed on the opposite side by the river of Sídaká and the last-mentioned river united. Immediately beyond Sídaká we commenced the ascent of the Sari-Burd, a mountain of brown, blue, and green schists, and covered with oaks, including a large proportion of valonía. We were 5 hours accomplishing nearly the semicircuit of Sari-Burd, which we had to do to gain the valley of Rowándiz, where it is washed by the river of Sídaká.

The latter part of the descent of the Sari-Burd for 2⅓ miles is carried along a shelving declivity of schists, and cannot be ridden over on mules. I need not add that it is quite impracticable for artillery, and constitutes the second of the difficulties of this road, which are three in number, *viz.*, the snows of the pass of Keli-Shin, the descent on slates at the foot of the Sari-Burd, and the vast limestone precipices west of Rowándiz. We halted a short time at the Christian village of Dyana, and then rode along the plain to Rowándiz.

8. Pír Hasan—

We did not leave Rowándiz till mid-day. Passing the gardens of the town, we made a descent into a deep valley with a gap through the lime-ridge into the bed of the Rowándíz river; we then ascended 1½ hour to the crest of the shoulder of Sar Hasán Beg, from whence the Great Zab bore north 48 west, and Sheikhíwá north 78 east. The rocks of the Great Zab

had become nearly horizontal, but soon afterwards were waved and contorted. It took us exactly 1½ hour to descend the precipice which now separated us from the river. The road winds down the perpendicular face of the rock so gradually that it may be ridden on most of its length. We went fast, for we were thirsty, and the windings must have been 6 or 7 miles in length.

Having gained the bottom, the road does not follow the valley or ravine of the Zab, but of the river of Pír Hasan, which flows into it. Our road up the glen of the Pír Hasan river had many charms. In the first place the steep precipices shaded us from the hot beams of the sun; there was plenty of water, and the wooded cliffs presented great variety of scene: in some parts vast slips had taken place, and huge masses of rock for a time hid the river from sight; then we came upon a little open space with a base of sand or gravel, while at other times the road was carried with difficulty under overhanging cliffs. At length we came to the open plain, where the limestone rocks at the outskirts of the range were nearly vertical, while within they became almost immediately horizontal, an arrangement not so readily accounted for by the hypothesis of upheaving forces, as by that of subsidence. We bivouacked on the banks of the river, and near the village of Pír Hasan.

9. Isá—

We had now entered upon an uninteresting country—the sun-burnt plains and undulating district which extends between the outlying low ranges of hills of the Kurdistán mountains. First on our road were the hills of Koniatman, clad with oaks, among which appeared a modern square castle called Kala'h Kín by my informants, and Kala'h Júlámerik by the muleteers, who were from Rowándiz. These hills led us to the plain of Herír, beyond which is the rocky range of limestone called Gharah Surgh. Passing by Anomá, a large village, we came to the banks of the Zab, where is a ferry and two villages, the one on the left bank being called Kasrokí, that on the right Kendil.

A little beyond the ferry we entered upon a country of sands and sandstone, with the usual rivulets clad with gaudy oleanders. There are many villages on the banks of the Zab, which is driven by the Gharah Surgh further north than is marked on the maps. We stopped at one of these villages, called Isá, by the side of a clear spring, having a temperature of 69° Fahr.; the air being 110°.

10. Chorek—

The main part of the morning's journey was directed up the valley of the Akra' river, which is a tributary to the Zab. About 8 miles from the Zab there are two streams; one from north 50 west, finds its way by a ravine through the limestone range that flanks the low country, and is here called Sir-i-Sadah; the other from Akra. We left the valley by a hill called Sar Deríyeh, of no great height, but commanding a most extensive prospect, and from whence I got bearings of all the various outlets of waters from the mountains, with also the inlet of Pír Hasán, the only case of the kind that I know in the Kurdistán hills.

Below this hill we entered upon the extensive plain of Nav-Kúr, studded with villages, but only very partially cultivated; yet more so than in its northern portion, where we had crossed it on our departure. The river Khazír flows through its centre, but afterwards approaches closely to the foot of Jebel Maklúb, which it washes at its south-eastern base. We travelled on till dark, and then took up our quarters in the village of Chorek.

11. Mósul—

The Jebel Maklúb is prolonged to the south-east by low hills of sandstone, on the side of which is the large village of Zenganah, and the village and khán of Duberdah. We took breakfast at this place, and trotted from thence to Mósul in 4 hours, the distance being about 18 British miles. (*Ainsworth.*)

No. 117.

TABRÉZ TO RESHT.

1. BORINJ—6 miles.

The road from Tabréz to Borinj leads in an easterly direction, through gardens and orchards, the high mud-walls of which almost concealed the beauty of the foliage, and the view is generally confined to the limits of a narrow, dusty lane.

2. KHOJA—16 miles—22 miles.

We left Borinj at half-past seven the next morning, and proceeded in a northerly direction towards a steep pass, through hills composed of red sandstone and granite. On emerging from this pass, we travelled east, through a mountainous country, almost totally uncultivated; the soil being so strongly impregnated with salt that no vegetation exists, save some few plants peculiar to land of that description.

Having ridden about six miles, we passed Gheunbund, a village of apparently twenty houses, situated on the left, at the foot of the hills here bounding the small, barren plain through which our road lay.

Continuing through this scenery in a north-easterly direction, small patches of cultivation being here and there visible, we crossed a rivulet, the water of which, though brackish, was drinkable; and, a mile or two further on, we forded the Adgee, or Bitter River. At this season it is very shallow, and not more than thirty yards broad; the water is clear and extremely salt.

At half-past eleven A. M. we arrived at our resting-place, the village of Khodjeh, bearing north-east at about sixteen miles from Borinj.

3. KUZIKAPÁN—20 miles—42 miles.

At half-past seven in the morning we left Khodjeh, and, at first travelling a short distance in a north-easterly direction, afterwards turned east, and continued our route through numerous small plains, separated by low rocky hills of the same formation and coloring as those already described. At distant intervals patches of cultivation were to be seen, but in general the country presented a dreary and barren appearance. We crossed several times the stream which had yesterday spoiled our tea, and about one o'clock came to the banks of a rivulet, the waters of which were said to be fresh and good.

After breakfast we recommenced our march, going east, over some low hills more rounded and not so craggy as those we had hitherto traversed.

We now crossed another wide, barren plain, and entered a more cultivated district, where numerous teams of oxen were busily employed in ploughing.

Until arriving at the village of the Shah-soowar (king's horse-man), about eighteen miles from Khodjeh, not a vestige of a habitation was visible.

Half a fursuck (two miles) further we came to the village of Kuzikapan, an insignificant place, containing between thirty and forty houses.

4. AHÁR—25 miles—67 miles.

We left Kuzikapan at a quarter to nine, and proceeded in a north-easterly direction towards Karadaugh.

As we ascended we became enveloped in a thick fog and drizzly rain, totally obscuring the scenery, which, judging from the steep descents, the narrow deep gullies we traversed, and the bare rocks starting in gigantic masses from the edge of the road, must have been peculiarly wild.

After an hour's descent from the summit of the pass we got clear of the mist, and half an our more brought us to an old caravanserai at the foot of the mountains. It stands on the right of the road; on the left runs a small rivulet, flowing from a cleft in the hills, and becoming a considerable river as it approaches Ahár.

The roads we had hitherto travelled were generally hard and level. Across the plains and, indeed, over some of the hills, it would not be difficult to drive a carriage; here they became more stony, and sometimes passed through small patches of marshy ground. We continued our course along a broad and fertile valley watered by the above-mentioned stream, on the banks of which I observed several water-mills.

After travelling twenty-five miles in continual rain we forded the river, here about twenty yards broad, and, ascending a slight rise for half a mile, arrived wet and tired at Ahár.

5. MIZÁM—22 miles—89 miles.

At nine o'clock we left Ahár, keeping generally in an easterly direction along the valley on the left bank of the river, which we crossed after about an hour's travelling, and, continuing for some distance on the right bank, passed the village of Teveleh (stable), and, a little further, that of Tazehkend (new village), both on the opposite side of the stream. Half a mile further on we passed through the village of Shah-verdee-kishlaughee (Shah-seven winter residence), built on a small eminence, one side of which forms a precipice overhanging the river.

Soon after quitting Shah-verdee-kishlaughee we again crossed over to the left bank. At this point the valley became narrower, varying from one to three hundred yards , and the hills, which had hitherto presented smooth and rounded summits, now exhibited a more rugged outline. The road wound round their sides, which sometimes, nearly meeting at the base, left only a narrow chasm for the stream, here so confined as to become a foaming torrent.

The road then passes the villages of Gheundenghee and Kalabashi, whence it once more forded the stream, and, after travelling a few miles further along its right bank, quitted it altogether, ascending a hill covered with dwarf oak, birch, a kind of prickly shrub, something resembling the acacia, and occasionally clumps of the wild fig-tree.

We continued over these hills on a beautiful, smooth turf for about two miles to MizÁm, about 22 miles distant from Ahár.

6. LORÍ—32 miles—121 miles.

On the 9th we left Mizaum, at about a quarter to nine, in a thick fog, and proceeded in an easterly direction, over the same smooth, undulating country as the day previous.

Continuing onwards we came to the village of Yeyjah ; about a mile further, to Auteshghir; and successively to Mazreh-jehan, Munjuckee, Habashee, Kassabah, and Meer-kendee. The soil over which we had travelled appeared rich, and was extensively cultivated with rice, barley, and wheat; numberless villages were scattered about on every side, but those above mentioned lie close to the road.

After having waited about a quarter of an hour at Meer-kendee for a guide, we crossed an undulating plain, the Savalaun Daugh being close on our right. The country here became stony and apparently barren, but the whole plain was thickly studded with villages. Close to the road were Khorramoo, Baughtuppeh, Deear, Nestarábád, Bazil, Looeran, and Bijeh; the two latter belonging to the Shah-seven tribe. We crossed many rivulets, all flowing in a north-westerly direction, and several dry beds of torrents, which, to judge from their appearance, must be large in the spring. From Bijeh we made a gradual ascent over a tract of rough, stony desert for about six miles, till we reached the village of Lorí, distant thirty-two miles from Mizám.

7. SÚMÁRÍ—20 miles—141 miles.

We left Lorí at half-past nine o'clock, and, passing through its gardens, descended into the plain, and struck across a stony country in an easterly direction, till we had passed the village of Meerali, a little to the left of the road, and, a mile further on, that of Ergheh ; hence we went more northerly over a better-cultivated tract, and ascended a spur of the Savalaun. It was exceedingly steep and rocky, and, to add to the misery of both horses and riders, the rain began to descend in torrents. For two hours the road lay over these hills; it then became more passable, and, turning off a little to the right, we entered the village of Súmárí. The time was about four o'clock in the afternoon, and we had been six hours and a half riding a distance of twenty miles, on account of the difficulty of the road.

8. Ardebíl—12 miles—153 miles.

We left Súmárí at a quarter to ten in a heavy snow-storm, which soon turned to mist and rain, and, passing over some low hills, entered the plain of Ardebíl after a short but unpleasant ride of twelve miles.

9. Namín—11 miles—164 miles.

We left Ardebīl at ten o'clock, and immediately outside the town, crossing the small River Balooklee (fishy), took a north-easterly direction across the plain. Many villages are scattered about, among which Erghoer, Boglaun, Kerlaun, Kourtābād, Augboulaugh, and Zeeranah lay nearest the road. During the first hour's march, as far as the village of Augboulaugh, the plain was well cultivated; on the other side it appeared more sandy and barren, but numerous flocks of sheep and cattle were grazing on the scanty herbage. Four miles further we forded the Karasoo, which divides Ardebíl from Taulish. It was rather swollen by the late rains, but the depth was not more than three and a half feet in the middle, and the width about sixteen yards. We then passed the villages of Dghighere, Kendee, and Soulaugh, and, turning north over a low hill, approached Namín about eleven miles distant from Ardebíl.

Namín is a very pretty village, situated in a small valley at the foot of the mountains, which divide the upper country from the low lands of Taulish.

10. Astara—

Our road lay in an easterly direction across some fine grassy hills.

After travelling about two miles, we dismissed our escort and entered the forest, which, although the leaves had fallen and icicles hung from the branches, was a very agreeable change from the dreary plains we had quitted, where not a bush broke the monotony of the scene. The trees were principally stunted oak, hawthorn, wild apple, and beech.

Two miles of ascent by a narrow, muddy path brought us to the summit of the mountains, from whence a beautiful and new scene presented itself. On the left, before us, rose a steep hill covered with dense forest to within an hundred feet of the top, which terminated in a flat mass of grey rock, called Shinghian Kaleh.

From this point we began a steep descent, along a track in some places nearly obliterated by the quantity of fallen leaves, and in others formed of ridges, between which were pools of mud and water, made by the continual even tread of baggage-cattle following each other in long strings. It was very painful to our horses, which were continually stumbling and slipping, and straining themselves by violent efforts to recover their footing. We continued on a similar track for many miles, and had left our baggage far in the rear, as the loaded horses could only advance slowly down the toilsome declivity, when our guide lost the way, which was peculiarly annoying, as the day was far advanced, and Astara, our halting-place, still distant.

After wandering about for some time, vainly endeavouring to find the road, we came upon three tents belonging to the Dereh-ilee tribe. They conducted us into the road, and we again resumed our journey. We were now, as far as I could judge, about half way down the descent, and, at this height above the sea, the leaves were still on the trees, though yellow and beginning to fall. The forest contained a few oaks, but chiefly beech and sycamore, with a scanty underwood of medlar, apple-trees, and stunted holly-bushes; on the former I found some fruit, though not yet arrived at perfection. Here and there the wood was cleared in small patches for cultivation.

Further down we came to a stratum of clouds, and, for some time, were enveloped in a thick mist: here the oaks had disappeared, and the beech predominated, the trees being about three times the size of those at the top of the mountains, and exhibiting the dense, green foliage of summer.

The road was now almost impassable, deep holes, full of mud and water being formed between the roots of the trees, which, spreading like network over the surface of the ground, were exceedingly painful and dangerous to the limbs of the horses. We were frequently obliged to dismount, and lead the animals. One poor brute, which luckily carried nothing but the stable furniture, stumbled and rolled head over heels some five or six times down the side of a hill, until

brought up by a large tree. We were now near the foot of the mountains; the underwood of rank vegetation became very dense, and the wild vines were hanging in festoons from the trees. The road we had travelled was not that commonly adopted by caravans, as the usual one was impracticable on account of the late destruction by a flood of some bridge over the Astara River. We forded this stream at the small village of Kishveh.

Having crossed the river, we were assured by our guide that we should soon arrive at Astara. Time, however, wore on, the sun set, and the road, hardly practicable by daylight, became doubly difficult in the dark. After crossing and recrossing the river several times we halted near some cottages, and in half an hour more we arrived at a house already prepared for us.

11. Hehvi—28 miles.

All things being ready, and our baggage having started an hour before us, we left Astara. The road lay along the beach, formed, as before mentioned, of sand and the detritus of the cockle, which is thrown up in some places in great abundance. The sands are in some places two hundred, but often do not exceed fifteen, yards in breadth, and thick forest, with a dense border of underwood, consisting of hawthorn, wild pomegranate, and medlar-trees, descend from the mountains to their very verge.

Mile after mile the scenery continued the same. We passed in succession the rivers Khodjeh-kerree, Khanrood, Sevendevil, Tchilivend, Hadjee-rustam, Lemeer, and Nobat-chai. They are all clear, shallow streams, about twenty yards broad, and had formed sand-banks at their mouths. About half-past two P. M. we came to the River Hehvi, distant from Astara twenty-eight miles, and turning along its banks into the forest, arrived at a village of the same name.

12. Katghana—

We left Hehvee at about eight o'clock on the morning of the 18th, and, fording the river over a clear, stony bed, continued our journey along the coast, which presented the same description of scenery as the day before.

We forded the Rivers Sheelawaun, Khat-mesourah, Lissar-chai, and Karghana-rood, all in some measure dangerous on account of quicksands, and requiring experienced guides. The Karghanagh-rood is by far the largest stream we had as yet crossed; and a wide, stony bed of some three hundred yards, strewed with rocks and the trunks of large trees, show that it must be a tremendous torrent in the spring. At this time the water was running in several small rills over a nearly dry bed.

We reached the banks of the stream late in the afternoon; then turned from the sea, and, proceeding inland about three miles through the forest, arrived at our intended resting-place at sunset.

13. Kúpúrchar—

We rose early, and left Karghana to the village of Jellowdar.

We left the village and proceeded through the forest towards the sea-shore.

Further on we came to several small reed-huts.

Continuing onwards we passed the following rivers:—The Hindekerron, the Kelfarood, the Navarood, the Allalon-chai, the Kholasoror, the Dina-char-chai (a considerable river), the Soomerkerron, the Alekion, the Nokendeh, the Shooaree-chai, and the Mahmoud Tukianee. Most of them were at this season shallow streams, but become rapid torrents in the spring.

After a ride of about thirty miles along the beach, which presented the same scenery as heretofore, we arrived at sunset at Kurpurchar, the last village in Taulish.

14. Enzeli—

We mounted our horses at ten o'clock and rode for twelve miles along the ridge of sand, which, varying in breadth from a quarter to half a mile, separates the lake of Enzeli from the Caspian.

After an intensely hot ride, we approached Enzeli, situated at the eastern extremity of the sand bank.

15. Resht—

At nine o'clock departed for Peeree Bazar. Ourselves, servants, and baggage occupied two large boats, and, the wind being fair, a square sail was hoisted

which, with the occasional help of oars, carried us across the lake to the entrance of the Peeree Bazar River, a distance of about sixteen miles, in three hours. We made very slow progress after entering the stream, which is not more than eight or nine yards wide, and closely bordered with a thick jungle of seed-alders, and bramble-bushes. Many boats similar to our own passed us on their way to Enzeli. After having poled and rowed about two miles and a half in little more than an hour, we came to an abrupt turning of the river, where two small brick-sheds for the reception of goods marked the landing place of Peeree Bazar.

No. 118.

TABRÉZ TO RESHT.

15 *marches*, 250½ *miles*.

1. KHOJEH,* N. E. 20 miles.
   On quitting Tabrez, the road for about a mile runs along the right bank of the Bosmiyeh river, and then ascending, approaches the hills to the north-east of the city. At 6 miles reach the summit of the ascent, which is stony, and in some places exceedingly steep. The descent is shorter and less steep than the ascent, and leads into a fine cultivated valley. The road level and free from stones. The village of Khojeh contains about sixty or seventy houses.

2. KIZIL KAPAN (Red Barn. T.) N. E. 20 miles—40 miles.
   After leaving Khojeh, the country is covered with small isolated green and red hills, varying from 30 to 100 feet in height. At 8 miles passed the village of Shebrek, three orfour miles to the left of the road. At 16 miles crossed a richly-cultivated valley running N. W. and S. E., with a small hamlet at some distance to the right. Afterwards gently-undulating ground. A range of snowy mountains bearing S.S.E. The road level and passable for carriages.

3. AHAR N. E. 8 miles E. 12 miles—52 miles.
   The road gradually descends from Kizil Kapán into a valley. At 3 miles a ruined káravánserái marks the commencement of a gentle ascent, about a mile in length, by the side of a small stream; the descent for three miles is more abrupt. A ruined káravánserái stands at the foot of the pass. One mile beyond, the road turn to the eastward, and follows the course of the Ahar river on its right bank. A range of hills to the north sprinkled with snow. The road, after clearing the pass, is excellent, being hard, level, and free from stones. Much cultivation; wheat and barley on both sides of the river.

4. KISHLAK,† S. 80° E., 10 miles—62 miles.
   At 4 miles the road crosses the stream of Ahar, and continues on its southern bank. From 4 miles to 10 miles a rich tract of country occurs called Savalán Shámí, about six miles in length and four in breadth, covered with cultivation, except in the vicinity of the river, which is reserved for pasturage. A range of mountains called Shaivek, distant about eight miles to the north of the road. At 9 miles passed the village of Kázeh Kond, containing twenty or thirty houses, situated on the left bank of the Ahar stream; after crossing which, the road passes over a succession of ridges and ravines which descend to the river from the Kashká range, distant about four miles on the right, and crosses several small streams. Kishlák is a village containing about thirty houses.

5. SÚJ BÚLAK—14 miles—76 miles.
   A small village to the left of the road, situated on the pinnacle of an isolated hill at the foot of which flows the Ahar stream. It is surrounded by a wall, and contains about twenty poor huts.

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* Khwájah (*w* not sounded), pronounced Khójah, 'a husband, old man, preceptor,' by the Turks, with the stress on the last syllable.

† (T.) 'Winter quarters.'

6. YENGIJEH* S. 80° E. 9 miles.
For the first four miles the road is uneven and stony, over hills on the right bank of the stream. At 4 miles the road quits the river, which flows to the N. E. to join the Kará Sú. At 7 miles passed the village of Mízár, containing about twenty houses, situated on the spur of a hill to the right. After leaving the river, the road leads over undulating ground, sloping to the north, and richly cultivated with wheat and rice.

7. SÚJ BÚLAK N. 75° E. 3 miles.
A small village to the right, and another half a mile on the left. Half a mile beyond is the small village of Hawashí on the right, and half a mile further the village of Khanchel. Rich cultivation on both sides of the road.

8. NASRÚBAD—10 miles—86 miles.
A considerable village, situated on the side of a deep ravine running from the hills to the right in the direction of the Ahar river.

9. KARRAMAÚ S. 85° E. 3½ miles.
Large village, with a fine stream. At 2 miles the large village of Mirkend half a mile on the right, and the small village of Zerdán Zamín at the same distance on the left. The village of Ush Tepah,† about a mile to the north of Karramaú, and 1 mile beyond, the village of Iyák to the right.

10. NASR-ABAD‡ E. 2½ miles.
Large village with abundance of water. A range of mountains sprinkled with snow about twenty miles distant, extending N. W. and S. E.

11. DÚJAKT—14 miles—100 miles.
Large village with abundance of water.

12. ALI S. 80° E. 2½ miles.
Large village, with fine stream. One mile beyond Barzil, the village of Khiyú to the right of the road.

13. O'NÁR N. 60° E. 8 miles.
Large village surrounded by gardens and orchards in a valley running down from Mount Savalán. Abundance of water. The valley richly cultivated. Between 'Alí and O'nár is the village of Kará Kaya, about four miles to the left of the road, on the left or southern bank of the Kará-sú.§ Within two miles of O'nár lies the village of Lóró, about a mile to the left of the road.

14. 'ALI-ABAD N. 40° E. 1½ miles.
Small village. The Kará Sú about three miles on the left of the road. From 6 miles to 10 miles beyond O'nár, steep ascents and descents occur. At 9 miles is the ravine of Dújakh, which marks the boundary between Mishkin and Ardabíl.

15. SHASOWAR—23 miles—123 miles.
Large village with abundance of water. Small village of Kurd Kishlák‖ on the left of the road.

16. SHAHSEWAR¶ S. 35° E. 4 miles.
A considerable village. The village of Bárí 2 miles on the right of the road. The Kará-sú is about 2 miles on the left. Passed the two small villages of Gerján and Sumah.

17. ARDABIL—10 miles—133 miles.
Rich cultivation of wheat, barley, and rice, between Sumarín and Ardabíl; road excellent; gradual slope of country from the skirts of Savalán to the Kará-sú.

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* (T.) Little-New-Town.

† Uch tepeh, or tapah, (T.) Three Hills.

‡ Abode of Victory. (P.)

§ 'Black Water.' (T.)

‖ Kurd's winter-quarters (T.)—F. S.

¶ Royal-rider. (P.)

18. NÁMÍN—15 miles—148 miles.

A large village on the right bank of the Kará-sú, which we cross. The river forms the boundary between Ardabíl and Velkhí, but contains very little water at this season, while in the spring it is a considerable stream.

19. NAMIN N. 35° E.—5 miles.

Village, the residence of Mír Kázim Khán, chief of Velkhí, Astara, and U'jarúd. Abundance of water; road excellent. Namín is situated in a ravine descending from the mountains to the N. E.* Between Nowahdeh and Námín, four villages on the right and right front, the road turns to the westward.

20. ASTARA—28 miles—176 miles.

On quitting Námín, 1 mile to the S. E., is the village of Dáderán, whence the road turns E. by N., leaving Khán Aghá (old), on the right, and crossing the brow of a hill sprinkled with underwood, passes within about half a mile of Mount Shindán,† a perpendicular rock, which marks the south-western point of Russian Tálish.

From this point the road descends through thick wood, scarcely passable at this season from mud and melting snow, leaving the village of Venabín on the brow of a hill, a quarter of a mile on the right; 7 miles beyond is the hamlet of Hájí Amír. An abrupt descent through thick underwood, till we reach the stream of Kalá Kúshí, a feeder of the Astara river, which we cross, and continue along its left bank over the projecting offsets of thickly-wooded hills. The Kalá Kúshi is said to mark the frontier from its source near the mountain of Shindán to the point where it joins the Astara river, which thence becomes the boundary between Russia and Persia, to its embouchure in the Caspian.

At 28 miles, having crossed and recrossed the river eight times, reach the village of Astara, seated on each side the stream, at a quarter of a mile from its outlet into the Caspian.

21. HEVI, or HEVIR S. 20 miles—196 miles.

Fine, hard, level road along the sea beach. A range of hills, three or four miles to the right, covered with a dense forest which stretches down to the water's edge. At half a mile cross the embouchure of the Khójeh Kerrí stream, which is said to contain a considerable volume of water after the melting of the snow; at present it is fordable; water up to horses' girths. At $7\frac{1}{2}$ miles forded the stream of Búz Kúsham, or Khán-rúd, a village of the same name, said to be about two miles up the stream. Very little water at this season. At 9 miles cross the stream of Levandavil. At 10 miles that of Chilivan. At 16 miles that of Lemír, which separates Astara from Kerganah-rúd; at 18 miles that of Chúbár.

Hevir, a small village half a mile from the sea, on the banks of a stream;‡ the wood partially cleared, the houses scattered in groups, surrounded by rice-fields.

22. KERGANAH-RUD—23 miles—219 miles.

At 6 miles from Hevir, cross the stream of Khutwah Seráï, fordable at this season. At 11 miles a Russian fishing station at the embouchure of a small stream. Passed several other small streams, the names of which I could not ascertain. The coast forms a succession of fine bays, with forest down to the beach. Several Russian vessels at anchor two or three miles off shore.

At 23 miles is another Russian fishing station of five or six huts, immediately after which the road turns to the west, and ascends by its left bank the Kerganah-rúd (Kerganah river, P.); the pathway through thick underwood.

The village of Kerganah-rúd lies on both sides of the stream. The houses are scattered amongst half-cleared thick wood and rice cultivation.

23. ENZELI—25 miles.—234 miles.

Returned by a narrow pathway through the forest to the sea-shore. The district of Kerganah-rúd ends, and that of Asalim begins, about a farsakh to the south of the Kerganah-rúd.

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* That is, from Mount Shindán, distant only four miles to the north-east; and, according to Colonel Monteith, reaching the height of nearly 7,000 feet above the sea. See Journal, Vol. iii. p. 26.—ED.

† The abandoned fortress of Shindán stands on the summit of a bare, isolated, and rugged rock, nearly 7,000 feet in height, and forms the leading feature of this range of mountains. See Journal, Vol. iii. p. 26.—ED.

‡ This stream will admit a vessel of fifty tons, says Colonel Monteith. Journal, Vol. iii, p. 26.—ED.

Seven miles beyond is a small village in the district of Asalim, under Mustafá Khán about a mile up a stream of the same name.

Road similar to that of yesterday. Hills about two miles distant from the shore, their offsets projecting into the sea, with fine bays between the points.

Hills and forests gradually recede from the shore. Road continues along the sea beach.

At 14 miles from Kaláh-seráï is the village of Cháï-biják, nearly depopulated by the plague. Forest gives place to swamps and brushwood. Soon after leaving Cháï-biják, the road enters upon a tongue of land, 13 miles long, and varying from 300 to 600 yards in breadth, extending in an east south-east direction which separates the Caspian from the Múdáb,* or backwater.

Road excellent; a sandy ridge hides the Caspian from view.

24. Resht—16½ miles—250½ miles.

South 35° east 11 miles leads across the Múdáb, or backwater, to the southern shore, which is covered with thick underwood, and ascend the Yóderúd, a small winding stream not more than fifteen yards broad, to the landing place at Pírí-bázár (old man of the market, P.), so named after Pír Hasan, a saint who lived here in the reign of Sháh Ismá'íl.

The road for the next 5½ miles is through a quagmire, the mud of which is in some places up to the horse's girths. Dense wood on either side. Such is the communication between its sea-port and Resht, the capital town of the province of Gílán.—(*Todd.*)

No. 119.

TABRÉZ to SU'LI'MA'NI'A.

16 *stages.*

1. Díza Khalíl—
2. Tasoj—
3. Salmast—
4. Dilmán—
5. Karímábád—36 miles.

   The road crosses a plain and then ascends a valley through low hills, separating Salmast plain from another, which is then crossed.
6. U'rúmía—

   The road goes through an excessively rich plain.
7. Camp—12 miles south-south-west.
8. Ushnae—23 miles south-south-west.

   The road leads up a narrow, but cultivated, country among the Kúrdish mountains, and along a stream to its head, when the Dasht-i-Bír plain is reached. This is then crossed, and the road descends by a very rugged and steep ravine to U'shnae.
9. A village—9 miles.
10. Súj Bolák.
11. Bairam—12 miles.

    The road traverses a sharp highland country, with hills covered with dry herbage, crested with black rocks and divided by narrow valleys.
12. Yaltamír—20 miles.

    The road traverses earthy hills covered with dry herbage, with black rocky ridges issuing from their sides and crowning their tops, and thence through the pretty valley of the Tatau.
13. Nistán—4½ hours.

    From Yaltamír the road ascends for two hours and a half by a very steep road, barely practicable for laden animals, to the top of the main range of Kúrdistan. The descent takes two hours and is very difficult, going among rocks and stumps and along the edge of ugly precipices.

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* 'Amúd-áb?

14. Sar-i-dasht—16 miles.

The road descends the glen in which Nistán is situated for nearly 4 miles among craggy knolls, sometimes passing over rocky promontories, when the path along the bank of the stream was diverted by meeting precipitous cliffs. It then leaves it altogether, and, crossing the shoulder of a hill, enters the deep valley of Sar-i-dasht, near the bed of the Aksú river. The river is then crossed by a sharp and difficult ford, and then for the last 5 or 6 miles the road goes through a curious succession of broken country, rounding the forks of some very deep rocky ravines.

15. Akúrta—7 hours.

The road crosses the Húmíl Pass. From the river the road first enters a tributary glen, then ascends by a sharply rugged, and laborious pull to the top of the gorge in three hours. The descent is exceedingly tedious and painful, and to laden cattle dangerous for three and half hours. At the foot of the descent come again to the Aksú, then ascend out of its bed to the village of Akúrta.

16. Súlímánía—

The road goes on for 4 miles through open country, then climbs the shoulder of a lofty hill and descends again into a valley, whence it descends to a fine stream. Then come to a ruined bridge over the river, whence ascend by a zigzag path to another valley, whence a long winding ravine full of abandoned villages brings to the pass of Kawíán, after crossing which it descends gradually down the base side of the hill to the plain or valley of Súlímánía. (*Fraser.*)

No. 120.

TABRÉZ to USHNÁE, KELI SHIN, and TAKHT-I-SULIMÁN.

18 *stages.*

1. Sardarúd—7 miles.

"I left Tabréz, and rode 7 miles to the village of Sardarúd, in a general direction of south 72° west. At 2 miles I passed to the left the little village of Lálá, containing a summer-house and garden, whither the idle Tabrézis repair frequently during the spring and summer. The road to Sardarúd skirts to the left the low hills which form the southern boundary of the great Tabriz plain, and upon the right is seen an immense level flat stretching away to the margin of the salt lake farther than the eye can trace its features. Sardarúd is a flourishing place, situated on a small stream which flows from Sehend, and gives its name to the village and district. The gardens and orchards which surround it along the foot of the hills are of great extent, but still they can afford only a faint idea of the former richness of the district when the suburbs of Tabréz stretched out as far as this place, and the whole country was covered with such a forest of trees that it was difficult to distinguish the boundaries of the respective villages."

2. Gogan—22 miles—29 miles.

"From Sardarúd I made a stage of 22 miles to the village of Gogan. The road conducts across the plain for 12 miles in a general direction of south-west to the village of Ilkhiji, the low hills to the left running along at an average distance of about 1 mile, and the great plain, as before, to the right stretching down to the shores of the lake. Along this tract, the plain is cultivated throughout, and many villages are seen scattered about.

At 1 mile from this place the road leads round a long point of the low hills, called by the Tabrézis, Linzi Burni, and then stretches across a flat open chemen (meadow land) in a direction of south 20° west for 9 miles to the village of Gogan. At the point of the hill the road divides, one track running off to the left and running along at the foot of the hills to Dekergan (properly Dehi-Kherkan or Dehi-Khwarkan), the capital of the district, and the other which I followed conducting direct to Gogan.

Gogan is surrounded with a belt of gardens, through which the traveller has to tread his way for above 1 mile before he reaches the hamlet in the centre."

3. SHISHEWAN—24 miles—53 miles.

"At the distance of 1 mile after leaving Gogan, the road enters a chain of low, barren hills, and at 3 miles further rejoins the high road, which turned off to the left, as I have already mentioned, at Linzi Burni, and conducted through Dekergan. From hence 6 miles among the hills lead to the marble pits.

From the pits the road strikes across the little plain due south for 2 miles, having the village of Sheranim to the left, and that of Khanigah to the right, and then again winds among low hills for 8 miles, till it descends into the spacious plain, which extends round the south-eastern angle of the lake. Here the road again divides, the great caravan route clinging to the hills upon the left, and the other road which I followed striking down into the plain to the village of Shishewan, distant from this point about 4 miles, in a direction of south 16° east."

4. BINÁB—13 miles, 66 miles.

"From Shishewan I travelled 13 miles to Bináb, in a direction of south 26° east. The village of 'Ájab Shehr is distant scarcely half a mile from Shishewan and Khaniyan which is the usual halting place for Kafilahs, is again about one and a half mile beyond. Leaving these places to the left at two miles, I crossed the stream of Dezziyá-rúd; this river rises high up among the ravines of Sehend, and at the distance of 2 farsakhs, before it debouches into the plain, there is a ruined castle named Tash-Kal-eh."

5. CHILIK—20 miles—86 miles.

"From Bináb, I travelled a distance of 20 miles to Chilik, a village on the Tatau river; beyond the gardens I crossed the Sofi Chai by a good bridge, and from thence, passing over a cultivated tract for 2 miles, reached the point of hill which forms the northern boundary of the great Miyandab plain; here I quitted the high road and struck off by a bye track, in a direction of south-west by south to Chilik. At 5 miles farther, I crossed the Jaghatu, a paltry stream, at this time containing scarcely a foot's depth of water, and running in a direction of north-west half west, beyond this at 3 miles, and I dismounted at the little village of Kemchik to breakfast.

At 8 miles from Kemchik I reached the banks of the Tatau, and crossed it by a shallow ford to the village of Chilik upon the other side."

6. ÁLI BEGLI—

"For 10 miles I traversed the Miyandab plain, in a direction of south 53° west, the road lying for the greater part of the way through a dense mass of reeds and high grass, which it was not easy to penetrate. In the spring, this tract, I learnt, is an impassable morass, fed by the Súj-Bolak river, which at other seasons loses itself in a lake, about 10 miles distant, and does not reach the Miyandab plain; the Súj-Bolak river never at any time joins the Tatau, as laid down in Colonel Monteith's map.

At last, having fairly crossed the Miyandab plain, we entered some low hills, which reach down nearly to the lake, and crossed into the district of Soldúz; the country hereabouts is tolerably fertile, and though belonging geographically to Soldúz. A forsakh among the hills brought us into the plain of Soldzú; and we then turned up west by north through a rich and highly cultivated country, till, at the end of three hours' ride, we halted for the day at Áli Begli, a large village upon the river Gader."

7. U'SHNAE—

"I moved to-day from Áli Begli to U'shnae: the road led for 10 miles along the foot of the hills, which bound the Soldúz plain to the southward; and then, ascending the brow of a little prong that juts out and forms its western limit, overlooked the fertile and secluded district of U'shnae. The view from this point was noble in the extreme. The great Kúrdistan mountains bound the district to the west, bearing here the same stern character of grandeur and elevation which they possess in their whole line of prolongation from Taurus, and dwarfing all the other ranges that intersect the face of the country. The boundary of snow which clothed their rocky summits was marked, as if with the precision of a drawn line; and at the foot of the range was to be seen the little town of U'shnae smiling among its gardens and orchards, and offering a strange contrast to the savage wildness of the mountain rampart above it. The town was distant from this pass, which is called Áli-Heremi, about 10 miles, in a direction of north 75° west, riding over the intervening plain. I at once became aware that I had fairly entered Kúrdistan."

8. Ghafur Khán's Fort—

"To-day I left the town of Ushnae, and proceeded to the fort which Ghafur Khán, Acting Governor of the district, was employed in building on the rise of the mountains, where the great Kúrdistan road opens upon the plain. The distance was 7 miles, and direction south 60° west. At 3 miles I stopped to breakfast at the village of Sirgán, a cluster of wretched huts, surrounding a large artificial teppeh, upon the summit of which one of the Zerza chiefs has recently created a strong mud fort."

9. Keli Shin Pass—

"After being weather-bound for two days at Ghafur Khán's fort, I at length set out to attempt the ascent of the mountain, at the summit of which I learnt was the inscription I had come in search of. This place is extremely difficult to reach: during the summer the wild Rewendis cover the face of the mountain, and from the Persian side it would be most hazardous to venture among them under any protection that could be offered; and very shortly after the Iliyat tribes withdraw from the vicinity, the natural obstacles increase to such an extent that it is almost equally dangerous to encounter them. The only times at which the mountain can be ascended in safety are the first fortnight in October and the last in March.

"This morning, accordingly, when the weather fortunately cleared, and the wind, which had been blowing furiously for the two preceding days, appeared to have exhausted itself, I set out, attended by two horsemen, well mounted, well wrapped up, and with every defence against the snowdrift, which I was told I should certainly encounter at the summit. For five miles I wound slowly up the face of the mountain, pursuing a broad open track, neither steep nor difficult, along the slope of a huge shoulder which juts out from the great range. At this point I entered the snow, and the difficulties commenced: the ravines which indented the face of the shoulder became, as we ascended higher, choked with snow, and in one of them we narrowly escaped being engulphed. At length, however, alternately riding and walking as the nature of the ground admitted, we reached a more open part of the mountain; and then, pushing rapidly on, gained the summit of the pass exactly in four hours from leaving the fortress at its foot. The distance I should judge to be about ten miles, and the direction from the town of Ushnae, the fort lying just in the line, was south 60° west."

10. Mahamad Shah—30 miles.

"To-day I made a long stage of nearly thirty miles to the village of Mahamad Shah, at the farther extremity of the Solduz plain. For ten miles, I followed down the course of the Gader river, through the Ushnae plain, in an east-south-east direction, passing a great number of villages both to the right and left. Here the prong of the hill which I had crossed at the pass of the Alí-Haramí in entering the Ushnae district, terminated in a low point, leaving a little valley scarcely two hundred yards across, for the passage of the river from the plain of Ushnae into that of Solduz. To the right was a mere elevated range, which, striking off from the great mountains below the Keli-Shin Pass, divides the plains of Ushnae and Solduz from that of Lahiján, and then branches out into a multitude of lesser hills that intersect all parts of the Mikri country. In the valley between the hills are two villages of the name of Derbend—one belonging to Ushnae, and the other to Solduz. From hence I skirted the foot of the hills to the right, along the whole extent of the Solduz plain, and in a line nearly parallel to my former route upon the other side of it."

11. Sūj Bolāk—

"My route to-day led among the hills which I have before spoken of, as a derivation from the great chain below Keli-Shin; and after winding for about eight miles in a general direction of south 55° east conducted to the summit of a pass that overlooked the little valley of Sūj-Bolák, and commanded a fine view of the town of that name, distant about two-half miles. Immediately upon leaving Mahamad Shah I had entered the country of Mikri tribe, whose capital is Súj-Bolák. One of the great caravan routes between Tabriz and Baghdad also leads through Súj-Bolák; and thus altogether it presents a scene of bustle and animation which one is hardly prepared for a town inhabited by Kúrds, who are notoriously averse to the active occupations of peaceful life."

12. KELI SIPAN—

"From Súj Bolák I followed up the course of the river for two miles to the confluence of the two streams of which it is formed; and then keeping along the banks of the right branch through a narrow glade, I wound along for seven miles further, gradually ascending till I found myself at the foot of the chain, among the roots and branches of which I had been travelling ever since leaving the plain of Solduz. Here we quitted the stream, at this point a rapid brawling little brook, and struck up a steep rocky glen, which, at the end of 3 miles, conducted us to the summit of the pass. The direction of Súj Bolák was pointed out to me from the top of the hill due east, and a deep preciptous gorge led down north 80° west into the fine plain of Lahiján, which was seen stretching out beyond the jaws of the pass to the foot of the great Kúrdistán mountains, here called Kandil or Kandilán, rising up like a gigantic bulwark of defence, and affording, with their snow-capped summits and dark-serrated sides, the same magnificent background to the view that I had admired so much at Ushnae. Proceeding down the glen for 5 miles we reached the village of Legwin, just at the end of the pass, and then opened out into a fine valley which led into the plain of Lahiján. About three miles beyond, to the right, was the famous city of Khorenj.

"From the hill of Khorenj I went on two miles farther to the pillar of Keli-Sipan; and here I certainly found a monument which appeared to be of the same class as the Keli-Shin, but with no inscription to repay me for the trouble of my visit."

13. MAHAMADABAD—

"I left Súj Bolák and travelled 25 miles to Mahamadabad, in the Miyandab plain. Following down the course of the river Súj Bolák in a north-east by north direction, I passed the large village of Yusuf Kend at three miles. Here the valley became more open, and there was a limited extent of rice ground. At one mile farther I crossed the left bank of the river to inspect some curious antiquities.

"From Fakhrakáb I struck across the low hills in a direction of east by north, leaving to my left the valley of the Súj Bolák river, and the marshy lake where that river loses itself, which I saw in the distance; and at the end of eight miles again descended into the Miyandab plain: ten miles across the plain, in the same direction, crossing at the seventh mile the Tatan river brought me to the large village of Mahamadabad."

14. ARMÁNI BOLAKÍ—

"This morning I rode over from Miyandab to inspect the ruins of Leilán, laid down in Colonel Monteith's map as the site of Cauzaca. I crossed the Jaghatú at half a mile and reached Leilán at six miles farther, the direction being north 64° east. From Leilan I again struck across the plain, in a direction of south by east, to the Jaghatú river, which I re-crossed at seven miles, just at the point where it debouches into the open country. Here I crossed the high road to Seín Kaleh, and re-entered the Mikri country. Ascending gently from the bank of the river, I then continued for seven miles farther, over an undulating down, in the same direction of south by east, until I reached the village of Armáni Bolakí in a fine open valley among the hills."

15. MAHAMADJIK—

"To-day my Mikri friend insisted on escorting me to Mahamadjik, the residence of the Chardauri chief, and we accordingly set off together with a large party of horsemen to find our way there. For three miles we wound among the hills in an east half south direction to the bed of the Jaghatú, which here runs in a narrow valley, about a mile in width, between ranges of hills, which to the west are steep and barren, to the east ascending more gradually and cultivated along their slopes. After ascending the left bank of the river for a mile, we crossed over at a point where a mound, called Akchehli Teppeh, divided the territories of Ajári and Seín Kaléh, and from hence continued along the valley in a south, east half south direction for ten miles to the village of Mahamadjik, situated on the rise of the hill, at a distance of about a mile from the bed of the Jaghatú."

16. HISAR—

"At Mahamadjik I took leave of my Mikri friend, and with a guide proceeded on my journey. Following up the narrow valley of the Jaghatú, at one farsakh, I passed through Seín Kaléh.

"At another farsakh from Seín Kaleh I quitted the high road, which here strikes up among the hills to the left, and followed up the bank of the river for a short distance to visit the remains of an ancient bridge over the Jaghatú, named Kiz Kopri. Turning up a narrow valley to the left from the bed of the Jaghatú, I now entered among the arms of the broad straggling range which here runs nearly west and east, and appears to connect the Mikri hills with the great chain thrown off to the south-east from Sehend, and named by Monteith the mountains of Kibleh. After winding for ten miles among the tortuous ravines, and ascending the steep acclivities of the successive shoulders of the range, I at length found myself at the highest point of the hills, where I got a bearing of Mahamadjik north-north-west, Seín Kaléh being nearly in the line. The hills in this part are steep and barren and are used for sheep-walks: the high road from Seín Kaléh followed, I understood, a long easy pass a few miles to the eastward of the line, by which I reached the summit of the range; on descending very gradually upon a high table-land, I rejoined it, and from thence travelled six miles farther in a general south-east direction to the village of Hisar.

"Near Hisar the road from Seín Kaléh divides—one track leading to the right to Sehnah, the capital of Ardílán; the other to the left to Hamádán. Our maps commit a strange error in placing Sefer Khaneh on the latter of these roads, instead of the former. Sefer Khaneh is in reality the usual caravan stage from Seín Kaléh, on the Sehnah road, and is situated about 6 miles to the west south-west of Hisar, instead of to the east as the maps had led me to believe."

17. Tikan Tapeh—

"I set out from Chukli to visit the caves of Karaftú. Travelling in a direction of south 20° west over a barren and open country, at 7 miles, I reached the bed of the Saruk river. At this season I found very little water in the Saruk; it was merely a rapid, noisy stream, boiling along amid stones and rocks, and fordable at all points. At 7 miles from the river, still pursuing the same direction, over undulating downs covered with high withered grass, I reached the great ravine of Karaftú, in the precipitous face of which are found the openings to the caves. At last, we quitted the river at the large village of Kiz Kapan, an Afshar settlement, and crossed an open undulating country for 5 miles, in an east by south direction to Tekan Tapah, the usual halting-place for caravans on the high road between Tabriz and Hamádán: it is reckoned 9 farsakhs distant from Seín Kaléh, and from the caves of Karaftú it may be about 17 miles."

18. Takht-i-Suliman—

"From Tikan Tapeh, there are two roads conducting to the Takht-one, a circuitous track leads into the valley of the main branch of the Saruk, and follows up that stream to its source; the other crosses the hills in a general direction of north 40° east. From the river I crossed over a barren stony hill to an old I'liyat cemetery, and at five miles, on reaching the brow of the hill, had the satisfaction of seeing the ruins of the famous Takht in the valley at my feet." (*Rawlinson.*)

No. 121.

TABREZ to VAN.

5 marches.

1. Dilmán—

We left Tabréz and proceeding in a western direction arrived on the evening of the 17th at the town of Dilmán, situated in the large and fertile valley of Selmás.

We passed through the old town of Dilmán.

2. Kúrd Village—

Our course was westerly, and two miles after leaving the old town of Dilmán, we entered the hills of Kurdistán: they were small, but of curious shape, as crowns, pyramids, &c. We then turned north north-west, and ascended the banks of a small stream which runs under Dilmán, and at 9 P.M. the Kurds informed us

that we were close to a small deserted Kurd hamlet, and that there was no other habitation for five fursakhs; here we halted for three hours.

3. Kotur—28 miles.

We set off at 2 A.M. and ascended through a narrow defile twelve miles in length with low hills on both sides. The road was often excessively bad. We travelled on the banks of the same stream, each side of which was covered with a profusion of herbs and weeds, and abundance of poppies. At the close of the defile there was an abrupt ascent, and we then entered a valley or rather table-land of considerable extent. After travelling two miles we were opposite to Heráwel-dágh,* which lay about the same distance from us to the west.

We soon after passed two Kurd villages, in the neighbourhood of which there was much cultivation, but the habitations in them were of the most wretched description.

We continued our journey through the same undulating valley, and at about the twentieth mile, we were in view of the valley of Elbák,† the entrance of which bore west south-west ten miles distant; it was said to be five miles wide, and twenty miles in length. It was situated on our left-hand, at the very foot of the black, steep, snow-capped range which rose behind Elbák. The soil we travelled over to-day is Persian, but Elbák belongs to the Hekkárí tribe, and is nominally subject to Júlámerik.

After a tedious march of nine hours, in a north north-west direction, and various ascents and descents among hills, we arrived at the district and village of Kotúr, which are attached to the governorship of Khói in Persia.

The village is situated at the foot of a black, bluff, high range, called Holeb-dágh‡ of which the direction is about east and west; a stream, called here Kotúr Cháí,§ passes close to the village. The distance we travelled to-day was about twenty-eight miles.

4. Erchek—44 miles.

We left Kotúr at half-past one A.M., and crossed to the left bank of the Kotúr Cháí, which flows with a very rapid stream. We then entered a wide defile named Bálánjik,|| twelve or fourteen miles in length, with the above stream flowing through it. Our general course was west; at about the tenth mile we ascended to the right from the defile, leaving the stream to the left. At about the fifteenth mile, we entered an immense chemen, or meadow, and at twenty-fifth mile halted at the ruined village of Múllá Hasan, on the bank of a small stream flowing from the south. This is the most unsafe part of the road between Khói and Ván, from the vicinity of the tribe of Khán Mahmúd, who has taken possession of this meadow.

We mounted again at 3 P.M., and crossed a stream which rises at the eastern extremity of the meadow, and is called the Mehmúdjik Cháï.¶ We then entered a defile of the same name, which gradually opened into a valley, and then into a wide plain. The road, as it had been during the entire day's march, was very good. At the thirty-fifth mile from Kotúr, we recrossed to the left bank of the Mehmúdjik Cháí, which flows into the Erchekjún lake.

At about the fortieth mile, the noble mountain of Sípán-dágh was visible; it bore north-west.**

After travelling forty-four miles, we halted at sunset at the Armenian village of Erchek.

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* Herawel-dágh is probably the Mount Akroual of Colonel Monteith's map, and may be estimated at 9,000 feet above the sea.—Ed.

† This must be the valley through which the river Zab flows, in a south-west direction, as, if one maps are correct, here is the source of that river at about 7,500 feet above the sea; the valley is thr Ali Baugh of Monteith's map.—Ed.

‡ Apparently Mount Erlan, of Colonel Monteith's map of Armenia.—Ed.

§ Kotur, river.

|| Blánjik, valley.

¶ Little Mahmúd's river.

** Situated to the north of the Lake of Ván, distant more than sixty miles.—Ed.

Erchek contains one hundred houses, which resemble those at Kotúr The village is about two miles distant from the east side of the Lake Erchekjún. This is a fine sheet of water of an oval shape, its largest diameter being north and south, and perhaps about twelve or fifteen miles in length by eight or nine in width, although the villagers declared the length was at least forty. The water is brackish, and contains small fish of good quality. The lake is bounded by mountains on all sides, excepting the east, where the shores are flat.

5. VAN—

We left Erchek at half-past three A.M., and proceeded nearly south along the shore of the lake for nearly three miles, when we were close to its southern extremity. We then passed through some valleys partially cultivated, and over two small passes, the general direction being west south-west. At about the thirteenth mile after crossing a low pass, we came in view of very fine scenery; the high scraggy naked rock of Warak-dágh was six miles distant to the south-east, while to the south lay the plain of Ván covered with villages, gardens, and cultivation. A mile farther on, the lake of Ván was visible, and soon after we beheld the rock of Ván and Sípán-dágh, while the snowy mountains of Erdóz, which bound the southern extremity of the lake, closed the view.

No. 122.

TEHRÁN TO ASTRABÁD.

As far as Ain-i-Varzan.

1. FIROZKOH—

At 2 miles pass Jahbún, a large village; at 4 miles the village of Bagh-shah; at 6 miles the valley terminates, and the road strikes at once into the mountains which gradually become wild. In (three hours) about 10 miles descend into a deep glen of the Delichai. At 6 miles from Firozkoh cross the Rúd Nunrúd and descend to Firozkoh.

2. ANASERAN—40 miles west north-west, 7 hours.

At 6 miles the road to Mazandarán turns off and another to Khórasán called Tang Sarenza, and a little further on there is another road to Semnán. The country now loses much of its rocky appearance, and is broken up into a variety of volcanic hills of various colours and strata; it is partially cultivated, but there are few inhabitants. This village is in a rich district. Before reaching Anaserán a road goes to Sámnen.

3. FOWLAD MAHALA—40 miles, 8½ hours.

The road first winds deep into the mountains, in the bottoms of which are small patches of cultivation. It then ascends a steep hill of a deep chalky soil to a pasturage, which having crossed it enters on a very remarkable tract of wild mountains than before of a soft crumbling soil composed of chalk and limestone. Leaving these heights it comes to a fine pine forest. About miles from Anaserán a road goes back to Semnán; and at miles another goes off to Tudervar and thence to Damgán.

4. CHASHMA ALI—32 miles, 7½ hours.

The road is at first good, leading through mountains whose bases are not more than a mile separate. From this a road goes to Damgán.

5. SAWAR—26 miles, 6½ hours.

At 5 miles pass village of Kaláteh on the left, and then going north enter on a plain partially cultivated. On the river is the village of Chárdeh, then Toweh (there is another road between Chashma Ali and Toweh over the mountains near Chashma-Bád). From Toweh the road leads over mountains of easy access to a remarkable and difficult pass, Tang Shamsher Bár. It is principally formed by an interval of about 8 to 10 feet between two strata of perpendicular rock, an intermediate layer which appears to have been carried out to a distance of about 120 paces, as if expressly to form the road. In some parts the sides are so even that it would appear

the hand of man had been employed in the formation of the pass. At its termination to the north the opening is through a sort of natural gateway, about 4 or 5 feet in width. The descent into it from the south is extremely difficult for cattle, particularly camels, and horsemen even have to dismount. At 2 miles further is a still more difficult pass composed of a slippery rock, over which the water constantly flows; it is, however, only 20 paces. There is a path over the hill, the descent of which is extremely steep, but which turns this bit.

6. ASTRABAD—9 hours.

The road ascends to the Jahan Numah Pass through a beautiful wooded country, and in 3 hours reaches a narrow rocky pass called Darwaz, where there is usually a guard of Mazandaránís stationed. Thence the road descends to the plain of Astrabád in 4 hours through a magnificent forest. The road is, says Morier, the most difficult he ever traversed, being composed of a soil constantly moist, and in some places deep on mud, and in others broken with slippery rocks and loose stones. Not very far from Darwaz is a second pass called Sandúk, which gives its name to the whole mountains, and is indeed the very worst of roads. It consists of a succession of slippery and shagged rocks, over which there is a path so narrow that a loaded beast can scarcely pass it, and none but the horses of the country tread it with safety. Similar passes, but neither so long nor so dangerous, intervene on the descent, at each of which it is necessary to dismount. The road then goes along a plain for two hours, the path being sometimes not more than 2 feet wide through jungle which continues unbroken up to the very walls of Astrabád, about 1 mile from which the high road from Mazandarán is reached. Morier says it is impossible to conceive a country that could be more easily defended against an invading enemy. (*Morier.*)

No. 123.

TEHRA'N TO HAMA'DA'N.

1. ALI SHAH ABBAS—20 miles.

The road is good through fine, well-watered and cultivated country. Half way cross a narrow stream; and at 15 miles a deep and abrupt ravine.

2. RISHTAH—16 miles—36 miles.

The road is good over a fine level plain; cross a few water-courses but no rivers, and pass several ruined village. It has a small mud fort.

3. ISHTIHAD—22 miles—58 miles.

The road goes over a fine level plain, and is hard and good. A large village.

4. SEHZABAD—20 miles—78 miles.

A small village. The first part of the road is hard and good, the last apt to become muddy. Pass several ruined villages and cross some water-courses.

5. BOSTANAK—23 miles—101 miles.

The road is hard and good. A village.

6. ABGARM—15 miles—116 miles.

The road goes under several ranges of hills, from whence many streams of water issue. A village.

7. A'BA—14 miles—130 miles.

The road goes through two narrow ranges of hills; cross the Kárá Kúm river in two or three places. A good-sized village.

8. MIANA—13 miles—143 miles.

The road lies through two ranges of hills. A small village with others near.

9. TAKIA—10 miles—153 miles.

The road is pretty good and level through an open country; cross a stream near the village.

10. KABUTRAHANG—18 miles—171 miles.

The road is good. This is a large village.

11. MAHRAN—15 miles—186 miles.

The road is pretty good.

12. HAMADAN—16 miles—202 miles.

The road is very good. (*Campbell.*)

No. 124.

TEHRAN to HAMADAN.

1. Pitkinah—
   The road leaves that of Tabréz at the bridge over the Karaj river.
2. Sharínábád—
   The road lies through a desert country with impracticable hills near. The water here is quite salt.
3. Zaoreh—
   The road lies through a desert country. There is some cultivation here.
4. Khushek—20 miles.
   The road lies through a desert country. The road from Isfahán to Tabréz crosses near the village of Amrabád.
5. Biwaran—
   Pass the village of Yulek, and cross a stream, and near Biwaran cross the Band-U'mar. The country is barren; supplies can be procured.
6. Rezak—
7. Mobáraken—
   This village is situated in a well-peopled and cultivated district.
8. Jahánabad—
   No supplies. The Karasú flows near this village.
9. Súrkhabad—
   This village is situated in a fertile and well-wooded plain.
10. Hamadan—
    On leaving the road crosses a river by a bridge, then passes the village of Sheveran. (*Morier.*)

No. 125.

TEHRAN to HERAT.

1. Shah Abdool Azeem—5 miles, $1\frac{1}{4}$ hour.
   Road level; soil alluvial. Leave Tehran by the Shah Abdool Azeem Gate; at 18 minutes, cross a stream, and 8 minutes after, cross by a stone bridge the deep dry bed of nulla. Half an hour after, a stream with willows spanned by a stone bridge. Here the ruins of Rhe (or Rhages) begin. A very nice garden to pitch tents in. Plenty of ground for encamping. Bearing south-east. Water abundant. Supplies plentiful.
2. Kabood Goombooz (the blue vault)—$17\frac{1}{2}$ miles, $5\frac{1}{4}$ hours—$22\frac{1}{2}$ miles, $6\frac{1}{2}$ hours.
   Road level, most gravelly; soil alluvial. Continue between high garden walls; at $1\frac{1}{2}$ mile cross a stream, a second a few yards further, and at $2\frac{1}{2}$ miles a third, with ruins of mud fort on spur of a hill on the left. At $3\frac{1}{4}$ miles pass through a village with trees. Several villages lie off the right of the road here. At $9\frac{1}{2}$ miles, stony descent into dry bed of torrent. At 12 miles a road branches off to the right to Khatoonabad, the line of which is passed at $13\frac{1}{4}$ miles. At $13\frac{1}{2}$ miles cross stream from right. At 14 miles a ruined village off left. A little further on south enclosed garden built by late Hajee Mirza Aghassi. At 15 miles cross deep dry nulla, and near it two streams from left. At $16\frac{1}{2}$ miles cross a stream, and at $17\frac{1}{4}$ miles mud ruins off right, a village with few trees and ruined fort on mound on left. A quarter of a mile further cross three streams from left and a few yards beyond is the serai of Kabood Goombooz, fine pasture. There are some twenty trees and one small upper room in the post house which is tolerably comfortable. General bearing east by south to descent, then east south-east. Water plentiful. Supplies none.
3. Eiwan-i-Keif—$41\frac{1}{2}$ miles—19 miles.
   Road a few undulations otherwise level. Soil for the most part gravel. At $\frac{1}{4}$ hour, cross Iajrood river, about 1 mile in breadth, several water courses banked up in this space, the river is ultimately lost in the plain of Veerameen. No men, houses, trees or fields met with on this march. At $18\frac{1}{2}$ miles, reach suburbs of the village, continue through garden walls to the post house, which has an upper room. Under

the village flows the Zemrood, dry in August, slightly brackish. Its breadth is about 50 yards. Bearing south-east by east. Fruits abundant, especially figs, rapes, and water melons. Water brackish, only fit for cattle. Supplies scarce.

4. KISHLAK—18 miles, $4\frac{1}{2}$ hours—$59\frac{1}{2}$ miles.
Road excellent; soil gravelly. At 6 miles enter defile of "Sirdar-i-Kook," high sandstone hills, breadth varies from 300 to 800 yards, its exit very narrow, about 30 yards; cross a salt stream (8 times in summer, but 18 times in winter); the road excellent. A few small bushes at entrance of pass, the rest all barren till 17 miles; the village of Hoosseinabad and Killah-i-Noo half a mile on right of road. For the next half mile, cross several watercourses, some full, others empty. At Kishlak is the Hableh rúd, a fine large stream with brick bridge. A great deal of cultivation all round. The defile might be vigorously defended, as it is narrow, but it might be easily crowned and turned. Bearing south-east to end of pass, thence to Kishlak east south-east. Water good but muddy. Supplies plentiful.

5. DEH-NEMEK—22 miles, 6 hours—$81\frac{1}{2}$ miles.
Road first half difficult through swamps; 2nd half gravelly and excellent. Midway, on the right, is the village of Areedoon, and at about 15 miles, village of Pádeh Dehnemek is in ruins, never having been rebuilt, since its destruction by the Toorkamuns in 1852. Water must be brought from Kishlák. There is a very fine brick serai here, but it needs repairs. The first half of the road was swamp, innumerable rivers and water courses with alluvial soil; the last half dry, sterile, salt and gravelly. Direction east and north-east. Water brackish. Supplies none.

6. LASGIRD—23 miles, $6\frac{1}{2}$ hours—$104\frac{1}{2}$ miles.
Road good all the way, 21 miles gravelly soil, 2 miles alluvial. At 8 miles is a deep ravine and dry bed of torrent, on the precipitous bank of which is a round watch tower, now empty. At 10 miles, village of Abdoolabad on right, and reservoir of filthy, stinking water, and a large brick serai, all in ruins and deserted. At 12 miles, cross deep ravine by brick bridge; at 16 miles, another deep ravine also bridged, and a few yards further a third. At 18 miles cross ravine and dry bed of torrent, where hills close in, forming a defile at 20th mile. At 21 miles a stream of bitter water, thence steep winding ascent, very narrow in one part. There is a fine caravanserai here. Direction east by north. There are the remains of a fortification at 200 paces from Lasgird, the walls of which are about 24 feet in height and which would hold a garrison of 2,000 men. Water scarce and bitter. Supplies plentiful, especially fruits.

7. SEMNAN—19 miles, $5\frac{1}{2}$ hours—$123\frac{1}{2}$ miles.
Road level, few beds of torrents; soil 9 miles alluvial, 10 miles gravelly. At starting cross small brackish stream, at 4 miles broad dry bed of torrent; at 6 miles small stream of fresh water for some yards along right, and a little further a small reservoir on right. At 8 miles ruins on left; at $8\frac{3}{4}$ miles village of Soorkhee on right, large trees and mud ruins on left. At 9 miles two dry beds of large torrents. At 14 miles small brick cistern on left. At 15 miles, two broad dry beds, a little further a line of kanat crosses under the road, and presently two more. At $17\frac{1}{2}$ miles, a mud building in small garden, with trees on right. At $17\frac{3}{4}$ miles fine clear stream, with mill; at 18 miles, another stream and mill on left. Close by this is a large brick serai, a fine plain for encamping between these two streams. To Soorkhee, bearing is east by north, thence north-east by east. Water plentiful and excellent. Supplies abundant.

8. AHOOWAN—22 miles, $6\frac{1}{3}$ hours—$145\frac{1}{2}$ miles.
Road, ten miles gravelly and excellent; soil, 12 miles stony and undulating. Wander for 10 minutes among gardens. At $\frac{3}{4}$ mile, cross small stream and garden on right. At five miles, ascent begins. At $11\frac{1}{4}$ miles, cross broad, dry bed of torrent; at 12 miles a steep narrow and winding ascent (impracticable for guns); reach summit at 13 miles, passing a very tiny spring near the top. A steep descent into broad ravine, where there is a kanat of water at $13\frac{1}{2}$ miles; thence, long, gentle ascent up the bed of a mountain torrent. At 14 miles, ruins of a serai, and small village on right. At $17\frac{1}{2}$ miles, ascent becomes steeper, at 19th mile reach highest summit thence undulating descent into small plain, in which at 22 miles is a large brick serai and post house, pool of water beyond. Direction north-east. Water good and plentiful. Supplies none.

9. KOOSHEH—20 miles, 5½ hours—165½ miles.

Road good, soil gravel and sand. Soon crossed a low spur of the Elboorz by a short steep ascent. At 1¼ miles gentle descent till four miles where it becomes steeper. At 5 miles road winds round side of spur and descends gradually into the bare plain of Damghan. At 14 miles, and at 19¾ miles, cross dry torrent beds, near the latter is a small mud fort and enclosures on left; a little further, is a stream of clear water from the Elboorz, which forms a pond behind the post house. General direction north-east. Water abundant and good; none on the march. Supplies none.

10. DAMGHAN—20 miles, 5½ hours—185½ miles.

Road good, mostly level; soil gravelly and alluvial. At 8 miles cross small stream from left, at 9½ miles 2 villages off left. At 10 miles a large village off right, at 10½ miles the fortified village of Dowletabad on right with a triple wall and ditch. At 12 miles cross small stream and pass village off left and another off right; at 13 miles, cross stream from left; at 19 miles ruins of towers, mosque, and burial ground; at 19½ cross stream and enter suburbs, four miles round Dowletabad alluvial. Direction north-east by east. Water abundant and good. Supplies procurable.

11. DEH-MOOLLAH—23 miles, 6½ hours—208½ miles.

Road naturally good. Soil first half alluvial, last half gravelly. Go through the bazar, ruined suburbs, &c., into plain; first mile much cut up with watercourses, at second mile pass under fine archway, in the midst of more ruins. At 2½ miles, dry bed of river, from third to fourth mile constant watercourses; at 5¼ miles high ruined tower of "Tuppa-i-Bakr" several lines of kanats and towers at intervals; at 11 miles stream from left, and village of Mehmandoost on right. Innumerable villages both sides. At 21 miles dry bed of stream to right, at 22 miles road branches off to serai on left front to the post house on right; a few yards further, reach high walls of gardens. Remains of a mud citadel on a lofty mount. Road would have been good, but was spoilt by overflowings on the clayey soil. Direction east by north. Water good and plentiful. Supplies in small quantity.

12. SHAHROOD—14 miles, 4 hours—222½ miles.

Road level, indifferent; soil stony. Skirt the east side of village, passing the serai on left, thence undulating, gradual ascent over stony ground for 3 miles; at 8 miles, kanats cross the road; pass a walled village on right, thence road turns and ascends gradually to Shahrood which is situated in an opening of the Elboorz; it is a large walled town, with numerous gardens. General direction north by north-east. Water plentiful and good. Supplies abundant.

13. KHEIRABAD—8 miles, 2 hours—230½ miles.

Road level and good; soil mostly alluvial. Skirt east side of town, and cross several watercourses; at 1 mile broad dry bed of torrent from left; at 1½ miles pass through high garden walls and cross watercourses; at 1½ miles cross two streams from left; at 4½ miles large walled village of Budusht, fine gardens, nice stream, which is crossed by a bridge ¼ of a mile further on. Here road turns and enters large plain, at 7¾ miles cross small stream from left. Encamp between it and ruins of Kheirabad. Direction for 5 miles east by north, the rest east by south. Water good; small supply. Supplies none.

14 MEIOMEI—32 miles, 9½ hours—262½ miles.

Road good; soil gravelly. Pass through ruins of Kheirabad and ascend gently; at 10 miles ruined reservoir and fort on right; at 13 miles several low ridges and dry beds of torrents; at 13½ miles sharp descent; at 14 miles, ruins of fort and reservoir on right; at 16 miles, low conical hill on right, and range of mounds, which, at 19 miles form a gorge, through which the road passes; at 20 miles steep stony ascent, reaching the top in 5 minutes, thence long descent into plain, which reach at 22 miles; at 24½ miles, 3 small villages with cultivation under hills on right; at 25½ miles stream from right; at 30 miles, enter suburbs of town, march round the walls, and encamp on the banks of a beautiful stream, under fine palm trees. Direction east by south. Water plentiful and excellent. Supplies procurable, not abundant.

15. MIYANDUSHT—22 miles, 6½ hours—284½ miles.

The first five and last four miles level and good; the centre part rough, undulating, and stony. At four miles pass the large village of Ibrahimabad on left. At 4¼ miles

a stream with trees on left, which crosses one mile farther on; it flows from right. At 6¼ miles cross another stream, on which stands the fort of Zeyder; a watch tower on right. At 6½ miles enter defile, and continue among stony hills for three hours. At 9½ miles a very stony, narrow, and difficult ridge. At 11 miles a stony and difficult descent through defile; cross dry bed of torrent at 11¼ miles and another at 12 miles, thence undulating till 15th mile where is another dry bed. At 16 miles a gradual descent into a more level plain. At 17 miles a gentle ascent. At 18 miles enter an elevated plain, whence serai is visible. Water in a cistern from kanat brackish. Supplies none. Direction to Zeyder south-east by east; after that east south-east.

16. Abbasabad—19 miles, 5⅓ hours—303½ miles.

Road good except among the hills, where it is stony and soil gravelly. A level barren plain for 3⅓ miles, when enter defile; hills low, barren, and volcanic. At six miles cross a rocky ridge, at seven miles dry bed of torrent, and at 7½ miles cross rocky ridge. At eight miles ascend, and at 9 miles a steep, stony, descent into a small valley surrounded by hills. At 10 miles a dry bed torrent from left, and at 11¼ miles a serai, stream, and fortified village of Elhak on right. At 11¾ miles enter defile of Elhak till 13⅓ miles, then descend gradually. Road cut up by dry beds of torrents from left, that here turns suddenly, and, going round spur of hill, Abbasabad comes into view, low but on an eminence. At 18 miles gardens on right, and, a little further, spring on left. The village is in tiers like Lasgird; serai in a disgraceful state of ruins. A few good houses for travellers. Direction for 13⅓ miles east by south, then north-east by east. Water good and plentiful, but there is some bad too. Supplies none.

17. Mazeenan—21 miles, 6 hours—324½ miles.

Road level and good throughout, broken near old Behmánabád; soil gravelly and alluvial. Descend from Abbasabad and cross a small water-course. At 3 miles a small spring of brackish water on left. At 6½ miles a dry deep bed of river, with fine old brick bridge, "Pool-i Abireeshem." At 9 miles the small fortified village of Sadrabad; brackish stream on left. At 11 miles a small brick cistern full of salt water on left. At 14½ miles on left side winter road branches off. At 18 miles scanty cultivation in gardens on left, with large walled village of Kaha on the same side. At 19 miles a small water-course and cultivation. At 19¾ miles ruins of the fort and mosque of Subbee. At 20½ miles extensive ruins of an ancient town and modern fortified village, both called Behmánabád. Mazeenan is a small fortified village of 150 houses. It has two serais. Direction east by south. Water from kanat good and plentiful. Supplies tolerable.

18. Mehr—18 miles, 4½ hours—342½ miles.

Road excellent; soil gravelly and sandy; pass a large ruined village on left. At 3¾ miles dry bed of stream. At 4½ miles a small brick reservoir on left, water stinking. Several dry beds for next 5 miles where cultivation begins, mostly cotton. At 14 miles the village of Sootkhar with trees, gardens, abundant supplies, and plenty of water. At a ¼ mile beyond are mud ruins and an imamzadah. From 16 to 17 miles numerous dry beds. At 17¾ miles road diverges; one to a serai, and other to a village which has almond and plane trees. Direction east by south. Water good and plentiful. Supplies procurable.

19. Subzwar—30 miles, 8 hours—372½ miles.

Road good, latter part excellent; soil gravelly and sandy. At ¾ mile cross two dry beds of a stream, and ¼ mile further dry river. At 4½ miles ruined brick cistern on left, and at 6½ miles road to Rewund on left (rejoining at 15 miles). At 10 miles a small stream from left. At 11 miles splendid brick serai on right and cistern of bad water on left; at 15 miles another cistern on left. For the next 5 miles several dry beds. At 20½ miles cross by a broken bridge the dry broad bed of a river. At 22 miles a stream, cistern, and ruins on left. At 24 miles a small mud fort on left. At 24¼ miles ravines and broken grounds. At 25½ miles, broad dry bed of river, and ruins of the large village of Khoosrod with high brick minar on left; modern village same name and same side. At 26 miles an imamzada on left, and cistern and mud huts on right; at 28 miles cistern on left. At 28½ miles, a stream, and a little further fort on right. At 29 miles a water-course, cistern, and large serai. Direction east by south. Water good and plentiful supplied from kanats. Supplies abundant. Cultivation, chiefly cotton, round villages; very extensive near Subzwár.

20. ROBAT-ZAFERANEE—21 miles, $5\frac{3}{3}$ hours—$393\frac{1}{2}$ miles.

Road excellent; soil alluvial, and few places sandy. In $\frac{1}{4}$ hour emerge from town, and at one mile cross a small stream and mud ruins on right. At $3\frac{1}{2}$ miles a water-course, ruined village, and cultivation on right. At $4\frac{1}{2}$ miles a line of kanats, and at 6 miles kanats on right. At $7\frac{1}{2}$ miles fort and village of Nazlabad on right; pass under archway of unfinished imamzada. At $10\frac{1}{2}$ miles cross the stream, leaving village to right. At 11 miles cross a small stream, and at $13\frac{1}{2}$ miles pool of water and fort on right; a small ruined serai of "Robat-i-Sirpoosheedeh" on left. At $14\frac{1}{2}$ miles kanat, and at $15\frac{1}{2}$ miles a brick cistern of good water on left and line of kanats on right. At 21 miles a stream of good water and village of Robat-Zaferánee on right, the post-house and ruined serai on left. Direction east south-east. Water very good and plentiful. Supplies none.

21. SHOOREA—16 miles—4 hours—$409\frac{1}{2}$ miles.

Road generally good, alluvial, and gravelly. At 2 miles cross dry bed of torrent, at 3 miles gradual ascent to hills, and at 5 miles deep ruins of fort and brick cistern on right. At 7 miles deep dry bed, at $7\frac{1}{2}$ miles enter defile, and at $8\frac{1}{2}$ miles fort of Kuleed-dar and ruins of brick serai on right. Cross stream which runs through tamarisk jungle, and cross same stream twice again at intervals of $\frac{1}{4}$ mile. After this a steep, narrow ascent, then undulating and winding, afterwards a gentle rise. At $12\frac{1}{4}$ miles road turns off to left, and at 13 miles a small spring on left; quarter mile further a steep ridge. At 14 miles broad dry bed of river, and at 16 miles the fortified village of Shoorea leaves it on left, gardens, &c., are on the right.

Road good throughout, a little stony in some places, and rather narrow in others. The first half level and alluvial, the last half undulating and gravelly.

Direction to foot of pass east south-east, thence east by south. Water plentiful and excellent. Supplies none.

22. NISHAPÚR,—22 miles—6 hours—$431\frac{1}{2}$ miles.

Road for 4 miles stony and undulating, rest alluvial and level through a number of hillocks to a walled garden at $\frac{1}{2}$ of a mile; thence descent into a deep ravine. At $1\frac{1}{2}$ mile dry broad bed of torrent, steep ascent, ravine with abrupt ledge of rock running across the road at 2 miles; here the hillocks end, and a long undulating descent begins. At $3\frac{1}{4}$ miles dry bed of torrent, at $4\frac{1}{2}$ miles a second, and at $7\frac{1}{2}$ miles a third. At $7\frac{1}{2}$ miles stream and fort of Sirdeh on left, and ruins and huts on right. At 11 miles a deep ravine and road much cut up. At 12 miles ruined fort of Hasnábád on left, and at $13\frac{1}{2}$ miles the village of same name on right. At 14 miles the Yezd road comes in from right rear. At 15 miles ruins on left, and at $16\frac{1}{2}$ miles a village on right. At $17\frac{1}{2}$ miles a stream, and another at 18 miles. At $18\frac{1}{2}$ miles a village and gardens on right, and at 19 miles numerous dry water-courses prepared for irrigation. At 20 miles stream from kanats, villages and gardens on both sides. At 21 miles extensive burial-grounds, ruined walls, &c. At $21\frac{1}{4}$ mile moat and bridge and gate of city; reached governor's house at 22nd mile. Direction among hillocks east by south, thence nearly by east. Water abundant and good. Supplies plentiful.

23. DERROOD—17 miles, $4\frac{1}{3}$ hours—$448\frac{1}{2}$ miles.

Road for 13 miles level and gravelly, the rest stony and undulating. Leave encamping ground near serai east of city, near burial-ground and imamzadeh. At $\frac{3}{4}$ mile a ruin on left, and a road goes to the right front. At $\frac{1}{4}$ mile is the village of Deh-i-Sheikh on right, with line of kanats. Numerous fortified villages all along the valley on both sides. At $5\frac{1}{4}$ miles small streams and large trees; imamzadeh on the right. At $7\frac{1}{4}$ miles a deep ravine, at 8 miles a small and broken ground, and at 10 miles a stream and village with gardens. At $11\frac{1}{2}$ miles small stream and village of Shahabad on right, grave-yard on left. At $\frac{1}{4}$ mile further is bed of stream and large heaps of stones; thence a small stream from left, and a road to right front leads to Shureefabad and Mashad. At 18 miles a dry bed of stream; here undulations begin $\frac{1}{2}$ a mile beyond, low hills on left commence, and continue the rest of the march. At 14 miles pass the fort and village of Kudumgah on a hill about one mile to the right. At 15 miles is a pool of water, with stream and village amidst gardens on right cross a steep ridge. At $\frac{1}{4}$ of a mile beyond is a village off left, and a deep ravine with stream on right; thence gentle ascent. Kudumgah roads falls in here from the right rear. At $16\frac{1}{4}$ miles a line of kanats crosses the

road, and the road branches to the right front. The best encampment is to the left of the road. Direction for 12 miles east by south, the rest east. Water abundant and excellent. Supplies procurable.

24. CAMP "THE WILLOWS"—14 miles, $4\frac{3}{4}$ hours—$462\frac{1}{2}$ miles.
Road narrow, rocky and steep, utterly impracticable for guns, and even infantry could not attempt it if opposed; the heights cannot be crowned. Passed through the village, and ascended winding through gardens and streams for $1\frac{1}{2}$ miles, where is a steep rocky descent; pass along causeway overlooking deep ravine. At $2\frac{1}{2}$ miles enter the pass with high and precipitous rocks on both sides. At 7 miles small stone serai on mountain side on left; thence road is very steep but not stony. At $7\frac{1}{2}$ miles a very stiff ascent for 20 minutes, when the summit is reached and where there are several large heaps of stones thrown up by pilgrims; descent steep but broad. Near the top is a very sharp pitch for 10 minutes, at the bottom of which a stream falls into the road, which becomes narrow and stony. At 11 miles a stone serai on left, and at $12\frac{1}{2}$ descent becomes very narrow and bushes appear. At 13 miles pass opens for $\frac{1}{2}$ a mile, and the land is cultivated in small patches on right. At $13\frac{1}{2}$ miles very rugged, narrow and difficult, and at $13\frac{3}{4}$ miles is a small waterfall on left. At 14 miles is an open space (fields) where encamped. Direction north-east. Water all the way clear and good. Supplies none.

25. TOOROOKHBEH—10 miles N. E., $3\frac{1}{4}$ hours—$472\frac{1}{2}$ miles.
Road, abominable all the way, crosses the torrent a countless number of times. Continue descent at $\frac{1}{2}$ mile; a solitary poplar on a high rock to right; at 2 miles avenue of plain trees. Presently road becomes execrable, steps cut by feet of mules. At $2\frac{1}{2}$ miles, small open space with house in orchard on left. At 4 miles, village of Jagherk, gardens and orchards. At 5 miles, village of Amberan; soon after emerge from pass; undulating ascent through walled lane with gardens on both sides. The torrent that flows down the pass continues along the valley, which is full of splendid trees on right. At $5\frac{1}{2}$ miles reach top of ridge; a fort on right front on the top of the mountain. Turn right to Toorookhbeh. The proper road is straight on over steep ridge. Water plentiful and good. Supplies in small quantity.

26. MESHED—12 miles E., 3 hours—(To city gate) $484\frac{1}{2}$ miles.
Road for first hour over hills and bad, rest good; soil gravel and alluvial. Pass through lanes with gardens and orchards on both sides, ascend to high level plateau. At 1 mile, avenue of mulberry trees, fort on high hill off right. At 2 miles, fortified village on high mound in the valley off right. At $2\frac{1}{2}$ miles pass through small hamlet of Goolistan, trees and water; a few yards further a very rocky ridge with deep bed of broad river off right; little further on a stone bund across the river bed connects two rocks. At 4 miles, steep descent into dry river bed 150 yards wide; a few yards beyond cross small stream. At $4\frac{1}{2}$ miles, long rocky and precipitous descent over boulders and slippery face of naked rock. At 5 miles, arrive in large plain. At 6 miles, mud ruins on right with scanty cultivation. At $6\frac{1}{2}$ miles, small mud fort on right. At $8\frac{1}{2}$ miles, small serai and trees on right; cross stream. At 9 miles, small stone obelisk on left, grave-yards and a line of kanáts. At $11\frac{3}{4}$ miles, cross deep ditch by bridge, and at 12 miles, reach gate of city. Water abundant and good. Supplies plentiful.

27. TOOROKH—5 miles—$489\frac{1}{2}$ miles.
Road, capital; soil, alluvial. Pass out of the "Eedgah" gate, and at 2 miles pass a reservoir; at 3 miles is the small fortified village of Askeriya with a reservoir of indifferent water; at 5 miles, village of Toorokh. Dead level all the way, Direction to Askeriya south by east, thence south-east. This is a little off the road. Water good from water-course. Supplies scanty.

28. SUNGBUST—$17\frac{1}{2}$ miles S. E., $6\frac{1}{2}$ hours—491 miles
Road, level for 6 miles, then undulating. Soil, alluvial with granite and quartz. Rejoin the high road in half a mile, where are the ruins of a serai and mosque; pass remains of bridge on left over dry bed of stream; at $1\frac{1}{2}$ miles is a small fort with blue dome in it off right. At $2\frac{1}{2}$ miles, mud ruins off left. At $5\frac{1}{4}$ miles ruined well on right: here rocky range approaches the road; at $6\frac{1}{2}$ miles cross low ridge, high precipitous rocks on right, a steep conical rock off left with watch tower; at $8\frac{1}{4}$ miles, steep descent into valley with dry bed of stream. Presently

is a cistern with indifferent water on right. Hence to 13 miles cross 4 valleys with dry river beds. At 14 miles, another dry bed, and ruined mill off left; at 16¾ miles descend, cross a brackish stream and marsh, then a steep ascent to high ground on which is fortified village of Sangbust. A large brick serai attached. Water brackish in stream; good in kanáts. Supplies scarce.

29. FERRIMAN—19 miles S. E., 7¾ hours—516 miles.
Road, level at extremities, very undulating in the middle; soil, alluvial. Go round the low hills on left, with mud watch tower and descend into broad, dry bed of river, along which the road runs for some distance, turning to the right at 3rd mile. At 7 miles, ruins of fort and village in plain on left. At 8½ miles enter defile among low hills, and cross a ridge; hence to 12 miles several deep valleys and ravines. At 11 miles, defile between rocky bluffs on left, descend into plains with several towers of refuge. Encamp south-east of the village. Water good from a stream. Supplies procurable; large flocks of sheep.

30. BURDOO—24 miles S. E., 10¼ hours—540 miles.
Road, undulating; soil, alluvial and sometimes gravelly. Pass through ploughed fields much cut up by irrigation; at 6 miles, deep, dry bed of river. At 7 miles, a small mud fort in plain off left. At 8 miles, rocky hill on right; presently dry bed of stream and a watch tower off right in the plain. At 9 miles, another watch tower on right. At 9¼ miles, a small stream, with extensive irrigation on left. At 10 miles, village of Kalunderabad. On emerging from garden walls, cross broad, dry bed of river. At 12 miles, kanáts and very rough and stony dry bed of river 60 yards broad; at 14 miles is a road to Shehr-i-Noo to the right front; at 15 miles a small spring amid rushes on right; at 16 miles a deep ravine, a little further a deep valley with small stream. Hence to Burdoo, a succession of steep ascents and descents. Water good from stream running round west and north of village. Supplies scarce except sheep.

31. MAHMOODÁBÁD—19 miles, 8¼ hours—559 miles.
Road, tolerable and undulating; soil, alluvial but stony in beds of rivers. At 1¾ mile is a ruined fort on left. At 3½ miles steep descent and dry bed of river. At 7¼ miles, dry bed of river, thence ascent to high ground, on which stands the village of Abdoolábád, amidst fields and gardens. At 7½ miles, fine clear stream and village. At 16 miles, pass through extensive ruins of Lingar extending for miles. At 18 miles, high domed cistern of brick on left, cross stream, and large brick ruin of Imámzadeh. At 18½ miles, modern village and fort of Lingar. Descend into green hollow, on banks of strong river. Mahmoodabad is on the high bank quarter of a mile off. Game in any quantity. Water good and abundant. Supplies scarce.

32. TOORBUT-I-SHEKH JÁM—16 miles S. E., 4½ hours—575 miles.
Road, good; soil, alluvial. At 1 mile a ruined fort on right (probably the limit of Lingar.) At 3½ miles road passes through defile, and at 5½ miles emerges into the plain, whence are visible the minarets of the tomb of Sheikh Ahmed Jámí. At 13 miles, trees and gardens of Toorbut. Water good and plentiful. Supplies procurable.

33. KÁREEZ—30 miles S. E., 12½ hours—605 miles.
Road, level and good; soil, alluvial. Left the garden, passing on the right the village with good walls, gate and wet ditch, a level plain with fine pasture. At 1½ miles an Imamzadeh with wall off left; a little beyond cross twice a deep stream, muddy and difficult. At 10 miles, a cistern of water on left. From 14th to 15th mile are undulations, and two small dry beds of streams. At 17 miles, ruined brick serai of Abbasábad on right, with ruins of fort, &c., on high ground near it; cross the dry bed of a small stream and ascend gradually. At 22 miles cross broad dry bed of the river of Mohsinabad (village off left.) At 23 miles cross ridge of low hills. At 24 miles cross similar ridge. At 29½ miles large ruined brick serai, and ruined citadel on mound, all on right; cross small stream of brackish water, and arrive at the little walled village of Káreez on right. Water brackish, not bad for cooking and cattle, but unpleasant to man. Supplies none.

34. KOHSAN—21 miles E. by S., 9 hours—626 miles.
Road, level and good; soil alluvial. Pass through well irrigated cultivation. At 4 miles is a ruined fort off right. At 5½ miles, mud ruins and remains of an

arch on right. At 8 miles, ruins of fine brick serai on right. At 15 miles, high mound on which is ruined fort of "Kafir-killeh," serai opposite. At 19 miles, cross the river, which is quite dry here. At 20 miles, walled enclosures, ruins, and remains of gardens. Pass through the village and cross small stream. Kohsan has a ruined wall with towers and encloses a great space. Citadel is surrounded with a wet ditch. Water good and plentiful. Supplies procurable.

35. GHORIAN—25 miles S. E., 11 hours—651 miles.

Road generally level, little undulating midway, good, barring the water-courses towards the end. Soil, alluvial. For 10 minutes, along lanes between garden walls. At $2\frac{1}{4}$ miles low hills of gravel on left, and a river below on right. At $5\frac{1}{2}$ miles ruined brick serai on right and ruined bridge "Teer-i-pool," over Heri-rood, small watch tower on left. At 9 miles, another tower, descend into dry bed of torrent. At 13 miles, a fine brick serai in ruins on left. At $13\frac{1}{2}$ miles village of "Shubbush" on right; at 15 miles road turns off; (that direct to Herat *viâ* Rasanek and Shekoban, south-east by east). At 17 miles cross small stream, and $\frac{1}{4}$ mile further cross Heri-rood, 3 feet deep. At 18 miles, village of Jungeesowar on left. Large ruined serai and other buildings on right; at 19 miles ruins on left, and Rosanek 2 miles off left; at 20 miles small fort on left; at 21 miles extensive ruins of ancient Ghorian walls, towers, &c., cover the plain for miles, splendid irrigation all round. A stream of good water close to the tower. Supplies plentiful.

36. ZINDEHJAN—13 miles E. by N., $5\frac{3}{4}$ hours—664 miles.

Road, level and good; soil, alluvial with a little gravel. Wind for some distance between garden walls; at $2\frac{1}{4}$ miles ice-house on left; at 7 miles a small grove of willows on a stream off left. At 10 miles, the large village of Binderabad among gardens and ruins two miles off left, on the right bank of the Heri-rood. Hence, abundant cultivation both sides; at $11\frac{1}{2}$ miles curious ruins with arabesques among trees on right; cross a small stream and ruined fort on right at 12th mile. Here road enters lanes between ruins and walls. Water good. Supplies procurable.

37. AB-I-JALEEL—15 miles east by north, $4\frac{1}{2}$ hours—679 miles.

Road at first level, near the river undulating, then good again. Water abundant and excellent. Supplies scarce. At $1\frac{1}{4}$ mile emerge from garden walls. At 3 miles a fine stream runs along left of road for some distance; a little further a ruined fort on the left. At 7 miles another road from Zindijan comes in from the left rear. Hence to river very undulating and cut up by ravines and torrents. At $8\frac{1}{2}$ miles cross Hari-Rúd, rapid and two feet deep; ascend gradually to village of Sangbust (9 miles) on the left. At 10 miles small walled village and ruined fort off left. At 11 miles the large village of Yádgáh with a broad stream running through it. Here the mountains on the right terminate, turning off south. Much irrigation. At $11\frac{1}{2}$ miles a small fort on the left.

38. HERAT—11 miles east by north, $2\frac{3}{4}$ hours—690 miles.

Road, level but terribly cut up by water-courses; soil alluvial. Water abundant and excellent. Supplies plentiful. At 1 mile ford a deep canal, and pass a ruined fort off left. At $2\frac{1}{4}$ miles a broad and deep canal runs parallel on the right, and can be crossed by a brick bridge, but leaving it, cross the deep, rapid stream Karjoo by brick bridge. An Imámzadah among trees on the right; cross numerous canals. At 3 miles are two ruined fortified villages, one on the left, the other off right. At 4 miles a brick cistern on the right, and the large village of Nookreh off left. At $4\frac{1}{4}$ miles a ruined village with extensive enclosures on the right. At $4\frac{1}{2}$ miles a small fort with towers of ornamented brick-work on the right. At 6 miles, lanes between gardens, ruins, and graveyard. At $7\frac{3}{4}$ miles a tall solitary fir among houses on the left; a little further cross a bridge, thence amidst mounds. At $8\frac{1}{2}$ miles Imámzadah on the left; remains of Persian approaches zigzag, and a ruined battery on the right. Cross ditch by wooden bridge, wind round up the steep ascent, pass through double gateway (Irak) and enter city. Splendid encamping ground on every side. (*Taylor—Clerk—Hardy.*)

No. 126.

ROUTE OF MARCH FROM TEHRA'N TO ISFAHA'N.

1. KAREEZEK—10 miles south, $2\frac{1}{2}$ hours.
Road level and good, over alluvial soil, with cultivation on both sides. Water none during the march. At encamping ground, from a canal, plentiful and good. Supplies very limited; must be brought from Tehrán. Leave Tehrán by the "Shah Abdool Azeem" gate, and proceed in a southerly direction, leaving the road to Shah Abdool Azeem village on the left hand. At 2 miles pass domed building on the right of road, and a small village in an alluvial plain off left. At 5 miles pass a high earthen mound off left, and a mosque near the road on the same side. Hence pass several small villages off the road on right; and at 6 miles pass a lofty ruined mound of earth surrounded by remains of deep fosse, probably a portion of the ancient Rhages, the ruins of which extend across the plain to the south-east. At $7\frac{1}{4}$ miles pass extensive mud ruins along the left. Here a road or track leading to the village of "Shah Abdool Azeem" comes in on the left rear. The gilded cupola of the shrine is distinctly visible to the east. At 9 miles pass mud ruins on right, cross low ridge, and descend gradually into a small valley, where there is a mud caravanserai on the banks of a canal of good water. The small village of Kareezek lies near some trees off right of the road. Encamping ground for troops in the plain near the caravanserai, or on the ridge above.

2. KINAREHGIRD—12 miles south, 3 hours—22 miles.
Road generally good, except in the defile, where it is undulating and difficult in parts. Soil alluvial for first four miles; thence gravel and conglomerate to $9\frac{3}{4}$ miles; the rest alluvial. Water, on the march from a stream at 3 miles, limited and brackish. At the encamping ground from the karej and a water-course, plentiful and good. Supplies limited; must be procured from Tehrán. Proceed across alluvial valley, passing several small villages off right of road. At 3 miles pass a brick caravanserai on the right, with the small stream crossing a road. Thence a gradual ascent over gravelly and conglomerate soil towards a defile in the rocky range of hills which crosses the plain. At $5\frac{1}{2}$ miles enter defile, which thence winds among volcanic hills, until $7\frac{1}{4}$ miles when the top of the defile is reached. Hence there are two roads to the Karej river, which re-unite at 10 miles, that to the right is the easiest. From the top of the defile is a long, undulating descent until $9\frac{1}{2}$ miles, when the road emerges into a plain sloping gradually towards the bank of the Karej. At $11\frac{3}{4}$ miles, ford the Karej river. Stream rapid, but shallow at this season, flowing from right. Ascend out of sandy bed of river, pass a fine brick caravanserai on bank, overlooking the river, on the right of the road, with post-house on the same side. The ruined town of Kinarehgird lies off left; it is now a paltry hamlet. Encamp among fields near the caravanserai by the side of a water-course of good water. The Karej river is totally lost in cultivation in the plain of Veeramín to the eastward, but at times, during the melting of the snow in the Elburz, where it takes its rise, it becomes impassable.

3. HOUZ-I-SULTÁN—22 miles south by west, $5\frac{1}{4}$ hours and 17 minutes—44 miles.
Road very undulating and steep in the defile of the "Mullik-ool-Mout" hills; level and good for the last 5 miles. Soil at first clay and alluvium, then sand and alluvium, latterly gravel and alluvium. Water none on the march. Tolerably good water is procurable from a small reservoir in the caravanserai; that of the large Houz is bad. Supplies none, except from a few small shops inside the caravanserai. There are no villages in the neghbourhood. On leaving the encamping ground, cross several watercourses, and at half a mile cross by a brick bridge in good repair a deep sluggish stream. Thence pass by walled gardens, and at 1 mile is the village of Ziyán on the left of road. At 3 miles cross low ridge; thence over very undulating country until 4 miles, where commences the steep descent into bed of a river flowing from the right. At $5\frac{1}{4}$ miles ford salt river, about 2 feet deep, flowing through a valley (two miles broad) of clay and alluvium. At 6 miles a short steep ascent into tract of rugged and wild country. Pass ruins of a small caravanserai on the right; at 12 miles no water. There is a pass more to the eastward through this rugged tract called the "Tang-i-Mullik-ool-Mout," or the Defile of the Angel of Death. At

$13\frac{1}{4}$ miles cross ridge and descend among abrupt undulations, consisting of bluffs or hills of sand and alluvium. At $17\frac{1}{2}$ miles emerge into desert plain, gently descending to the caravanserai of Houz-i-Sùltán. At 21 miles pass small fort off right, cross a small watercourse, pass a fine Houz and post-house on the right, and a splendid stone and brick caravanserai on the left. Encamp close by in desert plain. No village. The great salt desert and marsh extend to the south-west so far as the eye can reach.

4. POOL-I-DULLAK—19 miles south by west, $4\frac{1}{2}$ hours—63 miles.

Road very rugged and difficult in the defile; level and practicable in the plain during fine weather. At $12\frac{1}{4}$ miles Sudrabad Houz, water brackish. At $15\frac{1}{4}$ miles a small supply of fresh water from Seidee spring. Water plentiful and good from the river at Pool-i-Dullak. Supplies none; must be procured from city of Kúm. At starting proceed for a short distance along level desert plain; at $\frac{1}{2}$ mile short undulating descent to the level of the great salt desert, an arm of which is crossed during this march. At 2 miles pass pillar and Houz (no water) on the right. Hence cross level desert plain encrusted with salt, which becomes an impassable morass after heavy rain. This branch is about 10 miles in breadth. At $12\frac{1}{4}$ miles pass a large brick caravanserai of Sudrabad on right, and reservoir of brackish water on the left. Thence the gradual ascent over gravelly soil towards the defile in range of low hills. Reach top of defile at $15\frac{1}{4}$ miles, where there is a small spring of fresh water called Seidee. Thence a steep descent down defile until 17 miles, where defile opens into gravelly plain, gradually sloping to banks of "Pool-i-Dullak" river. A fine brick caravanserai on right and post-house on the left of road, facing the approach to bridge, which is in excellent repair. Stream deep and unfordable. No village; encamp on river's bank near post-house.

5. KOOM—14 miles south-west by south; $2\frac{1}{2}$ hours 38 minutes—77 miles.

Road level and tolerably good for first 7 miles and over alluvial soil; the last part of the march is very undulating, and much cut up by water-courses and channels caused by the inundations of the river. Water procurable on the march from water-courses and kanáts, also from the river Kúm off left of road. Supplies plentiful, of all kinds. On leaving the encamping ground cross the river by the "Pool-i-Dullak," and proceed along raised causeway or bund, built apparently to divert the course of the river or check its inundations. The ground on either side of the causeway is swampy and impassable. After crossing pass on the left the ruins of an ancient bridge, which probably in former times spanned the old bed of the river. At $\frac{1}{2}$ mile a causeway ends, ford a deep canal, and proceed across alluvial plain towards a range of low sand hills. At 6 miles pass a small village off right of road, and at $6\frac{1}{2}$ miles a high mud ruin on the right, and village with cultivation off left. Thence a gradual ascent among sand hills and gravelly mounds until $7\frac{1}{2}$ miles, where the ridge of the range is crossed. Thence a short undulating descent, and cross a tract of very rugged and broken country. At $10\frac{1}{2}$ miles pass extensive brick ruins along right of road. Hence lines of kanát (taking their rise in mounds off right rear) pass alongside of road until arrival at the city of Kúm. At $11\frac{1}{2}$ miles pass between rocky hills, a low range of which here crosses the road. Hence skirt along the left bank of the Kúm river. At $13\frac{1}{4}$ miles pass Ziarut with high spire on dome, and other ruins on the left, also a small village with bazar on the right. At $13\frac{3}{4}$ miles pass a post-house and a fine brick caravanserai on the right, facing the bridge which spans the river leading to the city, which is built on the right bank. Encamp in open space near caravanserai amid cultivation. The lofty gilded dome of a mosque in the city is visible a long way off (first seen from the pass of Seidee), and is a good landmark. Kúm is a large town with good bazar. The river is deep and unfordable at this season of the year.

6. PUSUNGAN—14 miles south-east by south—91 miles.

Road very difficult during rainy weather, through alluvial soil, near Kúm; almost impassable in parts. From the sixth mile the road is good over gravelly soil. Water plentiful from water-courses as far Langerúd. At Pusungan, from a reservoir, scarce and indifferent. Supplies, none at stage, procurable from Kúm or Langerúd. Cross the river by a bridge in good repair, and pass through the city, about 1 mile in extent, with gates but no defences worthy of the name, and emerge into an alluvial plain richly cultivated, with masses of ruins scattered about the suburbs. Pass an Imámzadah with two high minarets on the left, and ruins of a fine mosque on

right. Hence the road winds about through fields, and crosses numerous canals and water-courses. At 3½ miles pass mass of mud ruins off right, and at 4 miles some trees and gardens off left. At 6 miles cross a deep canal by bridge in good repair. The soil here changes from alluvium to gravel. A range of high rocky peaks lies off right at about 1 mile. At 8½ miles pass a small hill fort, built on the side of rocky hills off right. Here the range turns away in a westerly direction. At 9 miles cross a small stream flowing through patch of alluvial soil and cultivation, and pass the village of Langerúd among fine gardens and plantations on the left; pass some scattered ruins on the right. This village is famous for its fruits and vegetables. After passing village of Langerúd, slight ascent to gravelly plain. Cross a line of kanát at 10½ miles, and pass high mass of mud ruins of fort on right at 11 miles. Hence a long and very gradual descent to caravanserai of Pusungan. Pass Houz of indifferent water, and post-house on the right, and a fine brick caravanserai on the left. Encamp on the gravelly plain near serai. No village nearer than Langerúd, which would be the best place for troops marching from Kúm to encamp at, making Shoorab the next stage.

7. SINSIN—22 miles, 4¾ hours—113 miles.

Road, good, except in crossing the deep sandy ravines near Shoorab, over sandy and alluvial soil. General direction south south-east. After leaving encamping ground near caravanserai, pass extensive mud ruins in plain about 2 miles off left called Kasimabad; thence gradual ascent towards range of rocky hills lying about 3 miles off right at starting. At 7 miles, another range of low, rocky hills commences on left, and passes close under lofty, precipitous rock on right. At 9 miles cross deep, dry bed of torrent from ravines in hills off right. At 10 miles descend into broad, deep ravine, and cross river Shoorab (at this season of the year a small brackish stream only). Steep ascent out of river's bed, and pass caravanserai and village of Shoorab on high bank off right at 11 miles. Cultivation extends from village up to foot of hills off right. Cross deep ravine and stream at 11¾ miles, which flows down along right of road from village. (This would be a good spot to encamp, after a march from Langerúd). At 12¼ miles cross deep, dry bed of torrent and another deep ravine at 13 miles. Thence, cross a tract of very undulating country, the road passing close under high rocks on left. At 15½ miles pass ruined fort and enclosure called "Bagh-i-Shah" off right of road. Thence gradual descent by hollow road into valley of Káshán. Pass through extensive mud ruins, and cross clear stream at 17½ miles. Continue gradual descent, and at 21¾ miles pass fine brick caravanserai on left, and mud ruins close by. Then pass post-house on right and small village of Sinsin on left, with water-course crossing road between them. Encamp near trees close by, or near the caravanserai. Water indifferent at Shoorab; good, latter portion of march, plentiful and good at stage. Supplies, scarce, must be brought from Káshán.

8. KÁSHÁN—21 miles, 4¼ hours—134 miles.

Road, level and good, until near Káshán, where it becomes difficult from the light sandy soil. General direction south south-east; soon after leaving encamping ground pass ruined fort on left, and thence proceed across alluvial and sandy plain towards Káshán, which is visible to the south south-east. At 7 miles pass village of Kásimábád, and some trees on left. At 9½ miles, village of Nusrabad on left, with caravanserai on same side a little further on. At 12 miles, village of Aliábád on left, and some ruins off right; a little farther on, small mud fort on right. At 15 miles, ruins of fort. At 19 miles cross kanát, and pass gardens and trees off left. At 19¾ miles enter hollow way in deep sandy soil; pass a reservoir of drinkable water at 20¼ miles, and go under an ancient archway, leading on right; a ruined caravanserai at 20½ miles. Proceed up paved roadway of ancient town with ruins on both sides. Pass a caravanserai on left, where two roads diverge; that to the right, leading to gate of city, that to the left, leading to post-house, outside the city walls; it is a clean and spacious building on left of road. Káshán is surrounded by a very deep, dry ditch, but its walled defences are very slight, and in a ruined state. Encamping ground about 1 mile, on south side of city, near a water-course which flows through plantations. Water procurable on the march from kanát and water-courses. Supplies abundant of every kind, at Káshán.

9. KOHROOD—23 miles, 5¾ hours 40 minutes—157 miles.

Road undulating, easy ascent over stony ground for first five miles, thence rugged and steep the whole way to stage. Road through pass is impracticable for wheeled

carriages. General direction south by east to entrance of pass, thence south by west. On leaving post-house, proceed round walls of city, through suburbs, consisting of mud houses and ruins of mosques. At 1 mile emerge from suburbs and pass along a hollow way between high gardens and plantations. At 3 miles pass ruined fort on right, and plantations along stream off left. Hence gradual undulating ascent over gravelly and rocky soil towards a pass in the rocky hills of "Kohrood." At 5 miles cross clear stream and pass ruins on right. Hence to the steep ascent into pass, road is very stony and rugged, passing over rough undulations and ravines from hills off right front. At 14 miles, short steep ascent up a spur of hills, and enter pass. A deep ravine with a torrent lies off left below road. This ravine and torrent are crossed repeatedly near 15th mile, where there is a caravanserai of brick and stone, in good repair, on high bank of ravine off right, called Gubrábád. Hence road winds up bed of the torrent, very difficult and rugged, among lofty rocks, on both sides. At 18 miles commence very steep ascent up causeway of stone masonry to the bund of Sháh Abbás, a stupendous work built across the gorge of the ravine, forming a nearly circular lake, which is reached at 18½ miles. The height of this bund is very great, and the depth of water, at this time of year (26th April), about 60 feet. A spiral staircase leads to the bottom of the masonry. If the bund were to burst, Káshán and surrounding country would be inundated. Road passes along right margin of lake, whence ascend up rugged pass towards valley of Kohrood. At 20 miles the pass opens a little; gardens and orchards in valley below on right. Here ascent becomes steeper and more rugged, among beautiful gardens with fruit trees. At 22 miles, a blue mosque on left; and 23 miles, arrive at a small stone caravanserai on left with post-house opposite to it on right, ruins of large caravanserai beyond, off left. The village of Kohrood lies on the mountain side off right. Its fruits and vegetables are famous. Encamping ground for a small force off left of road, on slopes of hills, where are some trees and open cultivation. Water at 3, 5, and 6 miles, procurable from streams; in the pass and at stage, plentiful and good, all the year round, from clear mountain torrents. Supplies limited; should be procured from Káshán.

10. Budushk—22½ miles—179 miles.

Road steep, but otherwise good, to top of pass, and good descent to 11th mile, thence rugged and undulating to the valley of Soo, where the soil is rich alluvium. General direction south-west to 19th mile, thence south-east. At starting continue steep ascent up the pass (mountains off right capped with snow, and precipitous). At 4½ miles reach top of pass, with patches of deep snow in the hollows. Thence steep descent; and at 11 miles pass lofty, isolated rock on right, with cultivation in valley on both sides. Here pass opens, but road becomes very undulating. Pass ruined fort of Merovend off right at 12½ miles; thence ascend and cross steep ridge. At 14 miles, a stream, thence long undulating descent to the valley of Soo. At 17 miles the pass terminates, where enter valley about a mile in breadth, watered by a stream, with trees, and rich cultivation. At 18 miles, short descent; pass small village on right, and a large brick caravanserai on left; a little farther, the fort of Soo off right, and a mosque with a blue roof on side of hill on left. At 19 miles, road diverges; that to right leading direct to Moorchehkhar; and that to the left, to the village and post-house of Budushk. Hence road undulates among extensive gardens and cultivation, with deep bed of stream, along right. Pass round high rocky peak on left to mud huts and gardens, and arrive at foot of low gravelly hill, on which the fort of Budushk is built. The village lies below off left. Encamping ground on slope between fort and the bed of stream. The fort has no ditch, but occupies a commanding position, and is capable of defence. Water procurable from a stream at 14th mile; abundant in the Soo valley: at the stage, plentiful and good from wells and water-courses. Supplies limited, but procurable at Soo which is a large and flourishing place.

11. Moorchehkhar—21 miles—200 miles.

Road level and good after the 2nd mile, over sand and alluvium. General direction south-east. Steep descent from hill, on which fort is built. At 1 mile, the direct road comes in on right rear. At 2 miles, pass village of Deh-Loor, among trees, off right, on bank of river, which flows down from valley of Soo. Hence, long, gradual descent (at first undulating, then good and very easy) over sandy desert. At 11 miles, a reservoir of good water, and ruined post-house on right. At 16

miles, road is perfectly level and good. Pass a curiously shaped peak in plain off right, and at 18½ miles, two enclosures or gardens under rocky spurs off same side. At 20 miles, cross a line of kanáts, and another line a little farther on; mud ruins off right. Cross a small stream, and pass a fine caravanserai on right at 21 miles. Scattered cultivation and gardens enclosed by ruined mud walls off left. A little farther on is a post-house on left, and the village of Moorchehkhar beyond off same side. Encamp in plain near caravanserai, or beyond the village. Water scanty, but good, from a reservoir at 11th mile. At stage, from kanát and water-courses. Supplies scarce.

12. GEZ—21 miles...221 miles.

Road good and level the whole way. A few undulations in defile at 7 miles. Soil gravelly for 11 miles, thence alluvial. General direction south-east by east. At starting, pass through mud ruins, and proceed along level gravelly road towards a range of isolated rocky peaks, which cross the plain this march. At 5 miles, pass ruins of fort and reservoir on right, and at 5¾ miles, pass fine caravanserai of "Madir-i-Shah" on left, and the ruins of the village of that name a little farther on, on right. Thence gradual ascent towards range of detached hills previously mentioned. At 7 miles broad, open defile in range, thence short descent into level, gravelly plain—desert and uninhabited for miles. At 10 miles, pass ruined post-house on left of road, and at 11½ miles, pass ruins of village of Aganoor, on left a ruined caravanserai and reservoir on right. Thence proceed along alluvial plain between lines of kanát. At about 18 miles, pass several ruined villages far off left, and a high minaret. At 21 miles, cross small brackish stream, and pass five lofty caravanserai of Gez on right, a reservoir on left. Encamp in plain near caravanserai. The village of Gez lies a little farther on off left, in the midst of scanty cultivation. Water none on march, except a small quantity in the reservoirs, which is all brackish and bad. At Gez, from kanat, tolerably good and plentiful. Supplies none; must be procured from Ispahán.

13. ISPAHÁN—11 miles, 2¼ hours—232 miles.

Road level, over alluvial plain, much cut up by irrigation and water-courses. General direction south. After leaving encamping ground near caravanserai, pass village of Gez off left at ¼ mile, and continue along level road over alluvial plain. At 2 miles, a line of deep kanát crosses road. At 3 miles, extensive mud ruins along left. Cross several water-courses, and at 5¼ miles, a mud fort; several canals, between this and 8th mile, where cross by bridge, in good repair, a fine canal irrigating surrounding cultivation. Thence pass through long lines of mud enclosures and other ruins, which extend close to the city walls. Pass through small bazars in suburbs, and at 11th mile, reach gate of city. On the south of the Zindehrood, near the Armenian burial-ground, is a fine open space for an army to encamp. Water procurable from kanát watercourses. At Ispahán from the Zindehrood. Supplies of every kind plentiful.—(*Taylor—Cark—Hardy*).

No. 127.

TEHRÁN TO KÚM BY SAVÉ.

5 *marches*, 114 *miles*.

1. BÁERÁMÁBÁD—11 miles.

I quitted Tehrán at 2-25 P. M. My purpose being to visit Savé, I avoided the direct road to Ispahán, and proceeded at first by that of Hamadán. Our direction was about W. S. W. to the village fort called Kalé Nú, situated at about 3 miles from Tehrán. At the 6th mile we reached the mound S. of Yaftabád, an artificial elevation of considerable size. Villages appeared in all directions about the plain, in general situated, for the sake of security, within high walls, with groves and gardens extending around them, and the plain more or less cultivated in their vicinity. From the mound our direction was S. W. to the village Chehar-danghé at the 7th mile; that of Shah Terré at the 8th, and that of Malekábád at the 10th mile; from whence to the village Báerámábád, in a direction S. S. W., is a distance of about two-thirds of a mile.

2. FAEZÁBÁD—40 miles—51 miles.

We were in the saddle at a quarter to seven this morning, and proceeding S. W. reached, at the 2nd mile, the village Cossemábád; after which the road, varying

in direction from W. to W. S. W., brought us, at the 4th mile, to the village Salian. Close beyond Salian we came to the deep bed of the Kerrej, in which at this season there is little water, but during the floods this is a dangerous and difficult ford, and accidents frequently occur. From thence I proceeded N. by W., passing presently a weather-worn artificial mound and the village Kulmé, situated at the 5th mile; then S. W. by W. to that of Sultanabad at the 6th mile; and S. W. by S. and S. W. to that of Nussirabad, at a distance of $8\frac{3}{8}$ miles, the villages on the plain around becoming less frequent as we advanced. At the 12th mile we reached, in a direction W. S. W. and S. W. from the last village, that of Rebat Kerrim, a flourishing place of some 300 houses, where we put up. Being on the high road to Hamadán it is a station for caravans, for the use of which there is good accommodation. From this to Faezábád is a distance of 7 *fursacks*, or 28 miles, generally over a parched and desert tract, which we were recommended to traverse during the night, in order to avoid exposure to the great heats in a part where water, if procurable at all, is salt or brackish. We accordingly quitted Rebat Kerrim at ten minutes past 10 P. M., and, by the light of the moon, travelled $1\frac{3}{4}$ mile in a direction of 250°, along a magnificent highway; then $3\frac{1}{4}$ miles at 265° to a ruined caravanserai, overlooking a descent into a valley with a brackish streamlet. As the country here had a bad reputation, we closed up with and escorted our baggage until we got again into open ground. From the caravanserai we made $1\frac{3}{4}$ mile in a general direction of 60°, and, crossing the streamlet, ascended again, and proceeded 6 miles between the points 235° and 240°; after this, between W. and S. W. for $6\frac{1}{2}$ miles, when, quitting the Hamadán road, we commenced a slight descent of $3\frac{1}{2}$ miles to Salmanabad, in direction S. W. Two miles beyond it we crossed a dry watercourse by a bridge, and then moved in a direction W. for a short space, then S. W., and again W., in all 3 miles, and alighted at Faezabad, another Turk village. Here also the water is brackish, but this is not the case throughout the district. The houses are generally domed, wood for rafters being scarce. The produce of the fields appears to be confined to barley and wheat, cotton and melons.

3. SAVÉ.—21 miles—76 miles.

We were in the saddle at a quarter past 2 A. M., and proceeded by a clear moonlight southwards for $1\frac{1}{2}$ mile past the village Shalgan, and then from S. S. W. to S. W. by W., by a good road and gentle ascent, over a country frequently intersected by hills. The path afterwards became stony, and at about the 10th mile we commenced a long descent through a hilly country, towards the plain of Savé, which we traversed in a direction S. W. We reached this small and ruinous town at 9-5 A. M., after a ride of nearly seven hours, or about 21 miles. Some supplies and brackish water are procurable here.

4. MAJIDÁBÁD—17 miles—93 miles.

Our way led us to the village Bagh-e-Sheikh, situated 5 miles E. S. E of Savé.

Thence we travelled to the village Terez Nahid E. S. E., a distance of 4 miles, beyond which the plain presents large patches of kevvir, or salt desert, consisting of a light and highly saline soil, almost destitute of vegetation, which on the fall of rain becomes a bog or marsh. On drying it cracks all over and breaks up, as though from the action of the plough, and in this state a horse will generally sink to its fetlocks in it. From Terez Nahid the bearings were S. 25° E. for a short space, then S. E. and S. S. E. to the village and caravanserai of Majídábád, situated at 17 miles from Savé.

This road is much frequented by caravans passing between the northern and southern extremities of the country. Merchandise destined for the south from Kazvin and northwards, or such as comes from the south to any of those parts, would not be carried to Tehrán, but by the more direct road between Kazvin and Kúm, the difference being considerable, about 13 fursacks or 52 miles; thus:—

Kúm to Savé	9 fursacks	31
Savé to Kazvin	22 "	
Kúm to Tehrán	22 "	44
Tehrán to Kazvin...	22 "	
	Difference ...	—13

5. Kúm—21 miles—114 miles.

We were off at 20 minutes to 3 this morning, and proceeding E. S. E., crossed at the 2nd mile the Kara-chai, a paltry little stream at this part, only about 10 yards wide and a few inches deep. It must be remembered, however, that in its course thus far from the mountains it gives life to many villages, for each of which more or less water is taken up in irrigation. At about the 4th mile we passed to our left the village Kalé Sefter, after which the direction varied between S. E. and E. S. E., until at 8½ miles we reached the Kuh-e-Nemek (Hill of Salt), an isolated rocky mountain, several hundred feet high, from which saline springs issue, form a marsh and pond around, and leave a thick deposit of salt. Leaving this we proceeded 5 miles in direction S. E., near some low hills, which here interrupted the plain on our left; afterwards the direction became S. E. by E., and then gradually E. by S. along the plain of Kúm, which town, after passing some well-cultivated land and crossing a low bridge over a small stream (the Nalbar), we entered at the end of the 21st mile, the distance from the Kuh-e-Nemek being about 12½ miles.

No. 128.

TEHRÁN to RESHT.

1. Kand—10 miles.

A pretty village at the mouth of a gorge in Elbúrz. Good water from a stream.

2. Karich—18 miles—28 miles.

A village at the mouth of a gorge in the mountains, whence issues the Karich river. Passing through Kand the road descends 200 feet to a ravine, then it crosses the Kand river, three feet deep, 40 feet broad, and very rapid, the banks covered with reeds and low jungle. The Karich river is in general fordable, but there is a brick bridge half mile above the village.

3. Kúrdan—16 miles—44 miles.

A village of 150 houses.

4. Gazir-i-Sang—27 miles—71 miles.

The road heavy for the first mile; it then enters hills which run from the foot of a range of mountains parallel to, and overtopped by the Elbúrz range. In another mile the Kúrdan river is reached and crossed by a bridge; it is here 3 feet deep, 140 feet broad, and very rapid. The road then enters a hilly country, and passes the fine village of Chandni, after which it ascends for 1,000 feet above Kúrdan. In another hour it reaches a shrine, and in one mile further the village of Hir: it then descends into a ravine; thence for four miles it lies through a fine plain. It is not necessary to go to Hir, which is a detour.

5. Hisár—28 miles—99 miles.

The road lies through a magnificent plain, bounded on either side by mountains, and watered by many small streams, with patches of grass, camel thorn, and rough herbage. At 12 miles passes a ruined caravanserai.

6. Kazvin—12 miles—111 miles.

The road is very heavy the whole way.

7. Ah Baba—12 miles—123 miles.

For the first 5 miles to Mahmúdábád the road is heavy after rain. It then enters the hills and ascends to Ah Baba, which is several hundred feet above Kazvín.

8. Kharzán—20 miles—143 miles, 7 hours.

The road for the first 5 miles to Mazra is very good, though a little spongy after rain; thence it goes over hills, which continually increase in height and difficulty, and is very heavy. On the Kharzán side it comes to a series of ravines from a yard to ten feet deep, worn in places into deep holes and is frightfully difficult for horses. It then descends and reaches a pass, in the centre of which flows a stream, and which is strewn with the bones of camels, mules, &c., belonging to former travellers. This pass is extremely dangerous in the winter, when numbers perish annually.

9. PACHANAN—12 miles—155 miles.
The road is a steep descent the whole way through wild ravines; the last part is excessively steep to the Pachanan river, the bed of which is here 200 yards broad, though the water is only from 6 to 40 feet in breadth. It is sometimes unfordable for ten days together.

10. MANZIL—14 miles—169 miles.
The road passes alongside the river for two miles, and then crosses it by a handsome brick bridge; after that it is very hard and good, and two miles from the bridge it passes a small jungle and a large ruined village. Manzil is a large village.

11. RUSTAMABAD—15 miles—184 miles.
At ¼ mile come to the Súfed Rúd, which is crossed by a bridge of seven arches. The road then passes along the left bank of the river, constantly ascending and descending high rocks. In many places it is very steep and rugged, and not by any means broad, so that a false step would hurl one over a precipice of from 100 to 1,200 feet deep. At four miles from Manzil pass through Rúdbar, beyond which the river expands still more, and at ¼ mile from Manzil pass a caravanserai.

12. INJALI—15 miles—199 miles.
The road is a stony series of ascents and descents, varied occasionally by a slough honeycombed by the feet of passing animals. On the side hand is a precipice, towards which the path shelves in a sinister fashion. At six miles pass a bridge over a tributary of Súfed Rúd.

13. RESHT—12 miles—211 miles.
The road goes through swamp and jungle for one-fourth mile, and then gets on the main Resht road, which is excellent at first, with ditches on each side and a wall fence a foot high; but the good part comes only in patches, while between are veritable sloughs of despond, which look as if made to break the legs of animals. At six miles reach a serai, when the road improves. (*Eastwick.*)

No. 129.

TEHRÁN TO SÁRÍ AND BÁLFARÚSH.

7 marches.

1. JÁJ-RÚD—15 miles.
On quitting Tehrán in an east-north-east direction at fifteen miles, the Jáj-rúd river is crossed by a ford; but from the month of April to the middle of June, when the mountain snows are melting, it is often so much swollen that laden mules make a circuit of several miles to cross the river by a bridge, said to be about three miles above the caravanserai at the ford.

2. DEMAVEND—25 miles—40 miles.
From Jáj-rúd to Demavend, a distance of twenty-five miles, the road is crossed by several small streams, upon each of which is situated a village surrounded by cultivation.

3. SARBANDAN—15 miles—55 miles.
The road passes through several well-supplied villages. From Sarbandan to Firóz-kóh* no supplies are to be had, except in small quantities at the wretched huts which are called the caravanserais of Arú, Dalí-cháí,† and Amínábád.‡ At Arú the road gradually inclines towards the range of hills to the south. The Dalí-cháí river is a rapid mountain stream flowing from the north-west, in a deep ravine, through a mountainous, broken country. To the east of the ford is a steep and rocky ascent over hills sprinkled with juniper. From Amínábád to Gházán-cháí the road is good, except at the descent to the river, which is abrupt and rocky. The Gházán-cháí flows from the north; it is a considerable stream, but fordable at all seasons.

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* Mount Victorious, or Blue Mountain.—F. S.
† Mad-stream.—F. S.
‡ Ruler's Town, or Peaceful Abode.—F. S.

5. SHERGÁH.

The road from Firóz-kóh into Mázanderán leads over a pass, about ten miles to the north-east of that place. Near the summit of the pass is a large and well-built, though now ruined, caravanserai. On the 9th April the snow was deep on the summit of the ridge for about half a mile, and the road had only recently been opened. Immediately below the snow on the northern side is a forest of stunted oak, and the path runs in the bed of a small stream, the source of the Tálár river. This bed descending becomes a narrow ravine, and in the course of a few miles the oak gives place to the juniper, elm, chesnut, beech, box, and rhododendron, springing from every crevice of the rocks. At thirty-two miles below the remains of a hill fortress, called by the people of the country the Castle of the Dev Súféd,* the ravine contracts to a narrow gorge which was formerly defended by a stone wall, the remains of which and of a gateway are still visible. In the vicinity of this place are a few patches of barley. One mile beyond Súrkhrabát† (a wooden hovel said to have been erected for the accommodation of the late Sháh) rice is cultivated. The road here runs through a dense thicket, and before we reached the Pul-i-Súfed,‡ which is a well-built stone bridge over the Tálár, we came upon the commencement of this branch of Sháh Ábbás's causeway. At Pul-i-Súféd the road turns north-north-west and continues along the eastern bank of the river, and as far as Shergáh§ is execrable. The causeway of Sháh Abbás has been a magnificent work, formed by a trench twenty feet deep and fourteen wide, cut in the side of the mountain, and then filled with large stones. In consequence of the incessant rains which fall in this part of the country, and of the want of all repair, this causeway has been nearly destroyed. In many parts the stones have been washed away, and their place having been supplied by logs and branches of trees, it is difficult even for mules to pass.

6. SÁRÍ.

Four miles beyond Shergáh the road leaves the hills, and enters upon a fine level tract of country, covered with cultivation, pasturage, and wood. The road here diverges to the north-north-east from the Tálár river. Between Álí-ábád‖ and Sárí, fifteen miles in a north-east direction, the causeway for a mile or two is in good repair, and leads through a natural avenue of magnificent trees. All traces of it are then lost until within three miles of Sáré. Travellers are obliged to pick out a pathway for themselves through swamps, brushwood, and rice-fields at some distance from the original line of road.

7. BÁLFARUSH.

From Sárí to Bálfarúsh the road returns south-west to Álí-ábád, and thence strikes to the north-west and north-north-west. The Tálár river is forded at the third mile from Álí-ábád. The causeway has there fallen to decay, and is described as being impassable. Travellers are obliged to make a circuit through a forest of magnificent oak, beech, and elm, interspersed with villages and rice-fields. The country becomes again open within two miles of the town. (*Todd*)-

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No. 130.

TEHRÁN TO SÁRÍ.

1 & 2. *As far as Aewan-i-Kef, vide No.* .

3. KEILÚN—19 miles N. W.

The road crosses a deep river bed near the town, and at 1 mile ascends a high hill winding by a narrow and dangerous path; it then descends and crosses the river. The next 4 miles lies over hills and through chasms between mountains, and at 8 miles again crosses the river; then for 2 miles it goes along the river, which it crosses by a ford at 12 miles. At 16 miles reach Sarún, a beautiful village, then in 3 miles reach Keilún, crossing and re-crossing the river 20 times.

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* The White Demon. Ouseley, iii. 231.—F. S.

† Red Resting-place. Ouseley, iii. 232.—F. S.

‡ White bridge.—F. S.

§ Lion-place.—F. S.

‖ Alí's Abode.—F. S.

4. DALÍCHÁÍ—24 miles.
The road goes back on the last stage one mile, then goes nearly east along a valley between two ranges of hills; at 5 miles it turns north-east, and at 7 miles again east, crossing a river bed several times. The road rough, and bad, and very narrow. At 14 miles the valley widens little, and at 16 expands into a plain; 2 miles thence to Dalícháí the road is very bad between hills.

5. FIRÓZ KÓH—21 miles.
The road is very bad to Hablarúd, 7 miles north-east, thence the road is very bad, being either on the steep sides and very edges of hills, and not above 13 or 14 inches wide, or else along a narrow yalley between stupendous rocks and mountains. From Firóz Kóh a road leads to Veramín by a stream.

6. TÁLEH RÚDBAR—28 miles.
The road goes over a plain for 5 miles, when a ruined serai is reached, and again by an easy ascent for 6 miles to the Caravanserai-i-Gadúk. It then descends for half mile and forests appear, the road narrowing and becoming very difficult, when it goes over steep mountains, or in the bed of the river covered with boulders, the hills on both sides being covered with jungle. At 18 miles reach some huge rocks called Khaneh-i-Dev-i-Súféd: near this is the dilapidated serai of Súrkhrabát. Beyond at 4 miles come to Doáb at the junction of two streams, and 4 miles further to Táleh Rúdbar.

7. ZERAB—16 miles.
The road goes along the river Tálár for 6 miles, and is in many places execrable, then crosses it by the Púl-i-Súfed by a bridge of two arches; thence it is very difficult indeed over a rugged path, up and down steep hills through chasms between rocks, crossing the Tálár at least 20 times, and frequently passing morasses where horses sink to the saddle girth.

8. SHERGÁH—18 miles.
The road still continues by the Tálár river, frequently crossing it for the first 9 miles along Sháh Abbás's causeway, and completely broken up, and is very difficult indeed. At 7 miles arrive at the Sar-i-Kala, a frightfully difficult ascent, up which animals cannot go without being regularly dragged up; thence the road continues equally bad by Mían-i-Kala through magnificent forests to Shergáh. The road is execrable, sometimes on a level with the stream, sometimes ascending 500 to 600 feet above. Several torrents are crossed by good bridges. At 12 miles the road becomes more level and the hills recede.

9. ALÍÁBÁD—10 miles.
The road commences very bad, going through a most beautiful country on the right bank of Tálár for 3 miles, when this river is crossed. At 7 miles ascend a well-wooded hill: thence road to Bálfarúsh.

10. SÁRÍ—16 miles.
The road is much better, but at 3 miles the causeway disappears, and travellers have to go as best they can through the fields. (*Ouseley.*)

No. 131.

TEHRÁN TO TABRÉZ.

1. KARJ—27 miles W. N. W.
The road leaves the city by the Kazvin gate, and goes over a flat desert bounded on the north by hills of barren rock.

2. NASRÁBÁD—22 miles W. N. W.—49 miles.
The road is over a plain, in many places well cultivated.

3. SAFÍ KHWAJAH—13 miles W. N. W.—62 miles.
The road lies over a plain, which in some places has no vestige of a path. There is said to be a shorter and more difficult road between these places.

4. HASNÁBÁD—19 miles W. N. W.—81 miles.
The road is good over a plain on which are scattered some mud villages and mounds. Mr. Ellis's mission halted at Kargúsábád, a village off the road.

5. Kazvin—11 miles W. N. W.—92 miles.
The road is good over a fertile plain.

6. Siahdahan—22 miles S. S. W.—114 miles.
The road is excellent and broad over an extensive plain, on which there are many villages.

7. Parsjin—18 miles W. N. W.—132 miles.
The road is over a plain with low hills to the north, and a range of very lofty mountains bounding the remote horizon on the south, and many flourishing and populous villages are passed.

8. Ábhr—14 miles W. N. W.—146 miles.
The road goes over a fertile plain with some cultivation, and intersected by numerous irrigation drains.

9. San Kala— 13 miles W. N. W.—159 miles.
The road goes through a fertile and well-cultivated plain, bounded on both sides, at the distance of 8, 10 and 12 miles, by lofty mountains. Mr. Ellis's mission halted at Khoramdárá, 26 miles from Súltáníá

10. Súltánia—19 miles W. N. W.—178 miles.
The road is good, still leading over the same fine and fertile plain.

11. Zanján—24 miles N. W.—202 miles.
The first part of the road for 5 to 6 miles is over the plain of Súltánía, with hills 2 miles on the right and 6 to 7 miles on the left. At 10 miles pass a village, 2 furlongs on left, called Dhiza. The road from this goes over uneven ground over a ravine to the left and low hills 1 mile distant. A range of hills 2 miles on the right.

12. Sahrín—15 miles N. N. W.—217 miles.
The road is in many places rugged and hilly. At 7 miles cross a deep ravine with water, at 8 miles another, then a fort at foot of mountains. At 11 miles a cluster of three small hills on the right.

13. Ármagháneh—11 miles N. W.—228 miles.
The road is bad and stony. At 2 miles cross a deep ravine with water. The mountains on the right are 1 mile distant, those on the left 9 or 10.

14. Bírúndeh—18 miles N. W.—246 miles.
The road goes over many high hills. At 2 miles ascend a hill, thence the road goes over uneven country with low hills on both sides.

15. Akkand—11 miles N. W.—257 miles.
The road ascends gradually. At 7 miles descend a small eminence, then cross a steep hill to the village. The water here is excellent.

16. Gultapeh—8 miles N. W.—265 miles.
The road ascends over steep hills, and is bad over an uneven country for 4 to 5 miles through ravine and low hills. The country is partially cultivated, and is broken into parallel ranges of craggy hills like petrified breakers.

17. Míaneh—20 miles W. N. W.—285 miles.
The road crosses the Kafilankoh, and beyond it the Kizlozan river, by a bridge of 3 arches. The pass of Kafilankoh is steep, rather picturesque and wild, and might easily be defended by a handful of men. Just before reaching Míáneh cross the river by a bridge of 21 arches.

18. Turkmán Chaí—22 miles N. W.—307 miles.
The road goes over a series of hills. For 6 miles it leads at the foot of small hills and mostly through the bed of a river. The country is finely diversified with hill, dale and mountain, and would be beautiful if wooded.

19. Kárá Chaman—13 miles N.—320 miles.
The road is through a country with low hills on both sides. There is a stream of excellent water here.

20. Takmah Dash—12 miles N.—332 miles.
The road is through a country with low hills on both sides.

21. Chaman-i-Aujan—12 miles N. N. W.—344 miles.
The road lies through small plains and rather uneven ground with low hills on both sides. Cross a rivulet half way.

22. Bosmij—20 miles N. N. W.—364 miles.
The road goes over one hill of considerable length and steepness, called the Shibleh Pass, where many beasts of burden perish every winter.
Stuart makes Syadábád 5 hours from Tabréz, the last stage.

23. Tabréz—11 miles N. W.—375 miles.
The road for 4 miles goes over a level country with hills on both sides, afterwards through defiles. At 8 miles cross a rivulet. (*Ouseley—Stewart.*)

No. 132.

TIFLIS TO TABRÉZ.

1. Makran Telet—7 miles.
The road is fit for driving.

2. Kotí—10 miles—17 miles.
The road is better. A large village.

3. Sarwan—9 miles—26 miles.
A miserable post station. Road heavy.

4. Mughauli—10 miles—36 miles.
No provisions procurable. Road over turf.

5. Satoglí—15 miles—51 miles.
A tolerable station-house built on an eminence. Road over turf.

6. Húsen Beglí—17 miles—68 miles.
The road lies for the most part through a vast plain; the soil is heavy. The station is a miserable wooden shed.

7. Huzúm Tala—11½ miles—79½ miles.

8. Istibolák—11½ miles—91 miles.

9. Charupane—9½ miles—100½ miles.
The road is very heavy in some places, and in others frightfully stony and hilly. There is a beautiful gushing spring here.

10. Deliján—12 miles—112½ miles.
The road is a series of ascents and descents with mountains on each side.

11. Chabukli—13½ miles—126 miles.
This is on the Gokcha lake. The road for the first 9 miles is frightfully bad; in places it consists of heaps of stones, as in the bed of a furious torrent. Then there is a long descent to the lake. The station-house here is a tolerable one on the north shore of the lake.

12. Elenúka—9½ miles—135½ miles.
The road lies along the western shore of the lake, up steep ascents and down again, skirting the edge of precipices from 200 to 400 feet above the water. At 5½ miles a small island in the lake is passed. The last 4 miles of the road are abominably stony, the whole country being strewn with lumps of pumice and sandstone from the size of a loaf to that of a millstone. There is a Russian colony here, and excellent provisions are procurable.

13. Nijui Akhtinskai—10 miles—145½ miles.
The road leaves the lake, and is in many parts stony. There is considerable cultivation on both sides.

14. Fontanken—8 miles—153½ miles.
The road becomes more stony, and cannot be commended.

15. EILIAR—11 miles—164½ miles.
The road is execrable.

16. ERIVAN—11 miles—176½ miles.
The road is nothing better than the frightfully stony bed of a torrent. The descent to Erivan during the last mile or so is exceedingly steep. A large town.

17. KAMARLÚ—18 miles—194 miles.
The road goes over a level plain between mountains with plenty of water. This is a fine large village.

18. DAVALU—12 miles—206½ miles.

19. SADARAK—12 miles—218½ miles.

20. BACH MIRACHIN—15 miles—233½ miles.

21. KORAGNE—15 miles—248½ miles.
A good clean station.

22. BUYUK DIEZ—9½ miles—258 miles.
A clean nice station.

23. NAKSHVAN—13½ miles—271½ miles.

24. ALANJAKCHAI—13½ miles—286 miles.

25. JULFAH—10 miles—296 miles.
The road descends the whole way to the Aras. After passing many lines of hills at right angles, the road enters an extremely wild pass. It is not above a quarter of a mile broad, and on either side, to the height of several hundred feet, rise perpendicular rocks with vast boulders scattered here and there, and deep cliffs at intervals, where it would seem a handful might stop an army. The pass itself is strewn all over with great stones, and appears to be the bed of a river; though the small stream on the left, which rushes swiftly to the Aras, must be many times magnified to be worthy of such a channel. In the rains no doubt, this rivulet becomes a mighty flood sweeping all before it. The pass is several miles long, and opens like a funnel on the Aras. The road up to this is practicable for carriages.

26. GALANDKAYAH—17 miles—363½ miles.
Cross the Aras by ferry. It is here 100 to 150 feet broad and 30 feet deep. A pass is reached at 7 miles and continues for 6 miles. A large village.

27. MARAND—20 miles—333½ miles.
The road lies over a plain between mountains and covered with camel-thorn. A town.

28. SOFIAN—17½ miles—351 miles.
The road is good, but in places stony. The Marand river is crossed several times, and is a broad stream, which in winter must be a difficulty.

29. TABRÉZ—4 hours.
A large city. (*Eastwick.*)

No. 133.

TURBAT HARDARI TO TURSHEZ.

AZKAND 8 farsangs.
TURSHEZ 4 „ (*Kinneir.*)

No. 134.

YEZD TO KIRMAN.

The distance from Yezd to Kirman is 240 miles of good level road over a continuation of the same plain as that between Yezd and Kashan. About half way the road turns from a south-easterly to an easterly direction, the last three stages being on the road from Kirman common both to Yezd and Shíráz. The greater part of the way the country is perfectly barren and desert, although great improvements have of late years been made by the

21. CHAMAN-I-AUJAN—12 miles N. N. W.—344 miles.
The road lies through small plains and rather uneven ground with low hills on both sides. Cross a rivulet half way.

22. BOSMIJ—20 miles N. N. W.—364 miles.
The road goes over one hill of considerable length and steepness, called the Shibleh Pass, where many beasts of burden perish every winter.
Stuart makes Syadábád 5 hours from Tabréz, the last stage.

23. TABRÉZ—11 miles N. W.—375 miles.
The road for 4 miles goes over a level country with hills on both sides, afterwards through defiles. At 8 miles cross a rivulet. (*Ouseley—Stewart.*)

No. 132.

TIFLIS TO TABRÉZ.

1. MAKRAN TELET—7 miles.
The road is fit for driving.

2. KOTÍ—10 miles—17 miles.
The road is better. A large village.

3. SARWAN—9 miles—26 miles.
A miserable post station. Road heavy.

4. MUGHAULI—10 miles—36 miles.
No provisions procurable. Road over turf.

5. SATOGLÍ—15 miles—51 miles.
A tolerable station-house built on an eminence. Road over turf.

6. HÚSEN BEGLÍ—17 miles—68 miles.
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8. ISTIBOLÁK—11½ miles—91 miles.

9. CHARUPANE—9½ miles—100½ miles.
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present Vizier of Kirman, Mahomed Ismail Khan, better known by his title of Vakíl-úl-Múlk. He has built caravanserais and made reservoirs of fresh water in the places where they were most wanted, and has encouraged others to follow his example.

1. MAHAMADÁBÁD—10 miles.

There is a good smooth road the whole way, with a slight ascent through almost continuous cultivation, and passing between the small villages of Najafábád and Rahmetábád. Mahamadábád, where we passed the night, is a large village of about 300 houses.

2. SAR-I-YEZD—16 miles—26 miles.

Immediately after leaving Mahamadábád the cultivation ceases, and none is seen until Sar-i-Yezd is reached. The first part of the road is a continuation of yesterday's gradual ascent, until the corner of the hills to the right is passed, after which it is nearly level. Sar-i-Yezd, a considerable village with chaper-khaneh and caravanserai, is, as its name implies, the boundary of the Yezd district.

3. ZEIN-ED-DIN—19 miles—45 miles.

The road passes over a flat pebbly desert, with a little undulation 4 or 5 miles from Zein-ed-Din. Here there is no habitation but the chaper-khaneh. There is a fine caravanserai partially ruined, built by Sháh Ábbás, of circular form, with six flanking towers. The roof is provided with a loop-holed well, each loop-hole being arched over for the protection of the defenders. From this point to the neighbourhood of Anár, the road has been subject to frequent raids of marauding Bákhtíárís from the mountains to the westward. The caravanserai of Zein-ed-Din bears the marks of having been taken by storm, and the captors have evidently done their best to destroy it. The water is very salt.

4. KIRMANSHAHAN—15 miles—60 miles.

A very good road slightly ascending along the plain, between isolated ranges of hills. Kirmanshahan consists only of a chaper-khaneh, a kaleh, and an excellent caravanserai, built about two years ago by the Vakíl-úl-Múlk. The kaleh is occupied by a few Tufangchís (matchlockmen) placed here to guard the road. Bearing of point of Yezd hills near Mahamadábád 316°.

5. SHEMS—17½ miles—77½ miles.

The first seven miles slope upward over a stony road to a spur of dark hills, after crossing which, the road, by a short descent, again reaches the great plain where the chaper-khaneh and kaleh of Shems are situated. Near Shems there is a very prominent peak, seen from a great distance on the Kirman road.

6. ANÁR—23 miles—100½ miles.

The road, although in some parts sandy and stony, is generally good, but passes over a perfect desert in which not even a trace of camel-thorn is to be seen. Near Shems the ground is undulating, but the rest of the way level. Far away to our right was a range of low snowy hills (Nar Koh) running nearly east and west, rugged in appearance, and resembling the upper part of a grand mountain chain. Anár is a large village with a mosque, a new caravanserai, and a chaper-khaneh, and is supplied with water by means of kanats from the Nar Koh range.

7. BEYAZ—18 miles—118½ miles.

For the first four miles from Anár, as far as an abadeh on our left, called Daondábád, the ground was irrigated by kanats and cultivated, but the rest of the way there was the usual desert. For the last four miles the road was very stony and slightly ascended to Beyaz, a village containing 40 or 50 houses. About a quarter of a mile from the village are the chaper-khaneh and a caravanserai in course of erection.

8. KHUSH KOH—18 miles—136½ miles.

The whole way there is the same flat plain, bounded right and left by the same lines of hills. The soil here is light and sandy, and pretty thickly covered with *botta* or camel-thorn, used when dry as firewood in most parts of Central Persia. We saw the remains of old kanats, and found some men at work excavating a new one. About half way we passed a village a mile to our right,

and another on the road, 3 miles from Khush Koh, with a kaleh, called Aliábád, where there was a good deal of cultivation. Khush Koh is a small village with good water and well-cultivated ground, a kaleh, a new caravanserai, and a chaper-khaneh. Bearing of Shems peak 312°; of point of Dawiran range 104°.

9. BÁERÁMÁBÁD—26 miles—162½ miles.

The first 16 miles are over a sandy, lumpy road, the plain on both sides covered with tamarisk shrubs and camel-thorn. The rest of the road is good. The plain here is about 40 miles broad, with the road nearly in the middle. Four miles from Khush Koh we passed some ruins: at eight miles a small village to the right called Daveh: at sixteen miles the villages—*1st*, on the right, of Hooseinábád; *2nd*, on the road, Hormuzábád; and *3rd*, on the left, Dehenábád and Mehdiábád. These small villages, all very near each other, are surrounded with cultivated ground, and probably contain collectively about 100 houses. Between them and Báerámábád we saw a good many kanats and extensive cultivation as we approached the end of the march.

10. KABUTER KHAN—26 miles—188½ miles.

Road as before over a level plain. The first five miles are through the well cultivated district of Báerámábád, near the extremity of which we passed the village of Abdúlábád. This is succeeded by eighteen miles over a pebbly desert with sparse patches of camel-thorn; and the last three miles are through soft heavy sand thickly covered with large *botta.* Kabuter Khan (so named perhaps from an old pigeon tower) is a small village containing about forty houses, an old caravanserai recently repaired, and a chaper-khaneh.

11. BAGHIN—30 miles—218½ miles.

Fourteen miles from Kabuter Khan, over a flat plain of hard, light-coloured sandy soil with almost no vegetation, we reached Robat, an excellent caravanserai and tank of fresh water recently built by the Vakíl-úl-Múlk. The caravanserai is solidly built of hard-burnt bricks and lime, has good rooms and a spacious balakhaneh for the use of travellers in summer. Near the caravanserai there is a small village and a little cultivation. At Robat the valley contracts, owing to a separate range of hills nearly parallel to the road that here springs up on the right. From Robat to Baghin the road slightly rises over a somewhat more stony desert, passing on the right about 4 miles from Baghin, the small village of Saadi. Baghin is now a village of 60 or 80 houses, although the numerous ruins with which it is surrounded testify to its greater importance at a former period. There are a few trees and evidently abundance of kanat water, although but little cultivation. The caravanserai, which is a very good one, was built about 10 years ago by a Kirman merchant, the same who built the caravanserai at Anár and left money to erect the one now in course of construction at Beyaz. Baghin is also a chaper station.

12. KIRMAN—19 miles—23⅓ miles.

Somewhat to our astonishment we found Baghin actually to the southward of Kirman, which quite accounts for the mistake made in the maps. In most of them the roads to Shíráz and Yezd are marked as quite distinct, whereas, for the first three stages, they are one, and only separate at or near Kabuter Khan. The maps have evidently been drawn from verbal report, as the three names of Bhaghin, Robat and Kabuter Khan, with slight variations of spelling, occur on both roads. Four or five miles from Baghin, the road, after a gradual ascent, rounds the point of the Dawiran range, from which it descends into the plain of Kirman, leading to the city in an east-north-east direction. (*R. M. Smith.*)

No. 135.

YEZD TO KIRMAN BY BAFK AND ZEREND.

12 *Marches—226 miles.*

1. TAFT—12 miles.

I proceeded from Yezd this afternoon. As I proposed visiting Taft, my route led me W. 20° S. and W. 10° S., at the end of the 2nd mile, past the village

Aristan, situated a little to our right; and adjoining it are Ayeshábád, Kheirábád, and other villages, extending with their gardens from east to west about 2 miles farther. The appearance of the plain on either hand then became utterly sterile to the foot of the mountains before us, our road inclining more to the south (S. 45° W). At the 7th mile we reached Zeinábád, a village at the foot of the hills, from which the town bears N. E. Passing through the hills, we entered upon a small tract of plain (S. 35° W.) lying between the first and second range. At the 8th mile was the village Cham, at the 9th that of Mubarrekeh, both inhabited by Guebres. At $\frac{3}{4}$ of a mile beyond, we passed that of Hussaini. At the end of the 12th mile, after a very warm ride, we entered Taft.

2. MAHAMADÁBÁD—13 miles—25 miles.

From Taft I rode 13 miles nearly due east to Mahamadábád.

3. CHAKAVER—27 miles—52 miles.

From Mahamadábád the road led over a hard, gravelly plain, almost destitute even of wild vegetation. At the 3rd mile ($2\frac{2}{3}$ miles E. 15° S. general bearing; $\frac{1}{3}$ mile E. 5° N.) we crossed the high road to Kermán, which I avoided, as I proposed visiting Báfk. At the 5th mile (E. 5° N.) we passed the village Khidk, situated a mile to our left, and then proceeded due east to the large village of Fehrej, at the 9th mile. Here we picked up some matchlockmen to protect our baggage, as Belúch robbers are frequently found on this road ($\frac{1}{2}$ *mile E. 35 S.; then due E.*) The plain became more and more a sandy waste as we proceeded to the foot of the hills, bounding it on the east and extending northwards to the main range, not far distant, and southwards some 4 or 5 miles from the point at which we reached them. At the 18th mile from Mahamadábád, a lofty spur from the southern portion extends westwards some 3 or 4 miles into the plain. We passed through the hills by a broad opening, and reached, at the 19th mile, a cistern of discoloured rainwater. Thence we traversed a plain of no great extent, but less barren than the former, the direction being still due E., until about the 24th mile, when it altered to E. 25° N. 1. mile, $1\frac{1}{3}$ mile E. and E. 10° S. 1 mile, to the little fort Chakaver, held by four matchlockmen, who guard the only well of water, and that brackish, which is found in this desolate region, and from which it is important to cut off Belúch marauders. Here we were obliged to pass the night, having laid in provisions at our last stage, none being procurable here either for man or horse.

4. KHANEH PANJ—26 miles—78 miles.

We were off early, and continuing down the shallow valley we had yesterday entered, the direction varied between E. 15° N. and due E. for the first 5 miles, and we passed a spot called Himám Baba Jemál, where some bushes grow by the side of salt spring, occasionally the resort of Belúch robbers. We had descended into a plain, which, at this part uneven, extends to a great distance N. and S., and is probably 20 miles in breadth; bounded on its eastern side by high mountains, and on the west by hills of less elevation. As we advanced, a heap of stones was pointed out, as marking the grave of a famous Guebre robber of ancient days, named Fuláh.

The bearings of our road over this uninteresting tract were as follows:—

Miles.		
1	E. 15° S.	
$1\frac{1}{3}$	E. 20 S.	
[illegible]	S. E. by S.	
[illegible]	E. 20° S.	
1	E. 30 S.	Oták Teverku.
$4\frac{1}{2}$	E. 20 S.	and S. E.
2[illegible]	E. 20 S.	Low hills at this part.
[illegible]	E. 10 S.	
[illegible]	N E.	
[illegible]	E. 10 N. and E. 20° N., through low hills.	

Miles.		
$\frac{3}{4}$	S. 30° E.	
$1\frac{1}{8}$	S. 50 E.	Khaneh Punj. From Khaneh Punj, Báfk bears E.S.E.
4	S.E.	
$3\frac{1}{2}$	S. E. by E.	
$\frac{1}{3}$	E. by S.	
$3\frac{5}{6}$	E. to Báfk.	
$26\frac{5}{8}$		

The plain at first was very sparingly sprinkled with tufts and other wild herbs, and was hard and gravelly, the soil sparkling with the mineral. At a little more than the 10th mile we reached some ruinous hovels, called Oták

Teverku, without inhabitants. At the 20th mile we came to Khaneh Punj, which consists of a small caravanserai and a deep covered-in-cistern for rain-water, but now dry. The plain is quite deserted, and its well-water is too salt to drink. When formerly a guard was stationed here, water for their use was brought from Báfk, about 12 miles distant.

5. BÁFK—7 miles—85 miles.

Leaving Khaneh Punj we soon afterwards entered upon an entirely sterile tract, which presently resolved itself into salt kevvir; and at the 7th mile from Khaneh Punj crossed the nearly dry bed of an intensely salt streamlet, which flows through this plain. On approaching Báfk, we traversed a sandy tract.

6. GUDRAN—29 miles—114 miles.

The road from Báfk led over a hard, sandy, and gravelly plain.

E. S. E.	for	$3\frac{1}{8}$	miles.
E. to E. by S.	„	6	„
E.	„	5	„
S E. by S.	„	$9\frac{2}{3}$	„
E. S. E. and E. by S.	„	4	„
E. by N.	„	1	„
		$28\frac{12}{24}$	„

At the 9th mile we proceeded E. towards the mountains, from near which two lines of hills extend into the plain E. and W., the broad space between being occupied by a sandy desert and sand-hills. At about the 14th mile we rounded a point of the hills, and reached some hovels, affording stabling for cattle. The sparkling sand already noticed was still found in this part. Thence the road led through a valley about $2\frac{1}{2}$ miles in breadth, formed on the one hand by the hills we had just reached, which extend many fursacks to the S. E., and on our left by the main range, which I have before noted as bounding the plain of Báfk on the E. Wild tufts and bushes grew abundantly on it, and our way was by a very slight ascent. At about the 28th mile we reached the mountains, and entered a deep recess in them by a wide gorge, E. by N., through lofty and precipitous rocks. A little farther on we passed through a gateway in a rudely-constructed wall, thrown across the valley as a defence to the village we were approaching, and passing some cultivated lands in terraces, alighted at the picturesque village of Gudran, at the end of the 29th mile. The houses are built amidst huge masses of fallen rock, and are surrounded by pomegranate, fig, willow, oriental planes, a few palm, and some orange trees. The village is supplied with clear, gushing rills of water, and is altogether a pleasant spot. The villagers are badly off, having little land fit for cultivation.

7. SEREZ—$31\frac{1}{2}$ miles—$145\frac{1}{2}$ miles.

Descending again into the plain, we proceeded at first diagonally across it, in direction:—

S.	for	4	miles.	
S.E. by S.	„	1	„	
S.E.	„	2	„	parallel with mountains on either hand.
S.E. by S.	„	2	„	
S. by E.	„	1	„	small caravanserai.
S.S.E.	„	$\frac{5}{8}$	„	
S. by E.	„	$2\frac{1}{4}$	„	
S. E.	„	$2\frac{1}{4}$	„	
S. S. E.	„	6	„	here a sensible descent.
S.	„	2	„	to salt stream.
S. by E. and presently S.S.E.		$3\frac{2}{3}$	„	
S.E.	„	$1\frac{2}{3}$	„	road branching off to Noo.
S.S.E.	„	$\frac{1}{2}$	„	to Muroyeh.
S E.	„	$\frac{2}{3}$	„	pass Khoda-abad.
S.E.	„	$1\frac{2}{3}$	„	Serez.
		$31\frac{1}{2}$		

From the small caravanserai at the 10th mile, the district of Kuh Benan bears E.S.E. in the mountains. Here terminated the district of Yezd, and we entered that of Kírmán. At about $21\frac{1}{2}$ miles we commenced a sensible descent

southwards, and traversed a tract of sand-hills, broken ground, and thickets of the *ghez* tree. At $23\frac{1}{2}$ miles occurred a salt stream flowing to the N. W. We reached the little village-fort of Muroyeh at about $28\frac{1}{2}$ miles, and, passing the village Khoda-abad at the 30th mile, alighted at that of Serez at $31\frac{1}{2}$ miles. This is a ruinous village in two divisions, the water of which is salt.

8. YEZDANABAD—24 miles—169 miles.

We proceeded to Yezdanabad on the following bearings:—

S.E. by S. and S.E. ...	... 3	miles	to a wooded spot.
E. 20° S. ...	... 3	,,	to shallow valley.
E. 30 S.	... $\frac{2}{3}$	,,	
E. by S. and E.S.E.	... 3	,,	
E. 30° S. ...	... $\frac{2}{3}$	,,	
S.E. 10° E.	... $1\frac{1}{3}$	,,	to salt stream.
E.S.E.	... $1\frac{1}{2}$	,,	
S.E. 20° E.	... $1\frac{5}{8}$	,,	
S.E. 10 E.	... $\frac{3}{4}$	,,	pass low hills to right.
E. by S.	... $\frac{3}{8}$	,,	ascending low hills.
E.S.E.	... $1\frac{5}{8}$	,,	ascending low hills.
S.E. by E.	.. $\frac{3}{8}$	,,	
E. 20° S.	... $\frac{3}{4}$	,,	over plain.
E. by S.	... $\frac{3}{8}$	,,	
E.S.E.	... $\frac{3}{4}$	,,	
E. by S.	... $\frac{3}{4}$	,,	
E.S.E.	... $\frac{3}{8}$	,,	to Futtehabad.
E. by S.	... $2\frac{1}{4}$	,,	
E. by N.	... $1\frac{1}{8}$	,,	to Yezdanabad.
	$24\frac{7}{24}$	miles.	

At the 3rd mile were more thickets of the *ghez* tree, after which the plain was at first soft and sandy, but afterwards a firm gravelly tract, clothed with tufts and low bushes. At the 6th mile we crossed a shallow valley in the plain, which latter extends from N. W. to S. E. At $11\frac{1}{3}$ miles we alighted to breakfast at a small salt streamlet flowing from E. to W. Here the wild ass is frequently seen. At $3\frac{3}{4}$ miles beyond we passed low hills to our left rising from the plain and then crossed a tract of intensely salt kevvir. At about the 21st mile we reached the little ruinous village of Futtehabad, and alighted at Yezdanabad, a village of about thirty-five families, situated rather more than 24 miles from our last station; it in fact comprises two villages, Yezdanabad and Kehnu, called also Izzetabad.

9. ZEREND—10 miles—179 miles.

At about 5 miles from Yezdanabad, travelling east, we reached the small village-fort of Jellalabad, whence the road led E.S.E. to Sulimanabad, another village 4 miles beyond, and, a little farther on, past that of Deh Chinar. The next was Reyhan, situated at one mile from Zerend (direction still as above to the latter place), a large but ruinous village, situated at what is called 4 fursacks from Yezdanabad, but which I consider only about 10 miles.

10. KUMABAD—$15\frac{1}{2}$ miles—$194\frac{1}{2}$ miles.

We departed in bright clear weather, but with a cold easterly wind, and hoar-frost covering the ground. The following are the particulars of the route:—

120°	$1\frac{3}{8}$	mile.	
110	1	,,	to the village Ibrahimabad.
130	1	,,	to Tajabad village, $\frac{1}{2}$ mile beyond which was that of Bahabad.
130	$6\frac{1}{8}$	,,	Streamlet and *chenaz* trees, from whence I took the following bearings:—Village Dahu, $4\frac{1}{2}$ miles distant, under mountains, N. 10° E.; village Der Tengeh, 3 miles distant, under mountains N. 35° E.; hamlet Rigabad, $\frac{1}{2}$ mile distant, N. 35° E.; village Khanuk, 3 miles distant, under mountains, N. 70° E.
125	$5\frac{5}{8}$	,,	to Kumabad.
	$15\frac{5}{8}$	miles.	

11. ZANGIABAD—18$\frac{1}{2}$ miles—213 miles.
Our direction was as follows :—

S.E.	...	...	1$\frac{1}{2}$	miles over salt kevvir.
160°	...	...	$\frac{2}{3}$	,,
S.F.	...	...	3	,,
S.E. 5° E.		...	1	,, The mountains bounding the plain on our left make a bend southwards at a point N.E. from this, and extend to 145,° where they form a point. To our right the plain is much interrupted by high and low rocky hills.
S.E.	...	...	4$\frac{1}{2}$	,,
150°	...	...	1	,, across a very salt and sterile kevvir, smooth as a carpet.
160° and 150°		..	2$\frac{1}{2}$	,,
140 to 120°		...	$\frac{3}{4}$	,, Pass the little uninhabited hamlet of Deh Nu, $\frac{1}{2}$ mile to our left; from this spot the large village Ser Assiab bears 30° 3 miles distant.
130°	...	...	$\frac{3}{8}$	,,
155	...	...	$\frac{3}{8}$	,,
16°	...	...	$\frac{3}{8}$	,, parallel with mountains on our left $\frac{1}{2}$ a mile distant we here passed the ruined village Mudemabad.
170°	...	...	$\frac{3}{4}$	,,
150	...	...	$\frac{3}{8}$	,,
170	...	...	1$\frac{1}{8}$	,, to village Zungiabad.
			18$\frac{7}{24}$	miles.

12. KÍRMÁN—13 miles—226 miles.
We proceeded about 13 miles to Kírmán, on the following bearings:—

150°	...	...	$\frac{3}{4}$	mile,
125 and 130°		...	4$\frac{1}{8}$	,, Over smooth plain of very light soil, to rocky hills extending into the plain, and through which we passed near their extremity, which forms the point noticed yesterday.
130	...	...	2$\frac{1}{4}$	,,
110	...	...	3	,,
120 and 125°		...	2$\frac{1}{4}$	,, Reach a mass of unsightly mud ruins, extending to the town of Kírmán.
125	...	...	$\frac{3}{8}$	,, Reach Kírmán.
			12$\frac{3}{4}$	miles.

No. 136.

YEZD TO TABAS.

6 stages, 60 miles.

1. RABĀT ANÍRJUA	...	...	...	...	6 miles
2. KHARĀNĪ ...	...	...	...	...	4 miles—16 miles.
3. SAHGUN ...	...	...	...	...	14 miles—30 miles.
4. PUSHT-I-BADAM	...	...	...	...	14 miles—44 miles.
5. KHALON SHAMSH	...	...	...	...	4 miles—48 miles.
6. TABAS ...	...	...	...	...	12 miles—60 miles.

(*Kinneir.*)

No. 137.

YEZD TO TEHRA'N.

150 miles, 50 hours, 14 stages.

1. AKDA—27 miles; 9 hours.
The country is gravelly or sandy but open. Water is obtained from springs led through a kanat. A good supply of fruits and edibles are procurable here.

2. Nah Kandan—27 miles—54 miles; 9 hours—18 hours.
The country is open. Water is obtained from springs. Nothing is procurable here.

3. Naín—24 miles—78 miles; 8 hours—26 hours.
The country is open. Water is obtained from springs. Supplies obtainable.

4. Ardistán—21 miles—99 miles; 7 hours—33 hours.
The country is open. Water is obtained from springs led through a kanat. Plenty of pomegranate trees; supplies in plenty.

5. Kóz-dan—24 miles—123 miles; 8 hours—41 hours.
The country is open. Water is obtained from springs led through a kanat. A very small quantity of supplies may be had here.

6. Kashán—27 miles—150 miles; 9 hours—50 hours.
The country is open. Water is obtained from springs through kanats. All ordinary supplies are obtainable here.

Thence the route goes by the main road between Isfahán and Tehrán.—(*Jones.*)

No. 138.

ZOHAB to SHUSTAR.

18 *miles*, 19 *stages.*

1. Sar-i-pul—8 miles.

2. Deira—10 miles south.
Leaving the plain of Holwan the road winds round the foot of a range of hills called Danáwish into a little valley watered by the Deira river, and from thence follows the right bank of the stream into the Sahra-i-Deira. The river of Deira is sometimes fordable, but not after rain.

3. Gilan—
The road crosses the ridge of mountains called Sambala by the Tang-i-Shashrah pass, whence it descends and goes for ten miles south-east along the plain of Gílán. If the river is not fordable, it can be passed by going up its right bank to the head of the Deira plain, whence the Sambala range is crossed by Súrkha Mel pass.

4. Zarnah—32 miles.
The road leads from Gílán into a narrow valley between mountains called Míándar which it follows for 20 miles into the plain of Iwan, whence it goes south for 10 miles across a barren tract.
The direct road from Gílán to the Lúristán frontier passes over a high table-land called Chíllah, but this is generally blocked by snow in winter.

5. Chardiwar—44 miles.
The road crosses a lofty and extensive range of mountains, upon which in winter there is snow, and which intervenes between Iwan and Asmánábád, and on the descent falls into the high road from Gílán which traverses the Chíllah table-land. From Asmánábád there are two roads, one following the course of a petty stream which waters both this plain and Chárdiwár, the other through richly wooded glade among the hills. The former is the nearest and best, but the latter has the advantage of being more sheltered in winter.

6. Zangawan—16 miles.
The road goes for 12 miles down the plain of Chárdiwár through an open and well cultivated valley to the Chármín-Kóh. At the foot of these hills, the stream which waters Asminábád and Chárdwár is crossed, and then the Chármín-Kóh are ascended by an abrupt path. On the summit there is some extent of table-land, then the road descends very precipitously to Zangawán.

7. Rudbar—
On the banks of the Ab-i-Sirwán. No description of the road is given, as Major Rawlinson went off the direct route to visit the ruins of Sirwan.

8. Sahra-i-Lort—22 miles.
The road rising from the bed of the Sírwán river traverses a range of hills thickly wooded, which divide the plain of Sírwán from the little valley of Badrae. In descending two streams are crossed, beyond the last of which the road crosses

another small range, and then descends into the plain of Lort. This part is described as the most difficult of the entire distance between Zohab and Shustar, but still is said to be perfectly practicable for wheeled carriages.

9. SEIMARA—20 miles south-east.
The road goes along the Sahra-i-Lort descending all the way to Seimara on the banks of the Kerkha. Some supplies might be procured here.

10. PUL-I-GAMASHAN—14 miles.
No description is given of the road, Major Rawlinson having turned off to visit the ruins of Seimara. From thence the direct road to Dizful goes down the Kerkha for 24 miles to Ab-i-Garm.

11. JAIDAR—16 miles.
The road goes parallel with the Kashghan river the whole way, and is extremely difficult, ascending for 8 miles a steep and rocky pass which is barely practicable for laden mules. The road then descends gradually to the open plain of Jaidar. A road goes from here to Khóramabád, and is the regular Kafila road 10 stages between Dizful and Khóramabád.

12. AB-I-GARM—16 miles.
The road first goes for 8 miles along the table-land at the top of the hills through an open country which is all included in the name Jaidar. At the pass which leads down the hills into the valley of the Kerkha, the road joins the high road from Dizful to Khóramabád (the latter place being 60 miles, the country very mountainous and difficult, but still practicable for artillery, and forming the usual route by which the Governor of Kirmánsháh marches on Khúzistán). The top of these hills is very barren and desolate, and is called the Chul of Jaidar, thence the road descends by the Chul-i-Jaidar pass (the easiest on the entire chain) which is difficult for guns, but might be made practicable in a few days. From the foot of the hills the road goes for 4 miles across an undulating plain to the banks of the little stream of Ab-i-Garm at its confluence with the Kerkha.

13. PUL-I-TANG—28 miles.
The road goes along the bank of the Kerkha and parallel to the great range of Keilún.

14. KALA-I-REZA—19 miles.
The road goes away from the river to cross the hills by an easy pass and rejoins it at the ford of Abi-zal whence the stage is 4 miles distant. There is another road which goes along the banks of the Kerkha in 8 miles to the Ab-i-zal, but it is across a most precipitous range of low gypsum hills which are impracticable even for a loaded mule. From the Ab-i-zal the short road to Khóramabád strikes off to the Keizún pass, where it ascends the mountains and effects a saving of about 40 miles in the distance between Dizfúl and Khóramabád, but it is so difficult that it is never attempted by Kafilas and not even by travellers accompanied with baggage.

15. HUSENI—18 miles.
The road throughout goes over soil of soft gypsum, which affords an easy passage for guns. There are however two deep and broad ravines, called Dúkhtar-wajih and Tiktiki which are difficult to cross.

16. BALARÚD—10 miles.
The road is good throughout, leading along an open plain to the stream of Bálárúd. This river is sometimes very dangerous to cross from the sudden rises it is subject to.

17. DIZFÚL—24 miles.
The road first winds round the low sandhills at the foot of the Kala-i-Jungawan and then enters an immense level flat plain covered with the most beautiful herbage called the Sahra-i-Lur. At 16 miles pass village of Salehábád.
There is a direct road to Khóramabád from this side.

18. KOHNAK—16 miles.
The road crosses the river of Dizfúl by a magnificent bridge 330 paces long and enters upon a well cultivated plain. At 8 miles pass Shahabad.

19. SHUSTAR—20 miles.
The road goes over a plain of the richest soil, but perfectly uncultivated. Half-way pass a dry canal and also a little ridge of sand rock whence it descends direct on Shustar. (*Rawlinson.*)